

# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

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## CORRESPONDENCE.

### WHAT THE LORD HATH SPOKEN.

BELOVED EDITORS AND BRETHREN:—  
The testimony of the holy prophets of God, whom he called and inspired, is not merely the word of men, but as really the word of the Lord, which cannot be broken. All who admit the truth of revelation must admit this. For the Lord spoke by the prophets: “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. Therefore Jesus said, “The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.” This was true also of the words spoken by the prophets of God. For this cause it was usual for them to preface their messages with, “Thus saith the Lord.” This testimony of the divine prophets is therefore infallible, as were the words of the holy Son of God, who said, “Heaven and earth shall pass away, but my word shall not pass away.” Concerning the faithful fulfillment of his word, the Lord says it is as the rain and snow, which make the earth fruitful: “So shall my

word be that goeth forth out of my mouth: it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.” The “shalls” of the Lord God omnipotent cannot fail, because he is the Almighty and reigneth. This must be admitted.

With this established, let us now turn to the words of the “holy men of God (who) spake as they were moved by the Holy Ghost,” which the apostle says is “a more sure word of prophecy;” more sure than even the heavenly vision of Christ’s transfiguration upon the sacred mount, which only three of his disciples were witnesses to; but the truth of the infallible prophecies all his people shall witness to.

The testimony of the prophets of the Most High related to *future events*. Let us keep this fact in mind; for thus we must see that they spoke by revelation, and declared the infallible word of the Lord, whose faithfulness and omnipotence would surely fulfill all that he had thus spoken. To say any prophecy or foretold event might possibly fail to come to pass, would be a denial of God’s revealed truth, as the so-called “higher

critics" now deny it, and desecrating the inspired oracles of God to the mere word of man. But with the inspiration of the prophecies admitted, we then must see that the holy prophets declared the things which God had before ordained should come to pass, just as he himself had thus revealed them to his servants, whom he had called for this very purpose. Surely none will call the truth of this in question, for it is certain that future events must have been unalterably fixed or determined, either by the Lord, who revealed them to the prophets, or by some other determining power, or else they must all have failed to come to pass. To see that it must be thus, we need only consider that all things which are dependent upon the wisdom and power of men are liable to fail, and that many of the mighty and far-reaching events of prophecy were hundreds of years in the future when the prophets were moved to write them. Therefore between the time of the prophecies and the times of their fulfillment, many generations of men were born and died, and countless events and changes took place, some of them involving and affecting unborn generations, and even including the rise and fall of nations and governments on earth. All this made it absolutely necessary that all the intervening circumstances and every event between the word spoken by the prophets of God and the fulfillment thereof must not only have been certainly foreknown by the Lord God, but as well determined by him. For if one link in the chain of successive events had been broken or subject to failure, all else connected with it would likewise have been liable to fail, and the purpose and end foretold must have been defeated. Hence either God or some other shaping or determining and controlling power, a power

and intelligence mightier than all intervening powers and things, did sovereignly determine the end foretold from the beginning, when the prophet wrote, "Thus saith the Lord." What power is it then that subjects and controls all events and things, great and small, so definitely that they all so certainly link together and combine in the exact accomplishment of the word spoken generations and ages before? Will the candid reader candidly answer, as unto the Lord? If it is admitted that all prophetic events, with all things else, were infallibly seen and foreknown by the omniscient One, yet denied that they were also determined by him in his infinite wisdom and according to his eternal purpose, then will the reader please answer the question, What controlling wisdom and power does establish the unailing certainty of all prophetic events, and all other things certainly foreknown unto the Lord? For just as the omniscience of the omnipresent God foresaw all creatures and things, so must they be, or else the foreknowledge of God is denied. There is then an absolute certainty in the exact fulfillment of all foretold events and foreknown things, although hundreds and thousands of years may intervene between the foreknowledge and its accomplishment, with millions of interposing people and events; yet all those must be subordinated to the performance of the far distant thing foreknown and foretold precisely at the time and place and in the way the prophets of the Most High declared that thus it shall be.

Now, therefore, it is absolutely certain that some superintending wisdom and controlling power does sovereignly preside over all creatures and things in all the universe, so that all do in the end result in the very things which God eter-



nally foresaw and foreknew should come to pass, according to his infallible word by his inspired servants the prophets, to whom he revealed those far off and momentous events. The prophets spoke and wrote them with an absolute certainty, as the historian records actual history, as though the things foretold were already done. This fact is truly wonderful. Upon the certain fulfillment of the prophecies rests the authenticity of the holy Scriptures and the infallibility of the holy One, who spake by the prophets. A sacred reverence and humility becomes us, therefore, when we speak of God and his oracles. So now shall we meekly confess that the omnipotent One holds the reins of universal dominion and controls all things, to the certain accomplishment of his eternal foreknowledge of them? or will we deny him this prerogative and controlling jurisdiction, according to his infinite wisdom and almighty power, and attribute this certain control of all things to some other being or power? For certain it is that some overruling power does control and subject all things in the universe to the accomplishment of God's absolute foreknowledge of them. Then which is wisest, safest and best, to ascribe this wisdom, dominion and controlling power to the holy God, or to wicked men and devils? But should we attribute the certainty of all things, just as God foreknew them, and as the prophets foretold many of them, to certain fixed natural forces and laws, as combining causes to produce the certain results, the question then remains to be answered, Who ordained or established and supports the fixed laws in the universe, so that they are thus unfailing in bringing to pass every foreknown event? God himself is the Lawmaker, and all his laws in his limitless dominion

are ordained and maintained by his almighty power. This we must admit, or deny the God above us, and make him subject to some extraneous power and control. But his inspired prophets and apostles, who testify of him, as he revealed himself to them, ascribe to the Almighty all dominion and power, and abundantly declare that he is the omnipotent One, and all worlds, creatures and things are put under his feet, or subjected to his dominion and control. "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist." Thus God is over all and controls all.

With these primary truths thus clearly established, we may now turn to a few of the very many solemn declarations of the Lord by his ordained prophets, by which let us be meekly instructed, while we are awed before the righteous majesty of our God:

"And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry."—Hab. ii. 2, 3. This is equally true of all the visions which the Lord gave to his prophets. They are "for an appointed time, but at the end they shall speak, and not lie." "Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, and the Lord have removed them far away, and there be a great forsaking in the midst of the land."

—Isa. vi. 11, 12. This was fulfilled against the people and land of Israel, by their ungodly and warring enemies, yet the Lord declared that he would remove them far away. For their sins he did it. (Let it be understood once for all, that all the righteous judgments of God upon the world are for the sins of men, justly meted out for their transgressions, in all of which God is holy, and justice and judgment are the habitation of his throne, and mercy and truth go before his face.) “The remnant shall return, even the remnant of Jacob, unto the mighty God. For though my people Israel be as the sand of the sea, yet a remnant of them shall return: the consumption decreed shall overflow with righteousness. For the Lord God of hosts shall make a consumption, even determined, in the midst of all the land.”—Isaiah x. (Please read the chapter.) “I have commanded my sanctified ones, I have also called my mighty ones for mine anger, even them that rejoice in my highness. The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together: the Lord of hosts mustereth the host of the battle. They come from a far country, from the end of heaven, even the Lord, and the weapons of his indignation, to destroy the whole land. Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty. \* \* \* Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it. \* \* \* And Babylon, the glory of kingdoms, the beauty of the Chaldees’ excellency, shall be as when God overthrew Sodom and Gomorrah.”—Isa. xiii. (Read this solemn chapter.) “Behold, the Lord maketh the earth empty, and

maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. \* \* \* The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken his word.”—Isaiah xxiv. “Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it. For the indignation of the Lord is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter. \* \* \* And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree. For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment.”—Isaiah xxiv. “Thus saith the Lord, Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me. Behold, I will send a blast upon him, and he shall hear a rumor, and return to his own land; and I will cause him to fall by the sword in his own land. \* \* \* Then the angel of the Lord went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand.”—Isaiah xxxvii. “Thus saith the Lord the King of Israel, and his Redeemer the Lord of hosts; I am the first; and I am the last; and beside me there is no God. And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things are coming, and shall come, let them shew unto them.”—Isa. xli. Here the Lord says that he appointed the ancient people, and the things that are coming, and shall come. All the quoted

words of the Lord are plain. "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."—Isa. xlv. "I have declared the former things from the beginning; and they went forth out of my mouth, and I shewed them; I did them suddenly, and they came to pass. Because I knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brass; I have even from the beginning declared it to thee; before it came to pass I shewed it thee: lest thou shouldest say, Mine idol hath done them, and my graven image, and my molten image, hath commanded them."—Isa. xlvi. The Lord declared this to his people Israel. How it should rebuke and humble us before him.

The prophet foretold the Lord's glorious work of salvation in his reign of righteousness and mercy among the nations, saying, "So shall they fear the name of the Lord from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord."—Isa. lix. "For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations."—Isa. lxi. "And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth."—Isa. lxiii. Thus did the Lord speak about seven hundred

years before Christ came and redeemed his people, trod down the rebellious nation of the Jews, and then the cruel Roman nation, and caused righteousness and praise to spring forth from the Gentiles. The prophets, and they that feared the Lord in Israel, and that thought upon his name, waited long, yet in the fullness of the time appointed, and just as the Most High had decreed and declared, the vision spake, and did not tarry, for the word of the Lord cannot be broken. True, unbelieving and wicked men, actuated by the flesh and the devil, combined to defeat the accomplishment of this great and glorious work and purpose of the Lord; but he had them in derision, laughed when their fear came, and mocked at their calamity. "And when ye see this, your heart shall rejoice, and your bones shall flourish like an herb: and the hand of the Lord shall be known toward his servants, and his indignation toward his enemies. For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many. \* \* \* For I know their works and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see my glory. \* \* \* And they shall declare my name among the Gentiles. And they shall bring all your brethren for an offering unto the Lord out of all nations. \* \* \* For as the new heavens and the new earth, which I will make, shall remain before me saith the Lord, so shall your seed and your name remain. \* \* \* And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be

quenched; and they shall be an abhorring unto all flesh."—Isaiah lxvi. These are the last words of the Lord by this great prophet. How full of majesty, glory and wonder they are! For just as the Lord hath spoken, so shall it come to pass. All worlds and beings cannot hinder it nor hasten it. This is the Lord God of the holy prophets. We may well adore this Jehovah of the Bible with humble reverence, while we take refuge under his almighty wing, for in him is everlasting strength, safety and salvation, and he is able to save us unto the uttermost.

"Suffer me a little, and I will shew thee that I have yet to speak on God's behalf." "Behold, God exalteth by his power; who teacheth like him? Who hath enjoined him his way? or who can say, Thou hast wrought iniquity? Remember that thou magnify his work, which men behold. Every man may see it: man may behold it afar off. Behold, God is great, and we know him not, neither can the number of his years be searched out. \* \* \* 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." This is the testimony of Elihu to Job. Of cloud and wind and storm he says, God turneth them about by his counsels, "that they may do whatsoever he commandeth them upon the face of the world in the earth. He causeth it to come, whether for correction, or for his land, or for mercy. Harken unto this, O Job: stand still, and consider the wondrous works of God." Elihu thus speaks to us, too. "Then said the Lord unto me, Though Moses and Samuel stood before me, yet my mind could not be toward this people: cast them out of my sight, and let them go forth. And it shall come to pass, if they say unto thee, Whither shall

we go forth? then shalt thou answer them, Thus saith the Lord; Such as are for death, to death; and such as are for the sword, to the sword; and such as are for the famine, to the famine; and such as are for the captivity, to the captivity. And I will appoint them four kinds, saith the Lord: the sword to slay, and the dogs to tear, and the fowls of the heaven, and the beasts of the earth, to devour and destroy. And I will cause them to be removed into all the kingdoms of the earth, because of Manasseh the son of Hezekiah king of Judah, for that which he did in Jerusalem."—Jer. xv. "Thus saith the Lord God of Israel; Behold, I will turn back the weapons of war that are in your hands, wherewith ye fight against the king of Babylon, and against the Chaldeans, which besiege you without the walls, and I will assemble them in the midst of this city. And I myself will fight against you with an outstretched hand and with a strong arm, even in anger, and in fury, and in great wrath. And I will smite the inhabitants of this city, both man and beast: they shall die of a great pestilence."—Jer. xxi. "Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places that I shall not see him, saith the Lord? Do not I fill heaven and earth? saith the Lord."—Jer. xxiii. "And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations. And I will bring upon that land all my words which I have pronounced against it, even all that is written in this book, which Jeremiah hath prophesied against all the nations."—Jer. xxv. The righteous God declared that he himself would bring those fearful

but just judgments upon all those guilty nations, including his own people of Israel, who were guilty of the grossest idolatries and backslidings. Yet he would in mercy restore his people, and bring them again to Zion and bless them for his own glory.

“Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah. In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The Lord our righteousness.”—Jer. xxxiii. The Lord Jesus was the Branch or Son of David, and he reigns in righteousness upon his throne, doing the will of God, having obtained eternal redemption for his people, and ascended on high.

All those prophetic mighty events, involving the destinies of many peoples, and nations not a few, relating to wars and famines, plagues and pestilences, no less than the peaceful reign of Immanuel in the salvation of his redeemed among all nations, most solemnly declare that “the Lord God omnipotent reigneth” in it all, and accomplished his sovereign and righteous purpose in all those awful calamities and great national events, which his mouth foretold should so come to pass, even saying that he would bring them to pass. Because the Holy One has sovereignly thus foretold those mighty events, and fulfilled them in his judgments upon the sinful nations, shall we be so foolhardy and daring in presumption as to impiously say, If God thus purposed and determined all the atrocities and cruelties of those warring and

life-destroying nations, then he himself is the author and doer of all the monstrous cruelty of those wicked nations, and is responsible for it? God forbid. Are we in God’s stead? Shall finite, sinful and ignorant creatures, whose very being and breath are dependent upon the infinite and holy and almighty Creator, rise up in judgment against him? What blind and stupid folly. Let vain man say what he will, the word of the Almighty by the prophets most positively declared that thus it should be, and that he would surely execute those calamitous judgments, both upon his own people and the surrounding heathen nations. It is time to call a halt, and that men professing to be the servants of God should cease from replying against the holy Lord God Almighty, as he has declared himself by his faithful prophets. For such railing against the Lord God of the prophets, as to say that if he determined such wicked acts of men and nations, as the prophecies cited clearly show and plainly declare, makes the Holy One the author of all that sin and wickedness, and responsible for it, is blaspheming and profaning the name of the Most High, and it betrays a shocking degree of vain arrogance and conceited presumption and bigoted ignorance, or else a *sinful creature* would not thus speak against the holy Creator.

(Concluded in next number.)

DELHI, N. Y., Nov. 1, 1900.

ELDER H. C. KEE—DEAR BROTHER IN OUR BLESSED REDEEMER:—It has been some time since I met you at Otego, at the time of the meeting, but I have often thought of you, and of things you said to my comfort.

For some time previous to the meeting at Otego, I had been much of my time in

darkness, so you may imagine the comfort I received from your words when you said, "As we naturally walked more carefully in darkness, so spiritually we walked with greater care in darkness." O how sweet were those words to me, even as rain falling on the thirsty flower. Yet I fear that even in the darkness, I do not walk as carefully as I ought, but rather go stumbling blindly forward, depending too fully in weak, sinful self. But how truly do I desire that my walk and talk be circumspect as becometh a child of God, but fear that often it comes far from it. How prone is man to put his faith in the works of his own hands, and how surely does he meet with the just judgment of an all-wise and jealous God, who hath said, "Thou shalt have no other God but me." In his presence the weak god of self is brought low, while the glory of God of heaven and earth is magnified ten thousand thousand times, till he appeareth as the one altogether lovely, as the fairest among ten thousand; the King of Zion, and Israel's stronghold.

There are times, when I am by myself, meditating on the things of the heavenly kingdom, that my mind goes back to the time several years ago when I first heard the joyful sound while listening to a sermon preached by Elder Bogardus.

My first impression of the Old Baptists was far from being a favorable one. My first knowledge of them was obtained while reading the SIGNS to my beloved mother. I used to wish she would not ask me to read, as I did not want to know anything about a people who so thoroughly ignored the pleasures of the world. Those pleasures, I reasoned with myself, were placed here for our enjoyment, and since such was the case, why should we not take advantage of them instead of casting them aside as vain and frivolous

things? Why should we shut ourselves away from the world? Thus I reasoned to please myself; and much against my will continued to read the SIGNS, fearing to complain lest I should say something to cause my mother pain.

But, as I have stated before, I first heard the precious truth preached by Elder Bogardus. My first impression was that of being alone in intense darkness. This lasted but for a moment, when suddenly I was in a beautiful light, and felt so joyful that I wanted to sing; then I was alone again, and O such a terrible feeling came over me. It seemed that my life was spread out before me, and what mountains of sin I beheld, and it seemed that my face became black with the blackness of sin, insomuch that I feared those around me would see it, and I turned my head and looked out of the window. To my amazement everything shone forth in the glory of its Creator. I could see in everything, the trees, the grass and the flowers, the great handiwork of the Lord; then as I looked around again at the faces of those around me I could see there the joyful expression of those who had heard the glad tidings of great joy, and then I longed to be like them: the very people I had hated and despised because that they loved not the world. This was on the first day of one of the two days meetings at Otego. During the remainder of the meeting I enjoyed the preaching, but at the same time I felt that I was a poor, lost sinner, and that there was no hope for me. I felt that the joy had gone out of my life, for the world in which I had taken such delight seemed dark and frowning. Thus I remained for some time, until one night after I had returned to my home, it seemed that I had scarcely fallen asleep when I saw the form of one clothed in

shining robes, and before him he held an open book in which I could see my name written. Then I awoke with a sense of great relief as from a heavy burden suddenly removed from me; I felt that something was gone and that I would be happy forever. For the next few days I went about my work whistling and singing, perfectly free from care, then I began to think what I had done to merit such a great blessing, feeling as though it must be for some great good I had done, but how soon was I convinced of my error, I could see nothing but sin; I felt that my whole life had been devoted to sin, and that I had enjoyed the company of evil companions, and had taken delight in the joys of the world, but alas, they seemed to have forsaken me, and I was hedged about with sin. In vain I looked about for some way of escape, I wanted to flee from those dark mountains of sin, but the more I tried the more I found my efforts to be in vain, and at last I gave up, feeling that if I was saved, it must be by the grace of God, and not any work of my own weak, powerless hands.

For a long time I was left to wander in darkness, until it seemed I could bear it no longer, and I was made to cry out as did the jailer of old, "What shall I do to be saved?" Then came the words, "We know we have passed from death unto life, because we love the brethren." For a time they brought me great comfort, for I did love the people whom I knew worshiped the Lord in spirit and in truth, but soon the tempter whispered, It is only with a hypocrite's love, and amounts to nothing, and I feared that it was so. I continued thus for some time, attending the meetings at every opportunity, and enjoying each time a feast of the rich things of the kingdom, but all the while

feeling my great unworthiness of such great pleasure.

I shall never forget the meeting at which I was received into the church: the sermons had seemed doubly sweet, and I longed to ask for a place with the dear people of God, but when the opportunity came, I could not rise from my seat, I felt that a great weight was holding me down, and when our dear Elder Bundy, and some of the brethren and sisters, asked me a few questions regarding my condition of mind, and of the foundation of my hope, I could only answer falteringly. But to my great surprise I was received, and baptized the following Sunday. At the water's edge I thought I had never seen the water look so calm and peaceful as it did then. After coming up out of the water, I felt such a sweet peace come over me, and again I had a season of rejoicing; I felt that all of earth's joys and peace were mine; I felt that sorrow, doubts and fears would be strangers to me for evermore, but I learned shortly that it was not so. How soon came the doubts and fears that I had done wrong. I resolved to write and tell the brethren and sisters that they had been deceived in me, that I was not what they thought me to be, but only a vile, wretched, miserable sinner, unfit to be one of them; they were so good and so pure in my sight. But I did not dare to carry my resolution into effect, lest they should turn me away, and I would have no place to go, and I was sure I loved their company. They were my dearest friends, and the world I once loved, my bitterest foe.

In my present position I am as a stranger in a strange land, there are none of the brethren near here, so I am quite alone, but I hope the time is not far distant when I shall be so situated that I

can meet more often with the saints of God. Yet I do not feel to complain, I am blessed beyond all I deserve. In me, that is, in my flesh, there is no good thing: when I would do good, evil is ever present with me, so that the good I would, that I do not, while the evil I would not do, that I do. I sometimes feel that my burden is greater than I can bear. I am often cast down and heavy-hearted, sometimes almost doubting the existence of a God, but at such times come the blessed assurances, "I will never entirely forsake thee;" "As thy days, so shall thy strength be;" "Come unto me all ye that are heavy laden and I will give you rest." He hath borne our sins in his body on the tree; he hath given his life for us that we through him might have remission of sins. I have received great comfort in times of trial and tribulation from the thought that no matter through what ways I may be lead, my Savior has been there before, to make the pathway smooth. In all things was he tried and tempted even as we, so that he knows our every weakness, and through and from him we receive that strength which enables us to come off conquerors, and more than conquerors, through him who hath purchased us with his blood.

I must bring this rambling scribble to a close, fearing I have already written too much. I have often desired to tell what I have written to you, to the church at Otego, but when I attempt to speak, my tongue cleaves to the roof of my mouth, and not a word can I say. If I have written anything that is amiss, or that casts a shadow on the precious truth, please set me right. I have tried in my poor way to describe some of the Lord's dealings with me. In the midst of doubts and fears I am made to realize that if I am saved, it must be by the grace of God,

"Not of works, lest any may should boast."

Hoping to hear from you soon, I remain your unworthy brother, if one at all,  
WM. T. GUERNSEY.

LONDON, Ontario, Nov. 4, 1900.

DEAR BROTHER IN CHRIST:—Your letter in reply to my last is received, and I would like to reply, and will try to do so, though I feel that it will be in much weakness. I have a sense of fear and trembling, as it seems to me, that I have nothing to write that can interest you, much less edify or instruct, and if none of these objects are accomplished, then my writing will be in vain, as far as you are concerned, though it might relieve my own mind. Your last letter was full of interest to me, and I am glad that we see so nearly eye to eye in spiritual things. I believe that there are very many, even of God's dear children, who do not have a clear understanding of the truth as it is in Jesus, and are not clear in the doctrine of God our Savior. Why this should be so it not for me to say, I can only say, "Even so, Father, for so it has seemed good in thy sight." The apostle says that there must be also heresies among you, that they also which are approved may be made manifest. This is hard doctrine to the natural mind, but the apostle by the pen of inspiration lays it down as truth. He does not say there may be heresies, or if there shall be heresies, but the positive declaration is, that there must be. Surely if there must be heresies, none can set it aside, and as we look at the matter in the light of God's word, there could be no salvation without sinners to be saved, and no sinners without sin, and so there comes to be a must needs be for the salvation, and the grace of God to be shown, because there must



needs be sin also. It is the sinner who is saved by his grace, and who is taught by daily experience that he is a sinner, and that vain is the help of man.

I often wonder how the people of God can reconcile two principles which seem diametrically opposed to each other, viz: A perfectly helpless, sinful state before God, and the idea that we are rewarded for our good deeds in any way or shape. I feel that if I am enabled to live and walk in obedience, and consistently before the world, it is an unspeakable mercy of God toward me, and it humbles me as a monument of the grace of God toward me. I am well aware how quickly the carnal mind opposes this principle of truth, and says, "Well if this be so, why find fault with any one for wrong doing?" All that I can say is that the carnal mind is enmity against God, and is not subject to his law and neither indeed can be, therefore it cannot reason upon the subject, and there is but one declared law or authority on the subject, and that is what is recorded in the Scripture, and taught and manifested in the experience of the children of God. If it were possible for my natural faculties, or my reasoning powers to raise me up above the darkness, doubts, fears and infidel feelings, of which I am so much of my time the subject, my life would be very different from what it is, and I would not be so bowed down in my feelings, like one who seeks his God in vain. But I had no intention of writing as I have, when I started my letter.

We had Elders Eubanks and Carnell at our fall quarterly meeting, and had a good meeting, which was both pleasant and profitable to very many, I trust. Elder Eubanks was with me at my home for a day and a half, and it was a most pleasant visit. We had considerable talk upon spiritual things, and could agree upon

everything. He has a deep experience of the things of the Spirit, and can express himself well. I want to speak especially of the last sermon, from Elder Carnell, at the meeting. He spoke from the words, "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore," &c. He was given wonderful liberty, and spoke with great power and ability. I had often wished to hear some minister preach from this text, but had never had the privilege before. I could say amen to every word he said. I had not thought of the first clause of the text, as being particularly interesting, but that it was intended merely as an introduction to what followed, but he spoke largely from that clause. "And Jesus came and spake unto them." O, he said, at one point in the discourse, how we desire Jesus to come and speak unto us, and how sweet and comforting it is when he speaks in our hearts, telling us that he has all power, and that therefore our salvation is all in his hands. He said, When this was our blessed experience, we had no sorrow or care, doubt or fear, and that the speaking of Jesus in our heart, was the sweetest music ever heard by mortal man. He seemed to be so taken up with his theme as to almost lose sight of this world, and to be looking on things unseen by mortal eyes. And then when he talked of all power being in the hand of God, how delightful to listen to his words. He called attention to the words, "Go ye, therefore," and said that those who did not believe that all power was in the hand of God, had no right to the words that followed, "Go ye therefore," because it was just because all power was in his hand, that they were to go, and that no one had any interest or right in that word "therefore" but those who believed that

all power was in the hand of him who sends his ministers forth as clouds, and guides their ways and words.

Dear brother, this kind of preaching is worth spending time to hear, is it not? It is what we can say amen to.

A week or so ago I felt such a strong desire to see you, that I thought that I must write at once, and if I had done so, I might have written more interestingly, but there are really no "ifs" in what we say or do, but only realities. I often think "if" I had acted differently, how much better it would have been. How hard it is for nature to feel that all things are ordered and arranged by infinite wisdom, and for the good of all the children of God. It is impossible for our nature to see all our plans frustrated, and all our anticipations blasted, and feel that it is for our good, but when the Lord and Savior speaks to us, in our hearts, and tells us of his love and mercy, then we can rejoice in tribulation. How can the natural man rejoice in tribulation? It is impossible with man, but possible with God. I could conceive of a strongminded person being patient, or bearing trouble with fortitude, but I think that the words used in the Scriptures are "glory in tribulation" instead of "rejoice," but the meaning is much the same. And I hope that I know what it is to be made to rejoice in tribulation. I well remember what was perhaps the severest worldly trouble that I ever had, and that it was completely swallowed up, as it were, by the words being spoken in my heart, "When thou passest through the waters, I will be with thee." All trouble was gone in a moment, and then I certainly did rejoice in the furnace of tribulation. But O, how seldom have been such seasons with me, and how short they have been; they seem but a mere spot in what has

been the wild wilderness and darkness of my life.

I was thinking not long ago of the words of the Savior. The "kingdom of heaven is like to a grain of mustard seed," "which indeed is the least of all seeds," and I thought, It does not matter how small an amount of grace we may seem to have, if it be but as a grain, as it were, the life is in that grain. It is the life. And then I thought of the words of the apostle, (which have been so perverted, and made to feed the pride of those who desire to exalt self to a place in eternal glory,) "As one star differeth from another star in glory," &c. He is speaking of the fact that the life which runs through everything that God has created, produces its like, and then he goes on to say, so also is the resurrection. That is, he means that the life of Jesus will be the only life in that new, great and glorious state of existence. To me it was like a revelation, for while I could not believe in different degrees of happiness in glory, yet the words, "As one star differs from another star in glory," were all darkness to me. I could not understand the apostle's meaning. The life of one person, who has part in that glorious resurrection, will be the same life of which they partake here, but what our bodies will be like in that blessed state, I do not know, and neither does it concern me. If I only have part in that life and resurrection, I know that I shall be satisfied. I do not know that we need be concerned so much about the hereafter of the wicked, but it has seemed to me that the people of God have given to them here, in their experience, a knowledge of what they are saved from, when they are made to feel the bitterness of sin, and the misery of separation from God and his mercy, and it has seemed to me that it will exalt their songs of

praise, as they realize the terrible gulf of misery from which they have been saved. As I contemplate this solemn subject, I cannot but fear that I may be deluded in my hope of heaven and holiness, for I feel so full of sin, and so unworthy of the love of God.

But I must stop my scribbling, before you are completely tired out.

Your brother in Christ,

ROBERT SCATES.

PHILADELPHIA, Pa., Dec. 5, 1900.

DEAR BROTHER AND SISTER HAIT:— You have both been on my mind for several days, and I feel impressed to write to you. The Lord leads his people in a peculiar way; in a way they do not know. While I am glad to have the desire to write to you, yet I do not feel worthy of your fellowship and love. If I am in the christian journey at all, I travel so slow. I seem to go backward instead of forward, and I grow smaller all the time. If I could only be like you both, and like all the brethren and sisters whom I love so much, having the mind of Christ, manifesting holiness, but I am worldly minded, the beggarly elements of the world interest me, I search for worldly comforts, and vain desires take hold upon me, I cannot think there is any one like me. It is a very solemn and a very serious thing for one to make public profession to be a follower of the lowly Lamb of God, and to have one's name upon the church-book enrolled with the saints of God; surely it is a weighty matter, and a deep responsibility. As I see my brethren manifesting a feeling sense of the great things which they profess, thoroughly established in the doctrine of God our Savior, and fixed upon the foundation of our hope, the Rock Christ Jesus, how I desire to be like them, and how my heart

longs for heavenly things. But alas, I turn my eyes within and behold mine infirmities, my weakness, my ignorance and my blindness, and indeed it makes my heart sick, and I am ready to faint by the way. My heart and my eyes (of faith) turn toward Jerusalem, and my soul's desire is for the courts of Zion. For there is my King and my Savior, the life of my delights. To behold his beauty is joy unspeakable, to recognize his name as the shadow (and the substance, too) of a great rock in a weary land, where the pilgrims of Zion are sheltered from the cold storms and bleak east winds of the world, is a pleasure for evermore. I am glad to believe that to be a member of the church of Christ, worthy and consistent, in good standing, having the fellowship of all the brethren, is greater honor than all the world can give. The lowest seat (if such can be found) in the temple of our God, is greater riches than the gold of a thousand mines. Infinitely more would we rather suffer affliction as a son, than to enjoy comforts and pleasures as a bastard. So much of my time I question my own acceptance in the Beloved. I search and search for evidences of a good hope through grace. And usually the sad result of my search is vain, because I am looking for some good thing in my flesh. I forget (for the time) that God is both the author and finisher of my faith. But when the Spirit takes of the things of Jesus and shows them unto me, then is my hope strengthened that the promises of God in Christ Jesus are for me. I find I must learn the lesson over and over again, that I cannot by searching find out God, that the judgments of God are unsearchable, and his ways past finding out. Except God reveals unto us the secrets of his treasure-house, we are altogether and forever in

darkness. And how we are humbled, dear brother and sister, when we discover that as grace exercises us, so we are given light and wisdom and understanding to guide us all our journey through. You have both been long in the way, and you can call to remembrance the precious seasons when Jesus talked with you as you traveled, and your heart burned within you, and you knew not that it was Jesus, until he had blessed you and disappeared from your view. Then how you went on your way rejoicing in the assurance of everlasting life, and a good hope through grace. Jesus never leaves his followers without hope. However low down we get, or however discouraged, hope urges to "press toward the mark for the prize of our high calling of God in Christ Jesus." We are sometimes told by the religious world that the doctrine we hold is a dangerous doctrine. I will quote from a dear sister in the west, who when told it was a dangerous doctrine, said, "The few who do believe this dangerous doctrine have much to be thankful for." It is dangerous to them that love the world, and delight to follow its dictates, because it opposes every desire of the flesh, but to the saints of God it is precious. Jesus Christ is the foundation of this doctrine, and to us it is a place of refuge, a strong tower, a comforting and a secure retreat, we lie down in green pastures, and there is none to molest or make us afraid, because he is our Shepherd, and he is with us, he watcheth over us in love, and not as an hired servant. How wonderfully secure are we in his tender embrace. He knoweth all our wants, and supplieth our necessities, he also giveth us the spirit of prayer and supplication to ask that his will be done concerning us. Merciful and divinely gracious is our God unto us. My cry out of

a crushed heart is, "My leanness, my leanness." He heareth my cry and giveth me rivers of oil. Is not this your experience, dear ones? The nights of affliction are oftentimes long and dreary, and sorrow is the shroud of the darkness, but to him that "looketh for the morning, joy cometh, Jesus is the bright and morning star, his countenance lighteth all the world. He says, "My sheep hear my voice." How quickly do they flee at the voice of the stranger. When I contrast my own ugliness with the beauty of our gracious Redeemer, I hang my head in shame, I am "less than nothing and vanity," he is "the fullness of him that filleth all in all."

What a selfish letter you will find this to be, it is self, self, from beginning to end, but such as I have I give unto you, I have done the very best I can; I want to do better for your sakes, but when the Lord shuts no man can open. Please bear with me and pray for me.

My wife joins me in love to you both, and to all the dear brethren and sisters of the Middletown and New Vernon churches, with your dear pastor included. May the Lord richly bless you, that you may yet these many years continue to be a blessing to your brethren.

Affectionately your brother,

B. F. COULTER.

DECATUR, Texas, Dec. 4, 1900.

B. L. BEEBE—DEAR BROTHER IN A PRECIOUS HOPE:—I have desired much of late to write you, for my love has gone out to you, although you are a stranger to me in the flesh, but it seems to me I have been made to love you for the truth's sake. I have just read the last number of the SIGNS, and I feel that I have been made to rejoice while reading its pages. My love has been made to go

out to its many writers for contending for the precious truth that the Old Baptists have always contended for. It seems to me they all speak in one mind, about the fullness and completeness of the great I AM, yet the writers are scattered all over the land. When I read their writings it seems to me they are bound together in one bundle of love, and that they all trust in the same God for their deliverance from all evil, through time to eternity, without the aid of poor, weak, puny man. O, what a comfort it is to me that the Lord of hosts has enabled me to view him as having all power, both in heaven and upon earth, and none can change him or say unto him, Why doest thou? He works all things after the counsel of his own will, and his will does not conflict with his purposes that he purposed before the world began, for he comprehended the end from the beginning, and his will was to bring all his wisdom to pass, for there is no other power but of God, for all powers that be are ordained of God. Wherever he sees fit to make his power known, there he sends it. He gave the devil power to afflict Job, but the devil could do no more than the Lord gave him power to do, so the Lord restrains all wickedness, only that that is for his own praise and glory, for he says, The wrath of man shall praise him, and the remainder of wrath he will restrain. He gave wicked men the power to crucify the Lord of glory, but they had no power to break a bone of his body, because the Lord of hosts had said his bones should not be broken, but it was by the determinate counsel and foreknowledge of God that he should be crucified and slain by wicked hands. Yet he stood as a lamb slain from the foundation of the world, to redeem his people from under the law, when as yet there had been no

law given. O, what a glorious thought that the Lord had chosen his people in Christ before the foundation of the world; he had the sacrifice already prepared before the transgression, for the sins of his people, and when the time rolled round for the sacrifice, the blessed Redeemer was nailed upon the Roman cross, carrying the sins of his people in his own body, and by the sacrifice of himself made a full and complete atonement for the sins of his people. Can it be that he suffered that ignominious death for such a worm as me? O, if I could only praise him for allowing me to trust in him, or for bearing my sins in his own body upon the rugged cross. O, if I could only keep from sinning against his holy name, and praise him all the days of my life. I am made to wonder why he allows such a sink of sin to trust in him as my God and my Redeemer. Sometimes I get so low down, and in such darkness, and that little hope seems to get so dim, that these thoughts will crowd upon my mind and cause me to tremble for fear the little hope I have cherished above all things, these many years, will fade away when I am called hence. I used to think when I became older my hope would get brighter, and my sins would not annoy me so much, but it is right to the reverse, the older I get my sins seem to increase, so much that they almost put out that little flickering light, and if it was not that the Lord allows me to look away back yonder when he let me walk in his green pastures, and feed upon the sunshine of his joys, it seems I would have to give up in despair. If he did not let me trust in him through all this darkness, that when I have to go the way of all the world, that he will light up the dark valley, and shadow of death, that I might

pass through fearing no evil, I should be wretched.

Dear brother, I will try to quit this poor scribble, hoping you will bear with my weakness in bothering you with this, for when I commenced I thought I would only write you a few lines and tell you to send me the SIGNS OF THE TIMES for another year, for I do not know how I could do without them, for they contain nearly all the preaching I hear, on account of ill health.

Dear brother, I feel that the Lord has been with you in conducting the SIGNS, and I believe he will deliver you through all trying times, and all the persecutions that are hurled against you, he will bring to naught. When I read your father's editorials, and how he suffered persecution for the truth's sake, I feel that you was raised up in his stead, to conduct it on as he had done, neither turning to the left or the right, but hewing to the line for the truth's sake, let the chips fall where they may.

Dear brother, I will send you a two dollar money order with this for the SIGNS another year.

Your unworthy brother, if one at all,  
M. B. F. JONES.

HALLWOOD, Va., August 4, 1900.

ELDER W. W. MEREDITH—MY DEAR BROTHER:—I have felt for some days that I would like to write to you, but was not sure what your present address was, and had looked for the number of the SIGNS in which the change was published, but failed to find it, but thought it was Petersburg. So I will attempt this morning in my weak way to let you know of the love that I have for you, and as I trust for all the faithful in Christ Jesus. The question often arises, Why is it that I, unworthy as I know myself

to be, should have the feeling of love and esteem for the very people that I once had no love or fellowship for? The only reason I can give is because, as I trust, the love of God has been shed abroad in my heart by the Holy Ghost. But what gives me much trouble at times is the poor way that I have in making that love manifest. If I know my poor heart aright, I do desire to honor my God and King, by an orderly walk and godly conversation; I do desire to be kept from every false and hateful way. But what poor, imperfect creatures we are; daily do I realize the truth of Christ's words to his disciples, "Without me ye can do nothing." I feel that I would love to show forth his praise in my daily walk, and to speak of the honors of his great name, of his matchless goodness to me, a poor sinner, in watching over and caring for me every day of my life, and in delivering me from under the curse of a just and holy law, he having been made a curse for me, for surely he who knew no sin was made to be sin for us, that we might be made the righteousness of God in him. Yes, in him, not in ourselves, for we have been made to fully realize that all of our own righteousness is as filthy rags. Therefore we know that without the imputed righteousness of Jesus Christ, no sinner can stand justified in the sight of a just and holy God. Then what a blessing is ours, that we are made to realize this truth, and are made to hope only in the merits of God's only begotten Son, who is full of grace and truth. But to speak of these things I feel it is impossible for me, for while sometimes I am made to hope that my God has been pleased to bless me with that preparation of heart which alone is of the Lord, yet I am just as dependent upon him for the answer of the tongue,

as for the preparation of heart. While this might seem strange to some, that one can have a knowledge of the truth, and yet not be able to declare it, yet such is the case. And I often think what a high privilege those enjoy whom God has by his almighty power enabled to declare the unsearchable riches of his grace, and to talk of the glories of his kingdom, of his electing love, predestinating purpose and almighty power in the salvation and preservation of his dear people. Yes, to declare the truth as it is in Jesus, in opposition to all the theories of vain, imaginative and speculative man, is in deed and in truth a high privilege such as very few enjoy, as compared with the false teachers, yes, very few, yet just as many as our God has ordained, have the love for the truth that enables them to faithfully and boldly declare it in opposition to a gainsaying world. I feel that all such should have, at least, the sympathy of all lovers of the truth, and should have all the encouragement possible, for I am confident, while theirs is a high calling, yet it is attended with many trials, difficulties and sore afflictions, the entire Arminian world being arrayed against them, and occasionally, although such ought not to be the case, we find one of the flock finding fault with God's faithful servants for being so discriminating. But for my part I feel that it does my very soul good to hear the truth plainly and pointedly declared; "giving no uncertain sound."

But I will close this wandering scribble, for I do not want to weary you out entirely in this my first attempt of writing to you.

My wife joins in love to you and sister Meredith.

Your little brother, if one at all,

MARTIN D. FISHER.

DEL NORTE, Colo., Dec. 5, 1900.

DEAR BRETHREN EDITORS OF THE SIGNS OF THE TIMES:—As my subscription has about expired, I herewith send you two dollars for another year. We feel that we cannot do without it, for it comes to us laden with much comfort in our lonely home in this far away country. I would like to write you a little of my feelings, and views I have of the great God of all created things, but when I try to contemplate his vast power, knowledge, goodness and mercy to the children of men, and when I turn and look at myself, I can well say that man is less than nothing. O, that we could understand the fullness of the great God of Israel; that is all I desire, to know and understand the Lord God. If we did, there would be no time salvation thought of, there would be no exalting of the creature, but instead, an humbling of ourselves in the dust; we could say as did Abraham, We are but dust and ashes. But the Scripture must be fulfilled, the time of our redemption is drawing near, if we be the redeemed of the Lord. Dear children of the living God, do you not see the end of all earthly things approaching? I do believe that the blessed Redeemer has shown me that there are many now living on this earth that will see him coming in the clouds to gather his redeemed church to himself. So, dear brethren, as we see the end approaching, let us try and throw away all of our idols, and try and live as becometh the children of the living God. Dear brethren, pray for me, for I am in the furnace of affliction. O, how I would like to take brother Bartley by the hand; before I read his experience I thought there was none like me on this earth. O, the fiery darts of the old adversary! I have felt like praising the blessed Lord God, my

mind at rest and at peace with all mankind, singing to the Lord, when in an instant I would be standing with clenched hands and grating teeth, lest I curse God, with the most terrible curses passing through my mind in intense hatred of God, and all of his goodness. This has never lasted more than a minute, then faith returns, and peace of mind. My life is so strange, my suffering is so great, and with all I am so sinful, and seem to be so unmindful of God's great mercy toward me, that I often fear that I am but a hypocrite. I have asked several times to have my name taken off the church book, but have failed. But there is one thing that I can say from my poor heart, that I do love the church of Christ above all else.

J. W. WALLACE.

PATTERSON, Pa., Dec. 7, 1900.

G. BEEBE'S SON—DEAR BROTHER:—  
I very often feel comforted in reading our dear family paper, the SIGNS, which I do not feel like doing without as long as I can spare enough to pay for them. As I have received so much comfort in reading the communications of others, I feel like penning a few thoughts which occurred to my mind last night as I awoke from my slumber, feeling somewhat refreshed from the few hours sleep I had taken: my mind seemed to run upon many things, as it usually does in my lonely hours of the night, but last night in particular my mind seemed to go back over my past life, which has been fraught with many ups and downs, but for the greater portion of my life I have been down, low down, as it were, in a dark valley, with now and then a little glimmer of light by which I could tread along the thorny path. Forty-three years ago I united with the church,

feeling very unworthy a name or a place with the people of God, yet I loved them. Being young in years, and in experience, I looked on the older members as by far my superiors, as fathers and mothers in Israel. O, how I loved to sit and listen to them talk upon spiritual things, and when I would hear those dear old saints speak of their doubts and fears, I thought strange, for I felt then that I had no doubts, and thought as I grew older I should become more spiritually minded, and live more perfect, so that I might be useful, and a light in the church, but instead of that I fear I am more of a stumbling-block to others. I feel so cold and indifferent to the cause, and so prone to evil, my daily walk is such I often think, Surely I cannot be what I profess to be. I feel that the older I get, the more I see of my inward corruption, the more vain and sinful I am. I often fear and tremble on account of my sins, and wonder if ever there was one like me. I know if my brethren could see me as I see myself, they could have no fellowship for me. Sometimes I feel like telling the church how I feel, and then when I meet them, my lips seem to be sealed, and I feel that I cannot speak or express myself as I would wish to do. The words of the poet often come 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?

If I love, why am I thus?  
Why this dull and lifeless frame?  
Hardly, sure, can they be worse  
Who have never heard his name."

Dear brethren, may I ask an interest in your prayers? May you long be spared to publish the SIGNS, as a medium through which poor mourners in Zion may be comforted, is the desire of a poor sinner, saved by grace, if ever saved,

C. LONGACRE.



OAK LANE, PHILADELPHIA, Pa., Oct. 22, 1900.

BELOVED BRETHREN, SISTERS AND FRIENDS:—Who favored me with words of well wishes, love and respect, for my birthday surprise. My earnest hope is that you were all blessed in so doing. It was a great treat to me. Perhaps some might think that I should become vain could they read the dear epistles; I do not feel so, but instead I am humbled, and desire more than ever to so live as to keep this great esteem which you have manifested for poor and unworthy me. I had written a number of birthday letters before, but never had I tasted the beauty that there is in receiving them. They contained, all of them, words of encouragement by the way. They also, as the apostle Peter wrote, stirred up my mind by way of remembrance, and I do desire that I may be benefited thereby. I wish to return to you, one and all, my good wishes. May it be the will of God to bless you all, both temporally and spiritually. May he keep you from yielding to temptations, of which there are so many on every hand. May he keep us all from every appearance of evil. May he give you of his wisdom and his love and his strength. May he bestow upon you eyes to see, and ears to hear, and hearts to understand. May he forgive our many sins, since while in this world we cannot be without them. May he give to us all the spirit of forgiveness, and when this life shall close, make it as a sunset without a cloud, whose rising shall be in eternity.

Unworthily yours,

MARY HILL TERRY.

[THE above short letter from our sister Terry is in reply to a birthday letter surprise, with which she was favored by her friends, most of whom are her brethren and sisters in the churches where she is known.—ED.]

LIBERTY, Ind., Dec. 17, 1900.

B. L. BEEBE—DEAR BROTHER:—It is sad to see the headlong manner in which Baptists are running after new things, but there is some comfort in Paul's language to the Corinthians: "For there must be also heresies among you, that they which are approved may be made manifest among you." So I conclude that there always has been, and always will be heresies among the people of God, while they are environed by the flesh. Jesus said, "It must needs be that offenses come; but woe to that man by whom the offense cometh." Therefore let no man reason that if offenses "must come," and are necessary to the fulfillment of God's purpose, that therefore the one by whom they come is not guilty of sin. May the Lord keep us in the way of truth, is my prayer.

Your brother in hope of a better country,

W. N. THARP.

CARBON, Texas, Dec. 10, 1900.

EDITORS SIGNS OF THE TIMES:—Inclosed find money order for two dollars, for which send me the SIGNS OF THE TIMES for twelve months, beginning January 1st, 1901. I received the two books of editorials, and have read them through. I never could have been better pleased; would not take ten dollars for them, just for the truth's sake. If the editorials from 1847 up to Elder Gilbert Beebe's death, could be compiled in a book, I for one would take a book.

J. W. WHATLEY.

[THE books of editorials are nearly all gone, and as we lost about seven hundred dollars on the second volume, we do not feel warranted in publishing the third volume, but the editorials are continued right along as they were originally published, in the SIGNS OF THE TIMES.—ED.]

**EDITORIAL.**

MIDDLETOWN, N. Y., JANUARY 1, 1901.

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

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

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

**INTRODUCTORY TO VOLUME SIXTY-NINE.**

IN entering upon this volume of the SIGNS OF THE TIMES, we are made to feel more painfully our inability to conduct its publication than any year since we assumed the responsible position. It does seem that there has never been more need for such a publication, to point out the old landmarks, and to admonish the saints to watchfulness and prayerfulness lest they be ensnared by cunningly devised fables of men, yet we fear and tremble when we think of going forth to meet the Goliaths of the present day, armed with their sophistry, philosophy and "vain reasonings," for we know too well from our own personal experience with what power Satan can set forth these "reasonings" to the carnal minds even of the saints. In and of ourselves we cannot comprehend or believe only such things as can be made consistent to the natural mind, yet we know "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." While we know this is the truth, and that it is only by revelation we can know the things pertaining to the Spirit, yet we are still very susceptible to the plausible theories invented by men,

and are too apt to forget to "try the spirits" by a "Thus saith the Lord." Nothing but the truth will do us any good. No matter how "unreasonable" it may seem to man, to accept many of the plain declarations of Scripture, yet we must not attempt to soften them, to relieve the Lord of the responsibility of being found guilty of injustice, at the bar of man's judgment.

It should ever be borne in mind that the truth of the gospel cannot be reduced to a theory, if it could, then might we teach "Every man his neighbor, and every man his brother, saying, Know the Lord." No man by searching can find out God.

Within the last few years there has been a growing propensity among the saints to "reason out" certain points of doctrine, and to such an extent have some been carried away with this desire to walk by *sight*, that they have but little patience with those who grope along in darkness, and wait for the Light to give them faith to look upon the things which are not seen, which are spiritual.

The year upon which we are just entering, certainly looks portentous, and if we are able to read the signs of the times, there are perilous times just ahead of us, and it becomes the saints to watch and pray, lest they enter into temptation. That there are thousands of God's elect vessels of mercy that have been overcome by the intoxicating wine of Babylon, (man's ability) we do not doubt, and in his own time the Lord will bring them out of their delusion, which certainly will be a time salvation, but we do not believe you will ever hear one of them boasting that they were ransomed on account of their walking in obedience, or that it was by any works of their own that they were saved from the snare of

the pit. We know from divine record that there have always been delusions in the church, and that there shall come perilous times, when "Grievous wolves shall enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them."

Dear brethren, we feel that these times are now upon us, and that the coming year will be fraught with momentous events to the Primitive Baptists of this country, but we are told by the apostle Paul, "There must be also heresies among you, that they which are approved may be made manifest among you."

While it is painful to suffer persecutions for the truth's sake, yet the history of the church proves that those so persecuted have always been knit together in closer love and fellowship by these trials. May this be the case in our present afflictions, may we be given grace to strengthen one another, to hold up the hands one of another, and to exhort one another, and so much the more as we see the evil day approaching.

In publishing a paper the nature of the SIGNS, it would be much more agreeable to us if we did not have to be concerned about financial matters, but there are heavy liabilities that must be incurred in getting out the work, and as we have to rely solely upon the subscriptions and kind donations sent in by our patrons, to liquidate these debts, therefore we request all who approve the doctrine advocated in the SIGNS, to make a special effort to send in new subscribers, as well as to collect and forward subscriptions from old ones. Few of our brethren have any idea of the thousands of dollars that have been sacrificed by the SIGNS refusing to waver from the old principles. Brethren, please assist us all you can.

#### A NEW YEAR'S GREETING.

"AND thou shalt remember all the way which the Lord thy God led thee."—Deuteronomy viii. 2.

It is not our purpose now to give an exposition of this portion of the word, but to present some reflections which occur to our mind as we stand upon the threshold of a new year, and at the beginning of a new volume of the SIGNS OF THE TIMES. It is but natural that a traveler, when he has reached some elevation on his journey, or some waymark which speaks to him of distance journeyed over, should pause for a moment and look back over the way in which he has come, and recall some of the incidents of his journey; so there are times when we all feel like taking a retrospect of our journey, and find sometimes a sort of sad pleasure in recalling incidents which have had their effect upon our lives ever since. And the christian traveler, led of the Lord in the right way, that he might go to a city of habitation, often feels to recall the experiences of the way, and to erect an Ebenezer of praise to his Redeemer and God. Even so our mind has reverted to the past of our own life, as well as to the "ups and downs" of the SIGNS during the past sixty-eight years. For ourself, we can but say that his mercy hath endured forever, and we desire like the psalmist, to sing of the mercy of the Lord at all times; it is sure that of nothing else have we any right to boast. Mercy shall be built up forever, and in the building of our salvation nothing but mercy can be seen. We are persuaded that all the dear people of God must bear the same testimony out of the experience through which they have been all led. Our mind has been led back to the years of our childhood and youth; we recall that even then the infinite mercy of God had convinced us of sin, and of our need

B.

of a Savior; we cannot recall the time when there was not with us a consciousness of sin and condemnation, and then we remember the earnest desire that in some way we might be saved from sin and everlasting destruction from the presence of the Lord, and we recall how after years of anxiety, and unrest, and sorrow, there came at last some assurance of the forgiveness of sin, and some light regarding the way of salvation in Christ. This came to us one September afternoon, thirty-nine years ago, in the field at work, with the words, "And God said, Let there be light: and there was light." With the coming of these words there was a revelation of the way of salvation through Christ as we had never seen it before. All our previous life we had heard this same way of salvation spoken of by some who loved the grace of God, yet until that hour we had never understood it. One moment of light from the Lord gave us an understanding of the truth as it is in Jesus that all the teaching of men, though correct and true, could never reveal. We believe that this experience was in full accord with the testimony of the Lord to Peter: "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." In the words which were given us at the time, we could see how God could speak peace to a guilty, troubled soul, and how he could be just and yet the justifier of the ungodly. And perhaps some ten days later the thought occurred to us in the midst of the gladness which we felt at the wonderful work of the Lord in redemption, What is this all to us? And then we felt the assurance that here was our rest. This is our hope yet. We trust we have seen more fullness of the truth since than then, but the way has always seemed the same; we have had no other hope save the finished

work of the Redeemer. The Scriptures, as we hope, have been more abundantly unfolded through the daily experience of the past forty years, but they have unfolded no contradiction of what we then saw of the way of life. Christ still is the all and in all of the believer's hope. Our need has grown all the time, and sin has more and more abounded, but the grace of Christ has still more abounded, and to-day as we write these words, we feel that we can say none other thing than we were taught then, "Salvation is of the Lord."

We recall also that with the blessed hope of salvation through Christ, there came a great desire for right living before God and his people, and that we might also have a good report of those who are without. If there was ever a true desire of any sort in our heart, it was that we might know what the Lord would have us to do; there was great searching of heart, and anxious calling upon God, and much reading of his word, that we might know and do his will. The admonitions of the word of God did not seem as burdens to us, but as most blessed and glorious privileges, and the only question concerning them was, Have we a right to share in them with the favored of the Lord's people? It seems to us as we recall those days, like this, A traveler is anxious to reach his journey's end, and before him lie many paths; he knows that but one can be right, he desires to be led in the right way, that he may reach his journey's end, and rest in the house of his friends. To this end will he not consult every guide-post, and ask advice of all who may know what is the way that he should take? And when he is told, "This is the way, walk ye in it," this word does not come to him with any other impression than one of great

gladness, and he will set his face toward the place of his desire, and urge his feet forward in the way with all speed. The admonitions of the word of God, when we read them in the Scriptures, and also when we heard them urged in the pulpit, seemed to us as the guide-posts of the way, pointing us to the end which we most desired. As we were inquiring, "What wilt thou have me to do?" what a comfort and relief to be told what was the will of the Lord in these things. Connected with this experience, so far as we can recall, there was no thought of reward for walking before the Lord in his holy commandments, but only a great sense of gratitude that such blessed privilege was given us. What a mercy to have a heart to walk in this way. There was then, and there has ever been since, much stumbling and halting in the way; the flesh has been weak, but we believe the Spirit has been willing, and we have had some assurances that as the father spareth his own son that serveth him, so has the Lord spared us. What a difference there is between having the face away from God, and running away from his ways, and having the face toward God, and being minded steadfastly to journey thitherward, and yet often faltering and slipping back, until the heart is almost entirely discouraged, and the soul is tempted to doubt whether there be in it any will to serve God at all. In the one case the heart turns away from God, and in the other, spite of all the failures, the heart is still toward him. Of this we do feel some assurance, but yet are ashamed that our steps so often slide, and that there is with us a wretched, wandering mind, and a cold heart, which is hard to move. Thus we have always desired the admonitions of the word of God to be impressed upon our mind and

heart, not especially because they present what we *ought* to do, though that is true, but because they present what we *want* to do. It has seemed to us an especial comfort at times that we have had some assurance that we *desire* to serve the Lord in all his holy commandments, and have counted these things *privileges* graciously conferred upon us. The peculiar glory of true christianity, in distinction from all other religions, is this, The christian serves God because he *wants* to, and not because he *ought* to. We ought indeed to serve God, but the grace of God changes the *ought* into *willingness* and *desire*, and without this there can be no acceptable service. Out of this experience the believer learns not to boast, save in the grace of Christ his Lord. Thus he comes to count the will to do God's will, and the power to serve him in any way, as among the most gracious mercies that his soul can receive. We trust that we have seen and felt this at times, and they have been very precious seasons, when we have caught a glimpse of the freeness of service, and so we have not been able to be self-satisfied in anything, but we have been satisfied with the goodness of the house of the Lord.

How wonderful have been the dealings of the Lord with us all, both in his providence and grace; we can but remember these things, and through all the travel we cannot but be impressed with the truth that it is the way in which the Lord our God has led us, and in thus leading us he has proved us, and tried us, that we might learn our own wretched weakness, and proneness to wander, and our need of his grace to help us all the way along. As when the Lord led Israel and proved them, the result was that the testing but made manifest their stubbornness and

folly, and never developed one good trait Godward in them, but gave occasion to show his long-suffering and his pardoning grace toward their sins, so now in all our travel as believers, we come to see but these two things every day, our sin, and his grace, our weakness, and his strength; our folly, and his patience; our constant wandering, and his constant watchfulness; until at last we are driven to fall at his feet and confess just this, "A sinner saved by grace." A dear brother wrote a few days since, that just before, he had heard a minister urging upon his hearers that believers had power to obey God, and power to disobey him, and among other things said to them, "You all could have gone to the fair to-day, if you had wanted to." We thought that no doubt this was true in a sense, but the illustration did not touch the real question at all: Could they *want* to go to the fair, rather than to the house of God? is the true question. So Paul said that if the men of faith had been mindful of the country from which they came out, they might have had opportunity to have returned hither. *But they were not mindful of it*, and could they, with the faith which God had given them, be mindful of it? This is the true question, and right here we see the reigning power of grace. How foolish is the assertion, You could have gone to the fair if you had wanted to, but how great a victory it was for the grace of God that they did not want to go, and what is it that keeps the believer from wanting to run in the way of folly? What is it that keeps him, day by day, from loving all that is vile and contrary to God, as he formerly did? What is it that causes him to run in the way of God's commands? Is it not as the psalmist said, "I will run the way of thy commandments, when thou shalt enlarge

my heart"? Dear brethren, do not our hearts need constant enlarging? and must not this come from the Giver of all good? What a mercy to come to feel our need of this enlargement of heart.

We desired also to say a few things concerning the SIGNS, and the things which we trust have been precious in it to its readers. If we know our own heart, it is our desire to hold steadfastly to the truth of which we have been speaking, in all that goes into the columns of the SIGNS; to praise grace and to exalt the God of grace, has been our aim so far as we are able to judge our own motive. We have also striven to set forth the admonitions of the word, and to stir up the pure minds of the brethren to remember the things which they have been taught, both in faith and practice. The pages of the SIGNS have ever been open to narrations of the dealings of the Lord with vessels of mercy. In these narratives it has been the case, as with Paul, the doctrine of God our Savior has been magnified. It is sure that in every christian experience of the grace of God, is enfolded every principle of the doctrine of God; God's unchanging and everlasting love; his election of his people unto life and final glory; the new birth of the Spirit, and by the word of God; the utter helplessness and total depravity of the natural man; the truth that if kept unto eternal glory, it must be by grace through faith; the heavenly-mindedness and conversation which belongs to the heavenly life, and every word of encouragement and reminder recorded in the Scriptures, all are involved in the very experience of grace, which God bestows upon the believer.

We have not for years felt that there was any use in engaging in argument with any man, unless that man first can

give some evidence that he has come to know the plague of his own heart, and that he needs a Savior. If we can find that that one does know something of this, and has been troubled because of it, there is a starting point in his own soul's testimony from which to show him the doctrine more perfectly. It was thus that Aquilla and Priscilla expounded the way of the Lord more perfectly to Apollos. It is the business of preaching to show that the Scriptures are in full harmony with all true experience of grace, and to condemn and cast aside all that fancied experience which is not in harmony with the letter of the written word. It is as true of what men call experience, as it is of teaching, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

So we have not desired to make the columns of the SIGNS a platform for debate, but have and do desire still to hold forth in its columns the way of life, which embraces all the doctrine of God our Savior. We have not desired to make a hobby of any one sentiment, even though that sentiment might be true altogether. The field of truth is wide, at the best we can but glean in it. Happy are we if indeed some handfulls of purpose are let fall at the command of the Husbandman, for our gleaning.

We hope by the grace of God to keep on contending earnestly for just those things which were emblazoned upon the pages of the first number of the SIGNS ever sent forth among the people of God; we hope to oppose legalism in all its forms, and not to teach those things which the people of God do not love, but those things which they do love. The first would be legalism, the last is liberty and gospel service. Legalism says that

men must be stirred up to do what they do not want to do, by some inducements, either of fear or favor, while gospel admonitions are to stir up the pure mind to do those things which it is in the heart to do. If believers are regarded as under the necessity of being urged by ulterior motives to the love and practice of obedience, that is legalism for them, while if they are stirred up to the remembrance of the things which they do not want to forget, even though they do often forget, this is the liberty to which they have been called in the gospel. They have not received the spirit of bondage again to fear, but they have received the spirit of adoption, whereby they cry, Abba, Father. What a difference between a son doing that which his soul desires to do, and a servant doing what he feels compelled to do. "Conditional time salvation" means the servant doing what he is compelled to do, through hope of reward or fear of chastisement, which is putting the sons down among the servants. To him who serves, as the child, all gospel promises and blessings belong, because he is a child, but to the service which has as its motive, selfish hope of reward, there are no gospel blessings. We hope that we personally know whereof we write. We have been ashamed of our service many times, just because afterward we could discern in it some selfish fear or hope, and not pure love to God, and to his word and will. O, to be so conformed to the likeness of the dear Master, that we can say as did he, "It is my meat and drink to do the will of my Father in heaven."

For our readers during this coming year we desire all spiritual blessings, and so far as it is the will of God, all temporal blessings as well. First of all, may the truth be precious to them, for it alone can make any man free. May the peace

of God rule in their hearts through Christ Jesus. May all good will, and love and fellowship in the spirit, abound among all the churches. May all stand firm, quit themselves as men, and be firm. May meekness and lowliness of spirit be manifest everywhere. For ourself, and for our fellow editor, brother Beebe, we ask also all these things, and moreover that it may be remembered by all our brethren that we are but men, fallible men, who are needy of grace every moment of our pilgrimage on earth. May we all be kept by grace, and grow in grace, and magnify grace in every word and deed. The grace of God be with us all until the end shall come. Amen. C.

### EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

#### DEUTERONOMY XXXIV. 7.

"AND Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated."

There are many very remarkable incidents in the history of this servant of the Lord, in his birth, his preservation from the murderous decree of Pharaoh, his introduction in the house of Pharaoh, and his adoption as the son of Pharaoh's daughter, his continued attachment to and preference for his own people, when he had come to years, his flight from Egypt and arrest by the Almighty at the burning bush, his commission from the I AM to go again to Egypt and lead forth the chosen tribes of the Lord from the house of bondage, the wonders which God wrought in Egypt, at the Red Sea, at Sinai, Horab, and many other places, are among the most wonderful events recorded in the holy Scriptures. But not only in his life was he distinguished by so many strange and wonderful events, but also in his death. Although he had

attended the children of Israel about forty years in the wilderness, he was not suffered to share with them their final entrance and settlement in the promised land. From Pisgah's summit he was allowed to behold the distant landscape, and then to die upon the mountain of Nebo, and was buried by the Lord himself, and his sepulchre is not known unto this day. And although six score years of toil and care had been upon him, yet we are told that his eye was not dim, nor his natural force abated.

We are informed in the Scriptures that these Old Testament records were written for our instruction, and that the whole legal dispensation was figurative, a shadow of good things to come, and as such they are regarded by the inspired writers of the New Testament. What the precise age of Moses was intended to represent we are not able to say, only that the one hundred and twenty years of his life covers the time of the sojourn of Israel in the wilderness.

Moses, in some particulars, was a type of our Lord Jesus Christ, as a prophet, a leader and commander of the people, &c. But principally he stands as a personification of the law which he administered to the children of Israel. As such he is frequently referred to in the New Testament, and the reading of the law in Jewish synagogues is called the reading of Moses. In the third chapter to the Hebrews, Christ as a personification and embodiment of the gospel, is compared by way of contrast, with Moses as the personification of the law.

Taking Moses then in his general figurative character we shall read his history with increased interest, and especially this account of his death and burial, together with what is said of his keen discernment and natural force. To



understand the figurative import of our text, we must inquire, What is the discernment and the natural force of the law of God which Moses represents? When the people of God, as the anti-type of carnal Israel, are delivered or brought from the power of darkness, being quickened by the Spirit, they find themselves truly in a house of bondage, and under such task-masters as cause their groaning to be heard by the I AM, who appeared to Moses in the bush, and Moses, or the law of God in its spirituality, comes home to them with a display of divine omniscience. The fountain of the great deep of their hearts is broken up, the hidden recesses of their mind is laid bare and open, the secret chambers of the soul are exposed, and the quickened sinner, now in the hands of Moses, learns that the law takes cognizance of the very thoughts and intents of the heart, sin revives, appears exceeding sinful, and the subject of this work is convinced that the eye of the law of God is not dim. It calls for jots and tittles, and thunders in our guilty ears, that heaven and earth shall pass away, but these jots and tittles which all unregenerated men have always overlooked, shall not be dispensed with until all are fulfilled. Here every mouth is stopped and all the world stands guilty before God.

Two examples of the searching discernment of the law of God should be considered in connection with the death of Moses. First, in reference to its demands exacted at the hands of our adorable Redeemer, for it was by his vicarious death and sufferings that those for whom he suffered became dead to the law by the body of Christ, and the law dead to them as to its curse and dominion, that they being reckoned as dead with him, buried with him by baptism into death, and with

him raised from the dead to a newness of life, and that being dead to them wherein they had been held, they are married to him that is risen from the dead, that they should henceforth bring forth fruit unto God, in serving him, not in the oldness of the letter, but in the newness of that Spirit which brought again from the dead the body of our crucified Lord. In the demands of the law for satisfaction and atonement for the transgression of God's people, its eye was not dim. It was clear enough to discriminate between the blood of bulls and calves, and such other blood as had long streamed from Jewish altars, and that of the Lamb of God. It could clearly perceive in him, the only begotten of the Father, full of grace and truth. Its eye was not so dim as to recognize in any other being in heaven or earth the right of redemption, based on eternal vital union and indissoluble relationship. And the law and eternal justice of God, clearly seeing in the person of Jesus, the Head of the church, the great Law-filler, the Lamb without blemish, who verily was foreordained before the foundation of the world, for us who by him do believe in God who raised him up from the dead; and seeing all the iniquities of all his people laid by the hand of God on him, inflicted its extreme penalty, and exhausted on him all its wrath. Dim indeed must have been the eye of the law, if it had only required atonement for what the Arminians call original sin, and had overlooked the actual transgressions of his people, or any part of them. If the eye of the law had then and there been dim, divine justice would not have been satisfied. If any part of its requisitions, even one jot or one tittle had escaped the vigilance of that clear, piercing eye, all his sufferings for us would have failed to redeem us to God. Or if that eye had been

too dim to look back to the days of creation, nay, back to the very throne of God, the ancient settlements of eternity, and thence forward to the great burning day, some of the sins of some that Jesus was the surety for, might have been overlooked, and then the whole mediatorial work must have failed. But, glory to God in the highest, his eye was not dim, nor his natural force abated.

The natural, physical power, vigor and strength of Moses as a man, we presume, had not relaxed nor yielded to the weight of years, as the infirmities incidental to old age are generally developed, but all this was necessary in making him a proper personification of the law.

The natural force of the law which we were under, and from which Christ came to redeem us, should be carefully considered, but alas, how few there are at this day who understand it. To know the natural force of the law, we must understand its nature, and the nature of the law must be determined by its emanation. It is the law of God, it came immediately from him, and bears in it a clear transcription of his nature. As he is holy, just and good, so is the law which came from him, and its force is like that of its Author, omnipotent and irresistible. The natural force then of the law, considered in reference to its emanation, is absolute and almighty, and cannot, like things of a finite or terrestrial nature, abate from age.

Second. The natural force of the law is exemplified in the infliction of its penalties on Christ. He who had power to heal the sick, raise the dead, and cast out devils; he who had power to command all the legions of angels in glory; he who had power to create the universe, yea, to dash whole worlds to death, and make them at pleasure, is seized by the law,

and by its natural force held more firmly than are the pillars of the heavens or the foundation of earth, for both of these shall fail, but the natural force of the law shall never abate or become even less potent. No abatement of its natural force was either asked or granted, when Jesus the Savior bore its full force on Mt. Calvary, and when in death he convulsed the universe. Not even in consideration of the divinity, purity and excellency of the character, person and glory of its victim, could its force abate. Were we able to watch one hour with our Lord in his suffering in the garden, or on the cross, could we witness his agonizing appeal, "O my Father, if it be possible, let this cup pass;" or writhing in the deadly pains of the cross, grappling with the weight of all the sins of all his people, could we there hear him cry, "My God! my God! why hast thou forsaken me?" and see responding nature shuddering to her centre, the sun darkened in the heavens, the natural force of rocks and mountains abating, rending asunder, the startled dead leaping from their graves, then might we to some extent appreciate the natural force of the law, and what it was when it died, as to its righteous claims on Christ, by receiving at his hand an exact and perfect equivalent for the sins of all his members. Here at the cross of Jesus is laid the scenes which the death of Moses prefigured. As God had sworn with an oath, that the seed of Abraham should possess the land of Canaan, so had he sworn that the spiritual, the antitypical Israel should enter into gospel rest. But as the natural force of the law allows no rest, no intermission of labor, no respite, it was not intended that that law which was written on the tables of stone, should pass the baptismal waters of Jordan, which bounds

the gospel state and rest that remains for the people of God. Here Moses dies, and Joshua, which name is the same as Jesus, takes the lead, and brings his Israel into the gospel land which, although infested with some Canaanites which remain for a season, yet it flows richly with milk and honey.

One idea more in regard to Moses, with all his cares and responsibilities devolving on him, opposed by the almost constant murmuring of Israel, and often encountering the deadly enemies of Israel, such was his natural force, no earthly power could dispossess him of life. None but God could dissolve his dominion over his Israel. And so it truly is in the natural force of the law. If so much as a beast should touch the mountain, it must die, and the thunder of its precepts was more than Israel could endure. So none but Jesus, our God and Savior, was able to meet and receive the force of the law, and by an equitable liquidation of the last jot and tittle of its claims, redeem his people effectually from its dominion, and bring them under that law to himself, which is not written in tables of stone, but in the fleshly tables of his children's heart.

As we see in the transactions on Calvary, an illustration of the figurative import of the death of Moses, so also in the personal experience of the saints, the same is made most clearly to appear. When a subject of grace is quickened, as we have stated before, he finds himself in a wilderness state and condition, and Moses, or the law having dominion, and enforcing the precepts with a rod. For the heir, so long as he is a child, or minor, differeth nothing from a servant, though he be lord of all, but is under tutors and governors until the time appointed by the father. And Moses continues with them, as a re-

prover, pointing out and threatening them with pains and penalties, until they reach Mount Nebo, or the place from which the goodly land may be seen. At this place in their experience, the interposition of him who is the end of the law for righteousness to every one that believeth, is made manifest. By faith, which is the gift of God to them, they have a view of the atonement which was made by our Lord Jesus Christ, and his blood and righteousness is by the Spirit applied for the remission of their sins, and they are freely justified, through the redemption that is in Christ Jesus, and thus are they released from the terrors of the law. Moses becomes dead to them; they are no more under the law, but under grace. The handwriting of ordinances is blotted out, and the law of commandments nailed to the cross. Moses is not only dead to them, but he is buried out of their sight. They, like the Israelites, spend much time in searching for his body, but they cannot find it. There is a legal Spirit in their flesh which constantly inclines them to legality, which is the body of Moses, about which Michael the Archangel disputed with Satan. (Jude 9.) And that dispute is still continued by their respective hosts, Satan and his legions still contending for salvation by works, and Michael, which is Christ, and his witnesses contending that salvation is by grace alone; Satan and his ministers urging the law as the rule of life to the Christian Church, and Christ and his followers contending that the Church is no more under the law, but under grace. God, in the gospel, now says to his redeemed people, as he said to the carnal Israelites, Joshua i. 2, "Moses, my servant, is dead; now therefore arise, go over this Jordan." Under the guidance of Joshua, your new Leader, arise and, through this Jordan,

baptism, enter into the rest which remains for the people of God. This goodly land was seen by Moses from the top of Pisgah, as the new covenant dispensation was seen by faith, through the types, but Moses could not enter, neither can those who read Moses, or claim to be Moses' disciples; their carcasses will all most assuredly fall in the wilderness; for by the deeds of the law, none shall be justified, and as many as are of the works of the law are under the curse. Of all such, God has sworn that they shall not enter into his rest. The law is not of faith, but it calls for works continually. "So we see that they could not enter in because of unbelief," or for the want of faith. "For we which have believed do enter into rest."—Heb. iii. 19; iv. 3.

MIDDLETOWN, N. Y., June 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.

#### ALL GONE.

THE large type hymn books of the genuine Turkey Morocco binding and the imitation binding are all gone. All the styles of binding we have left of the large books, are the cloth and blue marbled edge binding.

## POETRY.

### "FEAR NOT, IT IS I."

WHAT light is this, that o'er the sky,  
A lustrous gleam of glory spreads?  
It is the rainbow of God's love,  
And in our heart fresh hope it sheds

It tells us though the night be long,  
The morning shall most surely dawn;  
Ye shall yet sing the victor's song,  
All doubt and terror be withdrawn.

Though foes stand thick on every side,  
Billows of sorrow dash around,  
Over them all thou'lt safely ride,  
And safe at last in port be found.

'Gainst you the hosts of hell in vain  
May furious storms of anger wage;  
He will his own in safety keep,  
In every clime, through every age.

Then let naught e'er disturb your peace,  
None can in earth or hell o'erwhelm;  
In every storm on roughest sea,  
Your Father's ever at the helm.

'Tis well in life, 'tis well in death,  
'Tis well when dangers dark we stem;  
All work for good to them who trust  
The mighty Helmsman, God. Amen.

## MARRIAGES.

By Elder E. Rittenhouse, on Wednesday evening, Dec. 12th, 1900, at the residence of the bride's parents, in Clayton, Del., Tschudy Pratt and Miss Nannie daughter of James D. and Susan Wright, all of Clayton, Kent Co., Delaware.

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

Previously acknowledged.....	\$392 80
Attie A. Curtis, Mass., \$1.00; Eliza Mobley, Ind., \$1.00; J. D. Welborn, Ind., \$1.00; A friend, Pa., \$2.00; Mrs. John Pettit, N. Y., \$3.00; Isaac Larowe, N. J., \$2.00.—Total.....	10 00
Total to date.....	\$402 80

## CHANGE OF ADDRESS.

My address from now will be Reidsville, N. C., instead of Ravenswood. Please give notice of same in your next issue.

L. H. HARDY.

ELDER J. L. Lindsey having changed his address from Delia, to Stephenville, Bosque Co., Texas, requests his correspondents to address him at the latter place.

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B A P T I S T C H U R C H,

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(ESTABLISHED 1832.)

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 69. MIDDLETOWN, N. Y., JANUARY 15, 1901. NO. 2.

## CORRESPONDENCE.

### WHAT THE LORD HATH SPOKEN.

*(Continued from page 7.)*

“THUS with your mouth ye have boasted against me, and have multiplied your words against me: I have heard them. Thus saith the Lord God; When the whole earth rejoiceth, I will make thee desolate.”—Ezek. xxxv. “I have sent among you the pestilence after the manner of Egypt: your young men have I slain with the sword, and have taken away your horses. \* \* \* I have overthrown some of you, as God overthrew Sodom and Gomorrah, and ye were as a firebrand plucked out of the burning: yet have ye not returned unto me, saith the Lord. Therefore thus will I do unto thee, O Israel: and because I will do this unto thee, prepare to meet thy God, O Israel.”—Amos iv. “For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth. And the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us.”—Amos ix. “The Lord is slow to anger, and great in power, and will

not at all acquit the wicked: the Lord had his way in the whirlwind and in the storm, and the clouds are the dust of his feet. \* \* \* The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein. \* \* \* The Lord is good, a strong hold in the day of trouble; and he knoweth them that trust in him.”—Nahum i. “Art thou not from everlasting, O Lord my God, mine Holy One? we shall not die. O Lord, thou hast ordained them for judgment; and, O mighty God, thou hast established them for correction.”—Hab. i. “The Lord is in his holy temple: let all the earth keep silence before him.”—Hab. ii. “For, behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings.”—Mal. iv. Just as the Lord thus declared that it should come to pass, both as to the wicked, and they that fear his name, so it was, and so it shall be.

Coming to the New Testament, the

holy Son of God said, "And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. \* \* \* Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. \* \* \* And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."—Matt. xxiv. Paul also foretold what should be, saying, "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them."—Acts xx. He again prophesied to the brethren and said, "That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto."—1 Thess. iii. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron."—1 Tim. iv. "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. Peter likewise prophesied, saying, "But there were false prophets also among the people, even as there shall be false teachers among you,

who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of."—2 Peter ii. "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."—2 Peter iii. "Jude, the servant of Jesus Christ," said, "For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. \* \* \* But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts."

"The Revelation of Jesus Christ, which God gave unto him," will worthily conclude these very solemn and wonderful prophetic revelations from God. Of the two witnesses the angel said, "And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them." (xi.) Of the beast John says, "And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written, in the book of life of the Lamb slain, from the foundation of the world. If any man have an ear, let him hear." (xiii.) "Thou art righteous, O Lord, which art, and wast, and



shalt be, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments." (xvi.) Concerning the judgment of God against Babylon, John heard a voice from heaven, saying, "Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her." (xviii.) "And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever." (xx.) The beloved John was then shown "a new heaven and a new earth," and he "saw the holy city, new Jerusalem. \* \* \*

And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and

faithful." (xxi.) "And they shall reign for ever and ever. And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done." (xxii.)

"What shall we then say to these things?" For all the prophetic words and sayings, truly given in this article, are alike faithful and true, the righteous judgments of God, no less than his gracious blessings, all of which were spoken with a divine positiveness, as the revealed word of God, showing that all those great and marvelous things "must" and "shall" come to pass, because God, "who cannot lie," hath spoken all those words. For if one word of all the revelation which the Lord declared by his prophets could be defeated and fail, it would impeach all his testimony. But, blessed be his holy name, this can never be; for his word is as eternal as his holy throne, and all things which his word has spoken must take place. "The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand." —Isa. xiv. 24.

Surely it cannot be thought by us that the prophetic words of the Lord were either distinct from or opposed to his thought and purpose, for this would involve a conflict between the thought of the Lord and his prophetic word, which he inspired his prophets to write. It is infallibly certain, therefore, that all the word of the Lord by his prophets is supported by his solemn oath, that it shall thus come to pass and stand, as he hath thought and purposed and revealed. And this establishes the certain fulfillment of all the things which holy men of old, who spoke as they were moved by the Holy

Ghost, have foretold in the Bible, as un-  
failingly as could the decree of the Al-  
mighty, who changes not. Every fair  
and candid mind will see and admit this.  
Let the dear reader search the prophetic  
Scriptures, and it will amaze and awe  
you to find that prophecy embraced all  
history, including the rise and fall of na-  
tions, their wars and awful calamities,  
famines and plagues, as the fearful visit-  
ations of God's righteous judgments, and  
that the history of the Hebrew people,  
and the many surrounding wicked na-  
tions, which is largely a history of wars  
and calamities the most appalling—that  
history is prophecy fulfilled.

Now, therefore, the holy Lord God Al-  
mighty, who declared the end from the  
beginning, and from ancient times the  
things which were not yet done, saying,  
My counsel shall stand, and I will do all  
my pleasure, who is in one mind, and  
none can turn him, certainly had a wise  
and holy purpose in the accomplishment  
of all those mighty events of peoples and  
nations, events both of judgment and  
mercy, which he called and moved the  
holy men of old to write, from his servant  
Moses to his Son Jesus. The infinite  
wisdom and omnipotent power and per-  
fect holiness and rich mercy of our ma-  
jestic and ever blessed God, are pro-  
claimed and made known thus to the  
children of men. Shall we say, "Even  
so, Lord God Almighty?"

Yours to serve,

D. BARTLEY.

CRAWFORDSVILLE, Ind.

MACOMB, Ill., December, 1900.

DEAR BRETHREN EDITORS OF THE  
SIGNS OF THE TIMES:—While sending in  
my subscription I have a desire to write  
a little to my dear kindred in Christ, but  
whether the desire is prompted by the

right spirit I cannot tell, for many doubts  
come in my way, and were I to take heed  
or think of my unworthiness, I feel I  
should not take my pen to write a line,  
for I do feel my sinfulness and weakness  
so much at this time, and "Am so vile, so  
prone to sin, I fear that I'm not born  
again," and if not, and have not the  
Spirit of Christ, then I cannot claim a  
near and dear relationship to the people  
of God, and could write nothing of in-  
terest or comfort to them. Neither do I  
feel now that I can in any way comfort  
or encourage the least one, or tell them  
anything they have not experienced on  
the way.

I receive the SIGNS regularly, and do  
so highly prize and appreciate such a pa-  
per, whose columns are filled with pre-  
cious gospel truths. "Salvation is of the  
Lord," is the theme of almost every  
writer, and I have a desire to add my  
feeble testimony to this truth, and I am  
made to rejoice that there is a remnant  
according to the election of grace who  
give all the honor and glory to God.  
God reigns, and has not forgotten his  
children, but still visits them in love and  
mercy. We cannot exalt his name too  
highly, nor sing his praises enough.  
When I think of the greatness of our  
God, of his wonderful works, and of his  
great love to his people, I am sometimes  
lost in wonder and amazement, and am  
made to say, "What is man, that thou  
art mindful of him? or the Son of man,  
that thou visitest him?" When I think  
of his wonderful works, and read that  
"The nations are as a drop of a bucket,  
and are counted as the small dust of the  
balance," and that "All nations before  
him are as nothing, and they are counted  
to him less than nothing and vanity," I  
am brought low down, and made to look  
within and see the evil of my heart, my

sinful nature, my ingratitude, my rebellion, my unworthiness, and I am made to tremble at his word. How can such a sinner hope in his mercy? I see no good in myself, and can only wonder how that God, who "art of purer eyes than to behold evil, and canst not look on iniquity," should ever have had a thought of mercy towards me, a poor, sinful creature. But I am made to look away from self, and I think of the sweet words of the poet,

"He took the robe the Savior wrought,  
And cast it all around."

It is only when we are covered with the robe of Christ's righteousness that God can look upon us in mercy. Christ, who is our Savior, our Redeemer, wrought this robe on Calvary, by his sufferings, his groanings, sweating as it were great drops of blood falling down to the ground, wearing the cruel crown of thorns, sufferings the insults of the mob, and all the shame and agony of the cross, by being forsaken of God, and drinking the bitter cup. It was then, my dear kindred, he was wearing this robe of righteousness for his people. This garment of salvation was finished when he cried out upon the cross, and when he calls a poor sinner and bestows his grace upon him, he clothes him in this beautiful garment; his sins are covered. It is written, "Blessed is he whose sin is covered," and also, "He hath covered me with the robe of his righteousness," and, "Thou hast covered all their sins." Our sins must be pardoned or put away, and Christ our Savior has done all this for us, and says, "I have blotted out as a thick cloud thy sins, and as a cloud thy transgressions, and will remember them against thee no more forever." Then the poor sinner has a new and divine life implanted within him, and he has a desire for holy things; he is clothed with the righteous-

ness of Christ, and stands justified and without spot or blemish in his sight. But our evil, sinful nature is not changed or taken away, and we are made to mourn because we cannot cease from sin, and Satan, who is transformed into an angel of light, tempts and tries us in every way, but he cannot touch the life of the saints, for that is hid in Christ, and he will not suffer his children to be tempted beyond what they are able to bear, but will visit them in love. He has not forgotten to be gracious. Only for a small moment has he hid his smiling face. He knows his sheep by name; "He leadeth them out; he maketh them to lie down in green pastures, and leadeth them beside the still waters."

While my mind is dwelling on these glorious things, and while still feasting on the heavenly food handed out to a favored few of the flock, on the day before yesterday, by that faithful servant of God, Elder J. B. Dobbs, my little hope has again been revived, and I cannot feel that I am without hope, for I feel I can say at the present time, I do love the precious truths of the Bible proclaimed by God's ministers, love to meet my dear kindred in Christ, prize their love and fellowship above anything this earth can afford. Then can you wonder, my dear kindred, that I have no desire to attend the meetings of the popular religions around me, where the sweet, precious doctrine of salvation by grace is almost entirely ignored? I could attend them, but do not except on funeral occasions.

Not long since at the funeral of an infant, (a relative of mine) the minister, who has a polished, theological education, took for his text, "Even so it is not the will of your Father which is in heaven that one of these little ones should perish," making it appear all through his

discourse the "little ones" were such as the little form in the casket, not once intimating that Christ meant by "these little ones" his disciples, or all those who through his grace were made to feel little, humble and childlike, in helplessness and dependence.

In closing he said, As it is not the Father's will that infants should perish, neither is it his will that *any* should perish, infants or adults, for salvation is offered to *all*, and if you do not accept, it is your will to perish, and not the Father's will. O, what a doctrine! It seems to be almost blasphemy to say that if any perish God's will is not done, and the will of a poor mortal is stronger, as he can do as he pleases in accepting or rejecting salvation. Where is any comfort or rest in any such belief? What a sandy foundation. Surely the house built thereon will fall. Were it not better, brother Beebe, to suffer reproach for not going to hear such doctrine? Yes, even better bear the scorn and contempt of the world than by our presence, only, give them countenance or bid them God speed. Dear brethren and sisters, we have not so learned Christ; he has all power in heaven and in earth, and does his will in the army of heaven and among the inhabitants of the earth; he speaks, and it is done; he commands, and it stands fast; he chose his people from before the foundation of the world; he knows them that are his; he did not choose all nations of the world, but only Israel; he makes them willing in the day of his power. They did not choose him, but God chose his people, and saved them with an everlasting salvation; he has mercy to their unrighteousness, and remembers they are dust. Although they often wander far astray, yet his loving-kindness he never utterly takes from them, or suffers his

faithfulness to fail, and when he cometh to make up his jewels, not one will be left, but all will be there to give God all the praise for their salvation. This is the God in whom the saints trust; he is their Rock, and hope built on so firm a foundation shall stand, and the gates of hell shall not prevail against it.

"How firm a foundation, ye saints of the Lord,  
Is laid for your faith in his excellent word!  
What more can he say, than to you he hath said,  
You who unto Jesus for refuge have fled?"

O may we be given grace and strength to hold fast our profession without wavering, and may we pray for the peace of Jerusalem: "Peace be within thy walls and prosperity within thy palaces."

Dear editors, do with this as you think best, it is not as I would like it to be, but I trust you will cast the mantle of charity over all imperfections. May you long be spared to send forth the SIGNS to comfort and encourage the people of God.

With unfeigned love to the household of faith, and a prayer that the blessings of God may rest upon you, I remain your unworthy sister,

SARAH E. RUNKLE.

CLEVELAND, Miss., Nov. 21, 1898.

G. BEEBE'S SON—DEAR BROTHER IN THE LORD:—It is for some purpose unknown to me that I am persuaded to write to you; may the few broken sentences which I may write prove of some comfort to some poor soul who is halting between two opinions, whether to take up his cross and follow the blessed Savior or not. Come, brethren, take courage, for our God does not draw nigh to those who are lost, but his loving-kindness, yea, his mercies, move us to please him. We find in his revealed words that he is a God of love, and that his ears are ever open to the cry of his children who fear

him with a godly fear, to them that love him, even to those who are called according to his purpose. Yea, his love is from everlasting to everlasting. And God, who cannot lie, speaks on this wise: "I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee." But if tribulation be ours, let us glory in it, knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed. Let us understand that our God has all power in heaven and in earth; all things move at his bidding. He spake to Pharaoh on this wise: "Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared through all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth." Some one will say then, "Why doth he yet find fault? for who hath resisted his will?" Then let us reply with the inspired Paul, "Nay but, O man, who art thou that repliest against God? Shall the thing formed say unto him that formed it, Why hast thou made me thus? Hath not the potter power over clay, of the same lump to make one vessel unto honor and another unto dishonor? What if God willing to show his wrath, and to make his power known, endured with much long suffering the vessels of wrath fitted to destruction: and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, even us, whom he hath called, not of the Jews only, but also of the Gentiles?" If one were to ask me whether I believed that God had a purpose in everything that has, or ever will come to pass? I would be bound to say that I do so believe. Yea, he hath given to the sea his

bounds, that it can come no further; he hath fixed the bounds and movements of the earth, yea, he rules and overrules all things. God suffers none of his children to be tempted above what they are able to bear, but with every temptation he provides a way of escape that they may be able to bear it.

Now a few words upon the free will or free agency of man. I was formerly a believer in free will, but if I am not deceived by a poor and sinful heart, I hope that in the mercy of God I have been shown through the Holy Spirit, that I have nothing to do in the matter of salvation for my soul, either in time or in eternity. His people are made a willing people in the day of his power. By grace we are (not only shall be, but are,) saved, through faith, and that not of ourselves, it is the gift of God, through Jesus Christ our Lord. In my meditation I am often made to cry, "Bless the Lord, O my soul, and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits." I understand that his benefits are both temporal and spiritual, for he sends his rain upon the just and the unjust. How blessed it is to look back to the time when the Lord began his work with us, for when we were dead in sins the Savior died for us. "He who knew no sin, became sin for us, that we might become the righteousness of God in him." "The blood of Jesus Christ his Son cleanseth us from all sin." And "By one offering he hath perfected forever them that are sanctified." During this time state we are kept by the power of God through faith unto salvation, ready to be revealed in the last time. We are not our own keepers. It is by the will of him with whom we have to do that we are saved. Some believe that God gives power to them

that believe, and then leaves it to them whether they will obey or not, but this is to put man in a worse condition than before, for it says that he is stronger than the grace of God, in fact, an almighty sinner. It is not so, God does not give such liberty or power to sinners, but the law of love is stronger than the law of death. Yea, when our God shows by the Spirit his great love to us, we are constrained to praise him. O, that I had ten thousand tongues to praise his holy name, for the mercies which he has bestowed upon me.

Dear brother Beebe, if you think the above few thoughts would be of any good to some poor child of grace, you may publish them in your paper. If it be the will of God I feel sure that you will publish what is here written. I feel to say in harmony with the apostle Paul, "Knowing the terror of the Lord we persuade men." "It is a fearful thing to fall into the hands of the living God," for our God is a consuming fire." If it be the will of God, I hope at some future time to write you again. I desire the prayers of all the people of God, that he may continue his mercies to me and to all the saints.

I remain yours,

E. P. HORNE.

SNYDER, Texas, Oct. 4, 1899.

DEAR BROTHER BEEBE:—I send a letter for publication from our much esteemed brother Elder Asa Howard; he is a sound minister, and a very exemplary man. I received comfort in reading his letter, and feel that it is too good to cast aside, and if you deem it worthy, I would love to see it in the SIGNS. I have not his permission, but feel sure it will be all right, as the greater part of his life is

spent in defense and support of the truth.

Your brother in hope,

W. J. JACKSON.

INEZ, Texas, Sept. 16, 1899.

DEAR BROTHER AND SISTER JACKSON:—After some delay I now proceed to write to you. I am glad to be able to say that through the goodness and mercy of God I am still the spared monument of the Father's care and amazing love. I desire to praise his matchless name above the utmost bounds of the everlasting hills; his protection has been my shield and defense through all the trials and strifes of an eventful life. When cast down, his loving-kindness has continually been my succor, and my covert from the storm. He has been unto me as the shadow of a great rock in a weary land, which is full of pitfalls of sin, of unbelief and of every evil work. These things have set forward my calamity, and have hedged my way with piercing thorns, and have oppressed my soul with troubles like a gloomy cloud, so dreary, and to my view, so impenetrably deep. But O, this is my infirmity: My leanness! My leanness!

However, turning from this awful picture of oppression and dejection of soul, I see by faith, beyond is the realm of endless life, where there is light to light our pathway to heaven and immortal glory, where we shall rest under the palm trees of glory, and sweetly dwell in that house not made with hands, eternal in the heavens. This lifts me at times above the turbid waters of sin and vain imaginations, so that I rest for a short time, and feast upon the imperishable riches of the kingdom of God, and the exceeding great and precious promises of the Lord our God, and have no confidence in the

flesh. Then I am enabled to rejoice in Jesus, our holy Redeemer, and then can glory in my infirmities, that his power may rest upon me; then my sorrows are soothed, and my soul preserved in a dry and thirsty land, and I am delivered from the lion of self and pride and vile ingratitude, fulfilling his promise, in the midst of the church, that he would preserve all his. Thus their hopes are confirmed, and thus he fulfills his purpose, which he purposed in Christ Jesus before the world began. He leads them through the angry floods, and revives them and sustains them in every danger, and in every fiery trial; he reveals to us the exceeding sinfulness of our sins, showing how weak and depraved we poor mortals are; he shows us our nothingness, our imperfections, the insignificance of frail man, his impertinence, his frail judgment, by which he is so often carried headlong into evil, and all impiety, which things are the very reverse of the teaching and instructions of the Holy Spirit, which causes us to weep, and to drink the wine of astonishment, and to cry, "Help us, God our King."

I must say, Without thee I must perish, but with thy presence I shall be preserved, for thou makest my mountain to stand strong, because Christ is our life, and at his right hand are pleasures for evermore. Solomon said, The righteous shall never be moved, the integrity of the upright shall guide them, and they shall flourish as a branch. How beautifully does this branch typify the life of Christ our Redeemer, which is in the church, and the integrity, his robe of righteousness, which shall be forever to us a garment of salvation, that shall not be taken away.

O, how cheering for time and eternity to the little lambs of the fold, to realize

that all their life is hid with Christ in God, and is in Jesus the true branch, the true vine, from whom emanates every virtue and peace of pure, pristine faith. He is the balm of Gilead, the true Physician; he spreads the spiritual cloud of his mercy and grace over the inhabitants of Zion to strengthen and nurture the believer, as with the sincere milk of the word. This is his everlasting consolation and good hope through grace, which so surely leads his people by the still waters, and causes them to lie down in green pastures, and so they come to know no God in all the earth, except in Israel.

May the Lord help us to praise and exalt his name above every name, and to lean upon his staff as our repose and our eternal support. May he help us to worship him, and to glorify his name, and rejoice in the courts of the city of our King.

In the fellowship of the gospel of the Son of God, I am, I hope, your little brother in Christ,

ASA HOWARD.

HERNDON, Va., Dec. 27, 1900.

DEAR BROTHER BEEBE:—Inclosed find money-order for two dollars, to pay for the SIGNS another year. Dear brother, to say I am well pleased with the SIGNS, does not half express my feelings and appreciation for it. It is the only Old School Baptist paper I take. I sometimes get a copy of other Baptist papers, but none so good to me as the dear old SIGNS, for it sets forth the true doctrine of God our Savior, and that faith which was once delivered unto the saints: salvation by grace from first to finish, and no man's work system in it. For if it be by grace then work is no more work. But the Lord works in his people both to will and to do of his own good pleasure. "So then

it is not of him that willet, nor of him that runneth, but of God that showeth mercy."

I once heard of a man trying to quote Revelations iii. 20, and he quoted it as follows, "Behold, I stand at the door and knock: if any man *will* hear my voice, and *will* open the door, I will come in to him, and will sup with him, and he with me." So you see he had it all right but the two *wills*, and he gave them to man. This is the way the Arminian world, (and some that call themselves Old School Baptists) would love to have the Bible read. Man's will first, and God's will to suit man's will. Poor, deluded creatures, they want a God to change his purpose to the will of the creature. But our God is of one mind and changes not. "He is the same yesterday, and to-day, and forever." "He speaks and it is done, commands and it stands fast." There is no time with him (one eternal now); a day is as a thousand years, and a thousand years a day. It is said in the Scriptures, "He has declared the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure. O then, why should poor, puny, fallen man say unto him, What doest thou? when we all stand before him as nothing and less than nothing and vanity. It is a blessed thing indeed for one to be brought to this knowledge: to feel themselves nothing and less than nothing, and vanity. No doubt every tried soul when brought to a knowledge of their nothingness can cry out from the depths of their heart in the language of David of old, and say, "When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained, what is man that thou art mindful of him? and the son of man that thou

visiteth him?" I am often made to meditate on the things pertaining to his will, purpose and power over all things; not a part, but all things. Some men will say they believe he controls all the good things and the devil the bad things. If that should be the case, then the devil would be the stronger power, for we see that the bad things exceed the good, the world over. Hence then, it would give the devil the stronger power all the way through. But thanks be to God, the Bible does not say so, but it says, he, the devil, can go so far, and no farther. I am glad to believe that we have a God of all power, both in heaven and on earth. He is God and there is none like. He is above all laws and under no obligations to any of his creatures, and his will is to save his people from their sins. He works and none can hinder, for he has said, "I am the Lord, and there is none else, there is no God beside me: I girded thee, though thou hast not known me: that they may know from the rising of the sun, and from the west, that there is none besides me: I am the Lord, and there is none else. I form the light, and create darkness; I make peace, and create evil: I the Lord do all these things."—Isaiah xlv. 5-7. "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."

But, dear brother, I am making this scribble too long, but before closing will say, I am glad that there are so many able writers for the SIGNS; it does my poor soul good to read from the pens of so many able defenders of the truth. I would say to them all, Write on in the strength of Israel's God, and be not ashamed to publish his word, "For it is the power of God unto salvation to every one that believeth."



I am glad indeed to hear that dear brother Wm. L. Beebe has regained his health. I hope his life may be spared to make us many more visits in old Virginia.

With love and best wishes to you and the dear old SIGNS, I will close.

Your brother I hope,

J. F. OLIVER.

MEMPHIS, Tenn., Oct. 13, 1900.

DEAR BROTHER CHICK:—If consistent with your feeling, I wish to write to the readers of the SIGNS OF THE TIMES, words commendatory of the book called "Priesthood of the Son of God," by Elder Bartley, for without reference to the condition of Adam previous to his transgression, we know that according to the testimony of Holy Writ, since his sin, there is none good, no, not one. The Bible testifies that man in his unregenerate condition is a most degraded, depraved, miserable wretch. It says of man that his whole head is sick, and his whole heart faint, and that the heart is deceitful above all things and desperately wicked, that his feet are swift to shed blood, and that with the tongue he has used deceit, that his throat is an open sepulchre, that under his lips is the poison of asps, and that he is nothing but wounds, and bruises, and putrefying sores from the sole of the foot to the head, and that there is no soundness in him. Again the word testifies that the carnal mind is enmity against God, that it is not subject to his law, and neither indeed can be. "The natural man receiveth not the things of the Spirit of God, because they are foolishness to him, neither can he know them, because they are spiritually discerned."

Even of the Lord's elect people, those to whom he sometimes speaks as man to man, of them it is written "They have all gone out of the way, they have alto-

gether become unprofitable." Not a man liveth and sinneth not. With a true knowledge of ourselves, do we not have to confess that we are still sinners? Even Job, of whom the Lord spoke in praise, confessed himself vile, and asked how should man be just with God? As we realize our own vileness, and come to believe that God is of purer eyes than to behold iniquity, and that he cannot look upon sin with the least degree of allowance, the all-absorbing question comes to be with us, "How should a man be just with God?"

I feel to simply refer you to that precious book, "Priesthood of the Son of God," for a clear and full elucidation of the Scriptures which relate to that important question. If I were to give my own views in response, I would only wish to transcribe nearly every word of Elder Bartley's book, although he has not quoted this exact language from Job.

His book explains also, that it is according to the order of Melchizedek, an order that is without beginning of days, or end of years. He shows that Jesus, our Mediator, was God in the flesh reconciling the world unto himself, not imputing their trespasses unto them, thus showing that in Jesus all fullness dwells, and that all things which pertain to life and godliness, were treasured up in Jesus, and given us in him by his divine power. And Jesus having all spiritual blessings for us, is our precious High Priest forever, after the order of Melchizedek. Therefore all things that pertain to life and godliness, were absolutely fixed or predestinated in Christ Jesus before the world began.

This subject of the order of Melchizedek, with all that pertains to it, has engaged my mind a great deal during the past twenty years, but feeling that I might do violence to the subject, and that brother

Bartley's book does not, but rather justice, far more than my feeble pen can do, I gladly refer to his book, and would like to insist that all lovers of the truth procure one for themselves, and to keep for their children.

I remain as ever your brother,  
DAVID L. MCNEES.

PEASTER, Texas, Dec. 22, 1900.

BROTHER BEEBE:—As I am through with the business part of my letter, I will pen a few lines for you to dispose of as you see fit. I have been a regular subscriber of the dear old SIGNS since 1880, and I do not hesitate to say it is the paper that has never changed its sentiments in order to retain a full subscription list, but has contended all the time that salvation for time and eternity is wholly of the Lord. In my younger days, in Mississippi, I would hear the Baptists talking of the Arian two seed heresy, advocated by Gilbert Beebe, Thos. P. Dudley, J. F. Johnson and others, and I also read resolutions, and have them now, passed by Big Harpeth Church, in Tennessee, and readopted by Tombigbee Association, in Mississippi. I was not a member at that time, and had never read the SIGNS. I thought the editors and correspondents of the SIGNS were surely a terrible set of heretics, but after I got acquainted with the SIGNS, I found it suited me, and if the doctrine of the unity of Christ and the church be called heresy, I must confess I am one, for I do believe it with all my heart. As the poet says,

"In union with the Lamb,  
From condemnation free,  
The saints from everlasting were,  
And shall forever be."

Here of late it has come to pass again that some that say they are Primitive Baptists, cannot stand sound doctrine, and they have called and held a conven-

tion, and advise a revision of the old confession of faith that the Old Baptists have held to for more than two hundred years. I have heard some of them preach and talk, and I conclude it would be more logical for them to get up a committee to revise the old Bible to suit their free willism, for they say there are many things transpiring in the world contrary to God's eternal will. That is not our God, for he works his will in the army of heaven, and among the inhabitants of the earth. There is a great deal said about the fall of Adam, his ability and liability; and they talk and write as though the creature controlled the will, and not the will the creature. One of our old poets speaks my sentiments on the fall of Adam thus:

"Here Satan was nonplussed in what he had done,  
The fall wrought the channel where mercy should run  
In streams of salvation that never run dry;  
It was all for the lifting of Jesus on high."

O, the glorious hope that our God works all things (not a part) after the counsel of his own will and eternal purpose, which he purposed in Christ Jesus our Lord. Dear brethren and sisters, let us not be discouraged, for the day of our deliverance will soon come, when all the lo heres, and lo theres, will be silent. We know that our God is a great God, and that the foundation of God stands sure, having this seal, The Lord knoweth them that are his. The seal of God's knowledge covers all his work.

Now, dear readers of the SIGNS, there is a bitter war waged on the SIGNS, and the faith it holds to; let us all that are of this faith, stay with the editors in a substantial way, for it is the only medium we have at this time, through which unlimited predestination and the sovereignty of God can get a hearing. Let us all earnestly contend for the faith once delivered to the saints, walking worthy of

the high calling, as we hope we are called to be saints.

Brother Beebe, if you publish this, please correct, and if you think there is any part that had better not be published, leave it out. I send you thirteen dollars and four new subscribers, with my own and other renewals.

Wishing you a happy new year, I am yours,

J. A. RUTLEDGE.

BERLIN, Md., March 3, 1863.

DEAR BROTHER WOOLFORD:—I received your welcome letter this morning. I was glad to hear from you, for you are an old and valued friend, but my heart rejoiced more because you are a servant of my Master; a child of my Father. My dear brother, one of the sweetest evidences I have that God for Christ's sake has pardoned my sins, is that I love the brethren. For when I look into my own wicked, deceitful heart, how far I live from Christ! How all my best efforts to serve him fail! How I fail to find any bright and shining experience of a change of heart, or a new birth! I am often led to fear I am yet in the gall of bitterness, and in the bond of iniquity.

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

But when I am almost ready to despair, that sweet and heavenly sentence of the apostle John comes to me with a glorious hope, "We know that we have passed from death unto life because we love the brethren." O, my brother, I cannot be deceived in this. I do love the brethren. I love, I do love all God's children, wherever I find them. I love the Lord Jesus Christ. O for grace to love him more. My greatest joy is to think and talk and write of the love of God to me and all his

dear children. Christ is all my hope. And if I am ever saved, it must be by his free, sovereign grace; for I am fully persuaded that if my salvation depended on anything which I am to perform, I must be forever lost. O what a mercy for us poor, lost and ruined sinners, that Christ is a whole Savior; that in his own eternal mind, before the foundations of the earth were laid, he determined to save for himself a people. In the fullness of time he sent his own beloved Son to die the shameful, ignominious death on the cross, to pay the debt which they could never pay. And everlasting glory be to his name, he finished the work. It was Christ, the eternal God, who cried, "It is finished." Salvation was complete, justice was satisfied, the law was fulfilled and his people were saved. O, my brother, what glorious truths are these. All we poor, sinful mortals can do is to fall down before him and give him all the glory.

Again, my brother, allow me to thank you for your kind letter, and for the encouraging truth it contains. I deplore with you the low estate of Zion, but glory to God, he works all things after the counsel of his own will. His cause is in his own hand, and in his own good time he will revive his own work. He is able out of nothing to build up his church. He will hear our prayers, and, glory be to his name, he will answer prayer. Let us continue to pray that he will raise up his servants to proclaim his everlasting gospel.

You suggest in your letter that I, a poor, sinful, ignorant worm of the dust, may have the heavenly treasure of Christ's gospel in an earthen vessel, but O, my brother, Christ surely would never choose one so sinful, so ignorant, so polluted and vile a wretch as I am, to at-

tempt to proclaim his eternal truth. I am but a babe in Christ, if in Christ at all. I know he can do all things, but surely he will never call me to such a work. No, my brother, if I may but occupy the lowest place in his church on earth, and finally attain the lowest seat in his kingdom above, I will cast myself at his feet and give him all the glory. I shall be satisfied when I awake in his likeness. My brother, do you not contain this glorious treasure? Has God not called you to proclaim his eternal truth? May he raise up, fit and qualify and send forth more laborers. This shall be my prayer. O, that he would favor Zion, build up her waste places, lengthen her cords, strengthen her stakes, bring in his elect, pour out his Spirit, revive his work and do all his pleasure, for his own name's sake.

I received a letter a few days ago from my dear mother. Elder Rittenhouse is to preach at Nassaongo, on Wednesday after the third Sunday in March, (18th) and at Indiantown, on Thursday. If the Lord will, I shall try to be there, and should be delighted to meet you. Please write often, write soon, come and see me, and may the Lord bless and prosper you, for Christ's sake.

From your poor, sinful, unworthy brother in Christ,

G. W. STATON.

MARSHALL, Minn., Nov. 12, 1900.

DEAR BROTHER CHICK:—It has been a long time since I tried to say anything for publication, and now I feel that unless the Lord directs my pen it is useless to try, but when I read the SIGNS, there is often so much that I would like to say, that it is hard to keep still. On the other hand, when I think of my inability to write, it seems better to keep silence. If I could only write as I can

think, but that seems impossible, I cannot say what I feel, still the desire that I have to write is so strong that it seems to rule. When I read Elder Beebe's remarks upon the proposed convention, I felt that I could indorse every word. The Bible Baptists do not need a convention. If those who dissent from Old Baptist doctrine do, let them have it. I felt sure that the editors of the SIGNS could not have any fellowship for such theories as limited predestination, or conditional or merited time salvation. They are new doctrines to the old readers of the SIGNS. I certainly do not enjoy such things.

Then, brother Chick, when I read about your trip to Kentucky, I felt that I was living some of my life over again. My mind went back to different places where I had heard the gospel preached by those who came from the east, west, north and south, and they were all taught by the same teacher, and all spoke the same language: salvation by grace, and grace alone, and all that had ears to hear, and hearts to understand, enjoyed those meetings. I could tell of many such, but will only speak of one, that was once when I heard Elder J. F. Johnson, of whom you spoke. He was an able and powerful preacher. At that time he preached two sermons, but was compelled to leave before the meeting closed. He asked for a few moments more to be given him before he left, which request was granted, and he arose and stood in the centre of a large room, well filled, and sang the hymn 823 (Beebe's collection). He sang beautifully. O, dear brother, could one ever forget him? The tears were running down his furrowed cheeks, dropping to the floor unheeded, and I think there was not a dry eye in the house.

When I have read the letters of D. G. Johnson, in the SIGNS, I have thought of

Elder J. F. Johnson, not knowing that they were father and son. I hope the son may be permitted to walk in his father's footsteps, and some time sing that sweet hymn when it will be as appropriate as when his father sang it. Often when my husband and I feel lonely, we sing that hymn to cheer us up.

Then I enjoyed your editorial on worship, and read it with great interest, because several things which had seemed as a mystery, was made plain to me. Then the editorial of Elder Gilbert Beebe upon John iv. 14, interested me greatly, as his writings always did. How beautifully he spoke of the travel of the blessed Lord on earth. Nothing happened only as God had appointed, and all fulfilled his appointed and predestinated purpose.

I fear that it will not do to trouble you longer with my poor scribble. Perhaps this may be the last, for I well know that my days are about numbered. Remember us at the throne of grace. Please pardon all mistakes, and put this in the waste-basket if you think best, and all will be right with me.

From your sister,

PARTHENIA PATTERSON.

KIRKLAND, Tenn., March 30, 1900.

DEAR BROTHER BEEBE:—I send you some letters written by our very dear brother, Elder E. S. Anderson, which I would like to see in the SIGNS. They were not written for publication, but I have his consent to send them to you.

ELLIS PETTUS.

CAVE SPRING, Ky., Feb. 1, 1898.

MISS ELLIS PETTUS—DEAR SISTER:—I was very glad indeed to receive a letter from you, and to read what you say of your unworthiness, for it is an evidence of Christlikeness to feel that way. If

you had said you were worthy, I would doubt whether you were a true child of God or not, but as you feel little, I am bound to believe that you are taught of the Lord. One of his prophets said, All thy people shall be taught of the Lord, and great shall be the peace of thy children. You spoke of my preaching. If there ever was one who doubted his call to the ministry, I certainly do. How can I preach except I be sent? It does seem to me that there are so many who could fill the place so much better than myself.

"So many things come in my way,  
Which makes me often weep and say,  
Like one alone I seem to be,  
O, is there any one like me?"

I know if God be for me, there are none who can be against me. It is he who upholds all things by the power of his might.

When I read your letter it made me think that we had traveled the same road. We have to travel much by night. There are so many ups and downs in this life, but like Job, we will say, "All the days of my appointed time will I wait, till my change comes." I do not think that I will ever forget the time that I went to your home, it was such a pleasure to me to meet you all, and to try to lift up my feeble voice in asking the Lord to lead you all by his Spirit. For aught that I know, it may be the last time that we will ever meet in this world, but as you said, may we meet around the throne of God, there to sing redeeming love. You asked me to come and preach for you all, I am perfectly willing to come and do the best that I can, God being my helper, and if the church says come, I will come. If there be anything that I delight in, it is in trying to feed the little lambs of the flock.

Now, my dear sister, I commend you to God, and the word of his grace, which is

able to keep you from falling. I pray that God's richest blessing may rest upon you, and that you may be led to shun the very appearance of evil. I know the temptations which will befall you by the way, but the Lord will bring you out of them all; he will never leave you nor forsake you. Paul said, "If any man be in Christ he is a new creature, old things have passed away, and all things have become new." The things you once loved, now you hate, and the things you once hated, you now love. I was glad to hear that you had come home to your father, and told what great things the Lord had done for you. I ask an interest in your prayers, that I may be led by the Spirit of the living God.

From your brother,

E. S. ANDERSON.

CAVE SPRING, Ky., Sept. 19, 1898.

MISS ELLIS PETTUS—DEAR SISTER:—I received your letter some time ago, and was glad to hear from you, but sorry to hear of your sister's death. I would say to you, Sorrow not as those who have no hope. Though she has gone from us, we hope to meet her again in that happy beyond, where there will be no death. I have reason to believe that she was a true child of grace, for by their fruits shall ye know them. I know that it is hard to give up those who are near and dear to us, but we are bound to say that what the Lord does is just, for he is too good to do wrong. So be of good cheer, for it is your Father's good pleasure to give you the kingdom. And now, my dear sister, press forward to the mark of the prize of the high calling, which is in Christ Jesus. Many temptations will come up and tell you that you have no grace, but I do believe that where God has begun a good work, he will perform

it to the day of Jesus Christ. I may never see you again in this world, but I hope to meet you in heaven, that happy home which the Lord has prepared for them that love him. May it be our happy lot to sing the song of redeeming grace, where it will be said, These are they who have come up out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Now, my dear sister, farewell. May you be blessed with all spiritual blessings. My family joins in love to you. Pray for your unworthy brother, if one at all,

E. S. ANDERSON.

BLACK ROCK, Md., Dec. 27, 1900.

B. L. BEEBE—DEAR BROTHER:—As I have received the last number of the SIGNS for 1900, and my subscription having expired, I embrace this opportunity to renew for another year, for which you will find inclosed two dollars. I have been a subscriber for nearly half a century, and to the best of my remembrance have always paid in advance, this statement of facts should be a sufficient showing of an indorsement of the SIGNS. As boy and man I have been a reader of the SIGNS from its first issue, to the present time. I sometimes hope that for at least half that time I have been reading them with more or less pleasure and profit. I have been a subscriber and reader of other Primitive Baptist papers to some extent, but at present take the SIGNS only. If the majority of them entertain or publish erroneous doctrines, which no doubt they do, I feel disposed to let them alone until I am more fully convinced as to whether it is them or myself wherein lies the fault. I do not think it well to deal harshly with those whom we recognize as brethren, but admonish them in

love. And if not recognized as brethren, just let them alone. But I do not wish to intimate that erroneous views of Scripture doctrine must not be met and combatted from pulpit and press, but let it be done in gentleness and love, and if such erring one should be converted from the error of his ways, then he and the one by whom he was converted, will feel the better for it afterwards.

Brother Beebe, I sat me down to write for a renewal of subscription only, this being an after thought, dispose as you think best, and it will be all right with one who has nearly reached the end of his journey,

JOHN P. KELLEY.

UTICA, N. Y., Dec. 21, 1900.

DEAR BRETHREN EDITORS:—As it is again time for me to renew my subscription for the dear old SIGNS, I will inclose money order for two dollars for the coming year, and will also try to add a few words, to say that of late I trust I can say I have enjoyed reading the SIGNS, and they have been a comfort to my poor soul, and the doctrine they advocate is my soul's delight. My heart's desire and prayer to God is, that he may enable you to set forth the unsearchable riches of Christ, to feed the hungry poor. As regards my own self, I am still a poor, helpless sinner, and in looking back over my past life, I can find nothing good of my own. I find yet that I still have to carry a body of sin and death about with me, and sin of every kind works in me. Indwelling sin is the plague of my heart, and I can never get rid of it one moment. The evils of my heart are innumerable, therefore I have to cry out daily with one of old, "O wretched man that I am! who shall deliver me from the body of this death?" But hope rests on Christ, and him alone. I would therefore ascribe

unto the Lord all the glory and honor. Surely I may say, Hitherto has he helped me, and my desire and prayer is that I still may be kept and upheld by him, and strength may be given unto me according to my days, as the Lord has promised, and that he may lead me in the right path, for his own name's sake.

But I must stop, for I am not able to express my own feelings as I wish to, and I do not want to weary you, and as brother Robert Alexander wants me to write some for him, will therefore conclude by wishing you the enjoyment of every needful blessing.

I remain as ever, yours unworthily,  
CHRISTIAN WINTER.

EDITORS SIGNS OF THE TIMES—DEAR BRETHREN:—After being a reader of the SIGNS OF THE TIMES for almost fifty years, I am by no means tired of them yet. I think if anything they grow more precious to me as I grow older, especially as I am in my isolated condition, not having heard but one short gospel sermon in the last five years, which makes me look earnestly for the coming of the SIGNS, as they have never failed to bring some sweet message from my Father's family. I have had no use for any kind of worldly reading for many years. When I have been hungry and thirsting for gospel food, the Lord has always been pleased to send me some sweet morsel by the SIGNS, so that my whole affections have been drawn toward the precious Zion of my God. Some are likely to think that I have no outward trouble, and must be a happy man as I have no child, neither property to disturb my mind. I do think the Lord has been pleased to give me a double portion of inward troubles, so that the temptations of Satan, and the uprising of my wicked heart, cause me to

cry to him on whom I have been able to rely for so long a time, and in his own time he has shed a ray of light in my heart, and a little faith, so that I have been enabled to look back to the time after I had spent seven years in the school of Moses, when I know there was a change took place, which I know nothing short of the power of God could have made. So I am enabled to this day to use the language of the poet,

"Thy mercy, my God, is the theme of my song,  
The joy of my heart, and the boast of my tongue;  
Thy free grace alone, from the first to the last,  
Has won my affection, and bound my soul fast."

For truly I was made to hate those things which I had been loving, and made to love those things which I had been fighting against, and which are now the very food of my soul. I would say to my Father's children, Do not think that age will help you, for the older I get, the less I feel able to stand in the battle, but bless the Lord that he does at times send a little refreshing strength, so that I am enabled to move on, and praise the Lord for his goodness, and his tender mercies to me, so entirely unworthy. I am persuaded that the Lord has a portion of affliction for his children all the way through, for he said, In the world ye shall have tribulation, but in me ye shall have peace, and truly that is the peace which passeth all understanding. It makes up double for all the sorrow and trouble which we have been called to pass through. Truly the last five years of my life have been a time to be remembered by me as long as I live; the wonderful conflicts and deliverances which I would not have been without for anything, for I do believe that the sharpest trials have their place to fill, and through these trials we learn more than we could on the mount of prosperity, so that with John Newton I have to say,

"Lord, why is this? I trembling cried;  
Wilt thou pursue thy worm to death?  
'Tis in this way, the Lord replied,  
I answer prayer for grace and faith.

These inward trials I employ,  
From self and pride to set thee free;  
And break thy schemes of earthly joy,  
That thou mayest seek thy all in me."

Now I want to say just a word to the writers of the SIGNS, that you may stand fast in contending for the truth, for nothing but the truth will satisfy the hungry children. I am confident of this one thing, that the greatest gift will never exalt the Creator too high, nor lay the creature too low, for if any of the dear children have been able to draw one drop of sweet water out of nature's filthy fountain, they have done more than I can. And I want to say that all the powers of earth and hell never can make the Creator a sinner, for he has as perfect a right to make the crooked serpent, as he has to make the harmless dove. If they had no place to fill in time, they would never have been made, for he has created nothing in vain. I have been sorely troubled of late upon the admonitions and exhortations, how I could meet them. But in reading Paul's language in the seventh chapter of Romans, where he says, "For to will is present with me, but how to perform that which is good I find not," then it occurred to my mind, Who gave the will? Paul says, "We know not what we should pray for as we ought, but the Spirit maketh intercession for us with groanings which cannot be uttered." Does not the same Spirit meet the admonition in me? I wish that some able brother or sister would write on that subject, which would be perhaps a relief to some of the little children.

The other day I read a letter from brother True, in which he says, You must not be surprised if you do not see my



signature any more, as I am in my seventy-seventh year. Perhaps I may say the same, as I am in my eighty-fifth year.

Now with love to one and all, may the Lord bless you, and enable you to send a word of comfort to all the needy ones of the Lord's family, is my desire and prayer for his own name's sake.

ROBERT ALEXANDER.

(At the home for aged men, Utica, N. Y.)

Written by,

CHRISTIAN WINTER.

CRAWFORDSVILLE, Ind., Jan. 1, 1901.

DEAR EDITORS OF THE SIGNS:—The time has arrived for me to send my remittance, and I am very glad the dear old SIGNS is still alive to cheer us in the coming new year. A greeting to you, my long tried friends, who have been pressed down without measure the past year. May your courage be renewed, and the dear Lord support you in this trying hour, and give you grace to battle with all the delusions of this day. His promises are faithful, he will sustain you: "As thy day, thy strength shall be." The number of the SIGNS for Dec. 15th, did not reach me, and after waiting one week, I went to see Elder David Bartley, and found his SIGNS had not arrived, so we talked about how we would feel if it should never visit us again. We concluded it would be a great loss; like the death of an old tried friend. I am an old woman, but the familiar face of the SIGNS has always been in my home. There was a time when I did not understand the doctrine it advocated, but I go back fifty years, when I hope my eyes were opened to understand this glorious gospel of Jesus Christ. "By grace are ye saved, \* \* \* not of works, lest any man should boast." Surely the same old doctrine of our fathers is still in its pages,

and many are ready to say and write, "I can do nothing of myself. The flesh profiteth nothing." Good works are the fruit of the Spirit. "It is not in man that walketh to direct his steps." Yes, I do believe in good works, and see the evidence in my brother or sister, but in myself my nothingness appears, and I groan and sigh to be like the blessed Jesus, who when reviled, reviled not again; he even was spit upon. Dear Savior, can a poor worm trust in thee? May the many able writers continue to write in the coming new year, for so many are destitute of preaching, and others I know are on beds of sickness; may the good Lord help them. I have many sad hours, and find the worst enemy is of my own household, self. Pray for me, dear kindred in Christ.

Lovingly,

LINA W. BECK.

COVINGTON, Ga., Jan. 3, 1901.

DEAR BROTHER BEEBE:—Inclosed please find post-office money order for six dollars for renewal of subscription for the SIGNS, credits to be placed as given on subscription blank. I am delighted with the SIGNS, and regard it as the best and ablest exponent and defender of the Old School Baptist doctrine, of any publication that I know of. May the Lord continue to guide and direct you in the way of all truth, is the sincere wish of your brother in hope,

EDWARD HEARD.

OTEGO, N. Y., Dec. 22, 1900.

DEAR BROTHER BEEBE:—Inclosed please find check for \$16.00. I wish it was much more. We are agreed here that the paper was never better, and we do not know where there is any fault in manner or matter. Your work is something of a reward for your labor and patience. May strength and comfort be given you freely, is my sincere desire.

Yours in fellowship and love,

S. C. F. GUERNSEY.

**EDITORIAL.**

MIDDLETOWN, N. Y., JANUARY 15, 1901.

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

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

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

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

**I PETER II. 6-10.**

BY request of sister Mary Brewster, of Oxford, New York, we will present some thoughts upon the following:

"Wherefore also it is contained in the Scripture, Behold, I lay in Zion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and rock of offense, even to them which stumble at the word, being disobedient; whereunto they also were appointed: but ye are 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: which in time past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy."

It is not our purpose to dwell at length upon each thought presented in the text suggested. To do so would exceed the proper limits of an editorial. Yet we feel willing to present some thoughts which seem precious to us, and have been so, as we trust, for many years. The Scriptures

everywhere declare wonderful things concerning Jesus, and his saved people. Among those wonderful things, none are more wonderful than the things contained in the above Scripture. The apostle, in the preceding chapter, and in the first verse of this, has been presenting some precious admonitions for the profit of the brethren to whom he was writing. These admonitions he bases upon the ground that they had tasted that the Lord is gracious. Among the gracious things of the Lord which they had tasted, were these very admonitions with which the first chapter is filled. To him they were coming as to a living stone, who, while disallowed indeed of men, was yet the elect of God and precious. This means that he was precious in the sight of God, and to those also who believed. This suggests the thought to the apostle that all his brethren were lively stones, or living stones, and as such they were built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices to God by Jesus Christ. By these striking figures the apostle describes the church of God, and her living Head. They, as Paul elsewhere says, are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. That is, the apostles and prophets, who are also parts of the building, and who themselves rest upon Jesus Christ as their foundation, have declared the doctrine of Christ, and by the spirit of inspiration, have laid down the order of the church of God on earth; and now the churches everywhere are to follow the same order, and maintain the same doctrine, thus resting for their order and doctrine, upon the teachings of these holy and inspired men. The object of this building is that God may be worshiped by spiritual sacrifices, offered unto him by spiritual men, in

all the ages to come. This service of sacrifice, as all service must be, is not any longer to be laid upon Jewish altars, but is the free, glad, willing service of that heart which has been filled with the love of God, in which alone true freedom is to be found. To this end God has called his people, and in the day of his power made them willing; according to the word of the Lord. All service which is prompted therefore by any motive other than the love of God, is but as sounding brass and a tinkling cymbal. To give the body to be burned as a sacrifice, and to give all one's goods to feed the poor, would avail nothing unless prompted by love. To those who are actuated by this love, every admonition and exhortation comes as a sweet and precious thing, pointing out the way wherein the feet of such ones delight to run. A man may do all things, in the letter of them, which are commanded of believers in the word, yet if love to these things, and love to the God who has commanded them, is not the sole motive which prompts to their performance, they are without avail in the sight of God, and bring no sense of true peace to him that does them.

Now the apostle turns to the Scriptures and shows that the coming of Jesus was according to the appointment of God, that all who believe might not be confounded. This appointment included every step that the Savior trod, even to his betrayal and crucifixion. "The Son of man goeth as was determined, but woe to that man by whom he is betrayed." How solemn were his words. How awful to Judas who betrayed him. Before the hour came, Jesus had said that one of them should betray him. He had said, "I have chosen you twelve, and one of you is a devil." And he had said, "Good were it for that man if he had never been

born." It is true that Judas never was a true disciple, yet while he but acted out the hidden evil of his heart, it was according to the will and purpose of God, as was declared in the Scriptures beforehand. Certainly, from the moment when it was declared by the Savior that Judas should betray him, it could not have been avoided, neither by Judas or any other man, unless the word of the Savior could have been false. From the moment when Jesus spoke, at least, Judas must of necessity have betrayed him. All this was involved in the purpose of God to save much people eternally alive; all this was involved in the work of laying in Zion this corner stone for the whole building to rest upon. If one hour of suffering, of scorn, and spitting and reproach, had been omitted from the Savior's cup of suffering and sorrow, the stone had not been properly laid in Zion, and the hope built thereupon would not have been secure. All that was written of him in the Scriptures, must be fulfilled ere the work was finished.

Now to all them who believe, this tried, elect corner stone is precious, or, as the more literal rendering of the word is, "an honor." Thus the reproach of Christ becomes more valuable and honorable than all the riches and fame of the world; thus believers, like Moses, come to choose rather suffering with the people of God, than the pleasures of sin for a season. Paul bears testimony concerning this, saying, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." How precious is this Savior none but the sinful, weak and poor, who have been healed, strengthened and made rich, can know; and even they can never express it. What words can tell of his fullness of which we have all received, and grace for grace? The apostle does

not seek to multiply words, but just says, he is precious. A whole lifetime will not tell all that is involved in that word, and eternity alone can fully disclose it. On the other hand, to others he is vile. The apostle contrasts the words believe and disobedient, in these verses, and this is very forcible, because all obedience proceeds out of belief, and all disobedience proceeds out of unbelief. They are disobedient, because they are unbelievers. If any obey, it is because of the indwelling of living faith, and obedience is always the obedience of faith, if indeed it be true, and not legal obedience. Those who are disobedient can never know the true exaltation of the Redeemer, but even that exaltation which they do know, brings anger to their hearts, and Jesus is a stone of stumbling and a rock of offense to them. To the Jews a stumbling-block, and to the Greeks foolishness, but to the saved, precious.

But how solemn and awful is one expression in this eighth verse: "Whereunto they were also appointed." On the one hand, God has chosen some to salvation, while on the other hand, others are appointed to disobedience, despair and destruction. God was willing to show his wrath, and so endured with much long-suffering the vessels of wrath fitted to destruction. He endured them that they might fill up the measure of iniquity, and reveal just what dwelt in the human heart. God was willing to show his wrath against sin, as well as willing to show his mercy upon the vessels of mercy, chosen to salvation. We have trembled at times, as we have gained some insight into the force of the words, "Whereunto they also were appointed," and those other words, "Fitted to destruction. O how shall we praise that mercy, which has bestowed upon any of the sons of

fallen and justly condemned men, salvation unto eternal life and eternal joy. We can never forget the last sermon that we ever heard from the lips of the late Elder Gilbert Beebe, from the words in Romans ix., "What if God willing to show his wrath," &c. It was at Fishing Creek, at the Salisbury Association, in Dorchester Co., Md. The righteous judgments of God were presented in that solemn and awful way, that was at times peculiarly his own. We have never forgotten it. Yet there is nothing in these words to disturb the hope of the least believer in the Lord. If to any man he is precious, to that man all the blessings of the new covenant belong, and endless life beyond. Such as these are not appointed to wrath, but to obtain salvation through our Lord Jesus Christ, and the evidences of this grace toward them are found in the heart and life; in them the fruit of the Spirit is manifest; the life of Christ is made manifest in their mortal flesh. Now the fruit of the Spirit, says the apostle, is love, joy, peace, &c., and one of the best evidences that these fruits dwell in any man is the fact that he desires them, and yet feels that he does not possess them. He who really has the Spirit dwelling in him, by that very Spirit will feel that he lacks all things. Self-confident men have not the Spirit of God; its work is to destroy all self-confidence. The man who has most of the spirit of humility, will feel most his want of humility, and the same is true of every other grace of the Spirit. The works of the flesh puff men up, but the fruit of the Spirit abases a man. We repeat, there is no need that the weakest one should fear this condemnation, such are not appointed unto wrath. While these words are most terrible, and declare awful things concerning those who are

disobedient, and who stumble at the word, yet we would accept them in fear and trembling, and desire not to in any way weaken their force in what we say about them. Just as surely as God has appointed some men to obtain obedience and salvation, so surely has he appointed some men to disobedience and destruction. This is his right, and none shall have right to question why or what doest thou. To even say, Why doth he then find fault, for who hath resisted his will? is to reply against God.

Now, the truth stated in verses ninth and tenth, is that those who now believe, and who have obtained salvation, once had not obtained mercy but now have, once were not a people, but now are. The apostle was speaking, as we have understood the matter, to and of the Gentiles, who were outside the old Jewish covenant, but who now are embraced in the gospel covenant, but it seems to us we shall do no violence to the meaning of the apostle, if we say this truth is presented here, that believers were themselves the children of wrath even as others, and were involved in the fall and its consequences just as were all men, and would have perished finally as other men, had it not been for the election. The apostle Peter would have his brethren know that all the mercies recorded in the ninth verse, including that of being a holy nation, a royal priesthood, a chosen generation, showing forth the praise of God, and calling into the marvelous light of God, had not come to them because of anything whatever seen in them, or done by them, but solely because of the mercy of God.

“What was there in us that could merit esteem,  
Or give the Creator delight?

’Twas even so, Father, we ever must say,  
Because it seemed good in thy sight.”

They who are saved, beholding the free

mercy of God to sinners, must and will say, “Great and marvelous are thy works, Lord God Almighty, just and true are thy ways, thou King of saints.” Every word in the ninth verse presents a contrast: A chosen generation implies that some are not chosen; the royal priesthood implies that some are not priests unto God; the holy nation implies that there are nations which are not holy; the peculiar people implies that some are diverse from the great mass; showing forth the praises of God implies that this was not their former state, and that it is not the state of the mass of mankind. To abhor our own life, our own failures, our own lack of spirituality, is one infallible mark of the work of grace. The dead know not anything, not even that they are dead and cold, but the living man can and does know that he is cold, and laments it, and seeks after warmth, light and life. We know that the dear sister at whose request we have penned these reflections, does long for all these precious heavenly things, and mourns that she does not possess that measure of them that she desires. Therefore there is nothing here to dishearten her, or to take away the comfort of hope which has been given her in years past, and which is her sure anchor now.

It was not our purpose, as said at first, to dwell upon all that these verses contain, but to present some general thoughts in harmony with these Scriptures, and in closing will say with the apostle, “Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus

Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he has made us accepted in the beloved."

C.

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## EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

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### ATONEMENT AND REDEMPTION.

DEAR SIR:—There are some who say that the atonement is general and that redemption is particular, and others who say that both the atonement and the redemption are general. If you will give your views, through the SIGNS, on this subject, you will very much oblige, and I hope instruct me. What I want to know is, can the two be separated? If the one is general is not the other? I hope you will give your views at some length, and oblige,

A LOVER OF THE TRUTH.

ULSTER COUNTY, N. Y., April 28, 1858.

The simple word *atonement*, or at-one-ment, signifies reconciliation, agreement, or restoration to favor, and when applied in a gospel sense, has reference to the mediatorial sacrifice of the Son of God, by which his people are reconciled unto God. That mediatorial work or sacrifice involved his suffering for them the penalty of the law which they had transgressed, bearing the curse which was due to their transgressions, putting away their sins by sacrifice of himself; being delivered up for their offences, and raised again from the dead for their justification.

*Redemption* signifies the buying back of that which has become legally involved and is held by another in captivity. For instance, a flock of sheep which has gone astray from the premises of their owner, and committed trespass on another, may be legally held by him who has sustained the injury, until the owner of the sheep shall come forward, prove property, pay the legal charges, and take them away. This is called redemption, or buying back the flock or property which belonged to

him who redeems, before the trespass was committed. In this the payment of the damages is the atonement or reconciliation, for it satisfies the party who held the legal claim upon the flock, and the price paid for the satisfaction, or reconciliation, redeems or buys them back. So that the atonement and the redemption of the sheep are one and the same thing; they cannot be separated. None but the owner of the sheep has the right to redeem them. If he fails to redeem them, and they are sold to some other person for the damages they have done, they are not redeemed at all, because they are not bought back, or restored to the former owner, but pass into the possession of a new owner. The redemption of the people of God is thus described, Isa. liii. 6, "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him [Christ] the iniquity of us all." That is, the whole demand of the law and justice of God, was demanded of that Shepherd whose own the sheep were, and who says, "I am the good Shepherd; the good Shepherd giveth his life for the sheep."—John x. 11, 12. If Christ had not been the owner of the flock before they strayed, or went into captivity, justice could not have demanded satisfaction at his hands, the Lord would not have laid their iniquity upon him, nor commanded, saying, "Awake, O sword, against my Shepherd, and against the man that is my fellow, saith the Lord of hosts; smite the Shepherd and the sheep shall be scattered, and I will turn my hand upon the little ones."—Zech. xiii. 7. Nor could Christ have claimed the right to redeem them on any other ground. He was the Shepherd whose own the sheep were, and he plead and sustained his prior claim to, and right of property in them, saying, "Thine they were, and thou gavest them

me." "I pray not for the world, but for them which thou hast given me, for they are thine, and all mine are thine, and thine are mine, and I am glorified in them." And this glory he says he had with the Father before the world was. (John xviii. 5, 7, 10.) Therefore he could in coming into the world to redeem them, confidently refer to the records of eternity: "Lo! I come, in the volume of thy book [the book in which all his members are written, Psa. cxxxix. 16,] it is written of me; to do thy will, O God."—Heb. x. 7. "And this is the Father's will which hath sent me, that of all which he had given me, I should lose nothing, but should raise it up again at the last day."—John vi. 39. These Scriptures define very clearly the extent of redemption by Jesus Christ, and the principle of relationship and proprietorship on which that redemption is based. In this redemption he asked not or prayed not, for the world, but for them which his Father had given him out of the world. And this was the full extent of the will of the Father, according to which God worketh all things, that Jesus should redeem and save his people from their sins, and raise up again at the last day all that the Father gave him before the world was, and therefore it was that the Lord laid on him the iniquity of *us* all. That is all of *us* who like sheep have gone astray. And he has accordingly "surely borne *our* griefs, and carried *our* sorrows." "He was wounded for *our* transgressions, bruised for *our* iniquities: the chastisement *our* peace [or atonement] was upon him; and with his stripes we are healed."—Isa. liii. 4, 5. And because "It pleased the Lord to bruise" and to "put him to grief." "He shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and

shall be satisfied: by his knowledge [shall he] justify many, for he shall bear their iniquities."—Isa. liii. 10, 11. And we know precisely what will satisfy him; for he has graciously told us. "I pray not for the world, but I pray for them which thou has given me" out of the world. "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory."—John xvii. 9, 24. This is his will, and the Father has pledged his veracity that he shall be satisfied. Nor is this any less the will of the Father than it is the will of the Son, for, "This is the Father's will which has sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day."

Thus we are instructed in regard to the nature and extent of the atonement and redemption which is in Christ Jesus. That it extends to all that the Father gave him, and to no others. That it embraces all that seed which Jesus should see when his soul was made an offering for sin, and which seed shall serve him, and be accounted to him for a generation, according to Psalm xxii. 30. But it extends to no other seed or people but that chosen generation, royal priesthood, holy nation, and peculiar people which shall show forth his praises. (1 Peter ii. 9.)

The atonement or reconciliation is just as extensive as the redemption, and the eternal salvation from sin, death and hell, is just as extensive in its application and its saving benefits as the atonement and redemption, and it can extend no further. All the murmuring, fault-finding and blasphemies of the children of men cannot extend it any further, nor remove one of Zion's stakes, nor break one of her cords.

After all the opposition manifested by the world to the definite extent of the atonement, there is not an individual on

earth that really desires to be embraced in it but those who are made willing in the day of our Redeemer's power. All others prefer to rely on their own fancied free will, free agency and use of means, and to rely upon a *chance* system, which would give a chance to everybody, but in reality save nobody. God's redeemed people themselves were all of them opposed to his method of salvation until they were brought to an experimental knowledge of their guilty, lost and helpless condition, then they found it to be exactly suited to their case. And then being taught of God, they could not be satisfied with any uncertain, indefinite or chance system. Knowing their own total helplessness, they bless and adore God for that covenant which is well ordered and sure, for it is all their hope, and all their salvation.

Such a system of redemption as the Arminians contend for, if they could have it, would do them no good, for it would save nobody, and they are therefore just as well off in their present delusion on the subject, as they would be with a *chance* redemption, offered grace, and conditional salvation, while they are totally depraved, and dead in trespasses and sins. They are at war with God's plan of salvation, and it is impossible for them to be saved in any other. There we must leave them to perish forever in their delusion, unless they, by a divine power, over which they nor we have any control, shall be brought to know their need of a whole Savior, a sure redemption, and to rejoice in a perfect atonement and reconciliation to God, and to his way of saving poor, lost and helpless sinners.

MIDDLETOWN, N. Y., June 1, 1858.

BACK NUMBERS.—We have a few hundred copies of back numbers of this volume to supply to new subscribers.

## MARRIAGES.

By Elder F. A. Chick, Wednesday, Dec. 19th, 1900, at the residence of the bride, Harry V. Staples and Miss Clara R. Leigh, both of Hopewell, N. J.

By the same, on Monday, Dec. 24th, 1900, at the Old School Baptist meeting-house, Hopewell, N. J., Robert L. Rodgers, of Baltimore Co., Md., and Miss Adra A. Vannoy, of Hopewell, N. J.

By the same, on Thursday, Dec. 27th, 1900, at the parsonage in Hopewell, N. J., Walter S. Mount, of Dutch Neck, N. J., and Miss Mary E. Golden, of Princeton, N. J.

By Elder T. M. Poulson, Dec. 17th, 1900, at the home of the bride, in Summerset Co., Md., John G. Livingston and Miss Etha C. Hastings.

By the same, Dec. 28th, 1900, near New Church, Va., Fred Gladding and Miss Susau Northam, both of Accomac Co., Va.

## OBITUARY NOTICES.

Charlie Purdy, only beloved son of Mr. Leander L. and sister Jane Purdy, of Middletown, N. Y., and grandson of Joel and Esther Hoyt, was drowned Sept. 5th, 1899, while in bathing in the Walkkill River, near Midway Park, N. Y., aged 21 years, 4 months and 26 days. Charlie was a dutiful and good son, affectionate brother and kind friend, bright and industrious, and was making his mark in the world as a business man. He was very popular, and had many friends. His death was sad indeed. He was in the habit of bathing with his young companions every day or so during the summer months, but this time he went alone, and to the most dangerous place in the river, strange it may seem to some, yet it was in the purpose of his Creator that he should go alone, something he had never done before. It is supposed he was taken with cramps, as his limbs were very much drawn when he was found. His mother would often say, "Charlie, I am so uneasy about you when you go swimming, I fear some day you will be drowned." He would reply, "Mother, you need not be, because you know unless I am to die that way I cannot be drowned, and if so you know it must be, as it is ordained." This now is a comfort to sister Purdy, giving her hope that he was a subject of grace, and believed in the predestination of God.

His funeral was very largely attended at the Old School Baptist meeting-house, where the writer tried to speak from Job xix. 21, by request of the sorrowing mother. Charlie is survived by his father and mother and one sister. May the blessings of God's grace rest upon and comfort this heart-broken family.

ALSO,

Thomas Brewster Hulse died Nov. 17th, 1900, at his home near Howells Depot, N. Y., of pneumonia,



aged 76 years. Mr. Hulso had spent his entire life on the farm where he died, and was widely known in the County, and had many friends. His illness was short, only living five or six days after being taken. He never united with any denomination, but was an honest and upright man, a kind husband and father, and a good neighbor.

His funeral was largely attended, and many expressions exchanged among his friends with regard to his quiet and industrious life; a man of few words, never speaking ill of his neighbors. He is survived by his widow, and one son by a former wife. May they be comforted in this dark hour of sorrow. Text used, "If a man die, shall he live?"—Job xiv. 14.

ALSO,

**William J. Comfort** died at his home near New Vernon, Orange Co., N. Y., Nov. 21st, 1900, of dropsy, aged 59 years. Mr. Comfort had lived nearly all his life in Orange County, and was well known and respected by all who knew him for his honesty, integrity and genial disposition. He was a devoted husband, kind friend and good neighbor, never more pleased than when he could make others happy and comfortable. He never made a public profession of religion, but attended the Old Baptist meetings for years, and from his walk and conversation no one would have known he was not a member. He loved the truth in its purity. Though he suffered for months he never complained, but was patient unto the end, when he sweetly fell asleep in Jesus, where all is hushed to rest.

His funeral was one of the largest we ever attended, and was indeed a solemn occasion. Text used, Eccl. vii. 1. He is survived by his widow and two sisters, beside many friends, to mourn their loss, for surely we shall miss him. The grace of our Lord Jesus Christ rest upon and abide with the sorrowing ones.

ALSO,

**Mrs. Deborah Jane Pelton** died at her home in Port Jervis, N. Y., Dec. 24th, 1900, of diabetes, aged 60 years and 10 months. Sister Pelton was a great sufferer for years, but was patient, and complained little of anything save the sin she realized in her nature. She was a beloved member of the New Vernon Church, with which she united about forty years ago. Often when she could not meet with us she would write a good letter to the church to be read in our church meeting.

She was buried at Howells Depot, N. Y. The writer was present, and tried to speak to the comfort of the sorrowing ones, using 1 Cor. xv. 55-57. She is survived by four sons and two daughters, all grown, also two sisters, beside the church and friends, to mourn their loss, but we have every assurance that for her to die was gain.

May the Lord have mercy upon us all.

H. C. KER.

**Mrs. Elizabeth VanGorden**, wife of Harry M. VanGorden, died Monday morning at their home on Pine street, after an illness of several months from a complication of diseases. The deceased was born on Talmadge Hill, a few miles from Waverly, June 8th, 1838, and later removed with her family to Dry Brook, Chemung Co., where she was subsequently married to Mr. VanGorden. About twenty-five years ago they moved to Waverly, where they since resided. She leaves of her immediate family her husband and two daughters, also one sister, Mrs. M. Mather, of Waverly, and two brothers, I. R. Carey, of Waverly, and Albert Carey, of Titusville, Pa. She was a kind-hearted, industrious, worthy christian woman, esteemed by all who knew her.

Sister VanGorden was a faithful member of the Old School Baptist Church of Waverly, N. Y. I think that she was baptized by Elder A. St. John, about the year 1860, or perhaps earlier. She was a firm believer in the doctrine of election and absolute unlimited predestination, her faith embraced only that which is found in Jesus Christ, as the salvation, resurrection and life of the saints; in this she rested; in this she is perfectly and eternally happy. The little church feels the loss very much, also the family and many friends. May the God of all grace comfort all the mourning ones for his name's sake.

The funeral was held Wednesday at 2 o'clock, at the home, Mr. D. H. Clare officiating. The interment was in the family plot in Forest Home Cemetery.

ALSO,

**DIED**—Dec. 25th, 1900, sister **Ann Broughton**, wife of brother Nathan Broughton, of Morris, Tioga Co., Pa. She was born Dec. 11th, 1836; she had been in bad health for some time. A short time before her death she fell on the floor, injuring one of her hips so badly that she never walked again, but lingered along for a few weeks, then entered her eternal home. Sister Broughton was baptized by Elder A. St. John, in 1870 or 1871, uniting with the Old School Baptist Church at Cherry Flats, Tioga Co., Pa. The church becoming extinct, she, with brother Broughton, united with the church at Cammal, Pa., several years ago, remaining in the love and fellowship of that church until called hence. She was a faithful, christian mother, loved by all who knew her, and was of a quiet disposition, and firm in her convictions. She contended for salvation by grace, without conditions, for time and eternity, and said many a time in my hearing, if one thing is predestinated all things are, nothing was left to chance or fatality. She will be missed by her neighbors, as she was friendly to all, and by the church, and by her dear children, of which there are ten living, one dying four or five months ago; also by her dear, lonely, sad, broken-hearted companion, brother Broughton. May God grant unto him and his dear, sorrowing family, great grace, and strengthen him and them to bear up under this severe

and heavy trial. She leaves husband, ten children, thirty-eight grandchildren, one great-grandchild, with many other relatives. She is with Jesus enjoying in all of its perfection and fullness all that her faith embraced while she tabernacled here below.

The writer was called upon to officiate at the funeral, using as a text, 1 John ii. 25-27. A large congregation of neighbors and friends were in attendance to pay the last tribute of respect to one they loved.

D. M. VAIL.

WAVERLY, Pa., Dec. 20, 1900.

**DIED**—Oct. 19th, 1900, **Edmond M. Burkhalter**. He was born in Marion Co., Tenn., April 25th, 1827, and joined the Old School Baptist Church in 1847, and moved to Cass Co., Texas, in 1847, and was married to S. R. Tidwell, daughter of Riley and Mary Tidwell, in October, 1854, with whom he lived lovingly until the day of his death. He was a deacon of the church for many years, which office he filled to the best of his ability. He was a loving, indulgent father, a good, honest, upright citizen, and as humble and orderly a christian as I ever met. He was familiarly known as Uncle Eben, and universally beloved by all who knew him. Our dear aged brother is missed by many, and especially by me, as his house was often my home, as it was a home for all Baptists, and all who came were welcome. He was afflicted for several years with spasmodic spells, but bore his afflictions with great patience. He was very tender-hearted, always full of sympathy for any one in distress. He leaves a wife, four sons and six daughters, to mourn his demise, but dear ones, remember the advice of your dear father, and try to follow his example, and be good to your aged mother, for whom you must care, who will soon follow father, and then you can say as he often said, Come, welcome death. I was summoned by telegram, and on the 22d, after speaking briefly to the hosts of sorrowing relatives and friends, his body was consigned to the grave, to quietly await the resurrection, the redemption from the grave. Then all that we hope for in this life will be complete.

May the God of all grace minister strength and comfort to the family.

ALSO,

**SISTER E. C. Tidwell** was born July 10th, 1819, and died Nov. 17th, 1900, and was married to Mr. E. Tidwell, Jan. 26th, 1836. They moved to Texas and settled in Bowie Co., many years ago. She joined the Old School Baptist Church in 1859, and lived a consistent christian life, being loved and highly esteemed by all who knew her. Her devoted husband preceded her to the grave many years, and she lived with one of her sons until the blessed Lord was pleased to call her home, which was her great desire: to be absent from the body, and present with the Lord. She leaves two sons and many relatives and friends, with

the whole brotherhood, to mourn her demise. But we mourn not as those who have no hope, for we believe our loss is her gain, as she has gone to rest. She was firm and unwavering in her faith, and she was a firm believer in the unlimited purposes of God. She never complained of others, knowing they were blind and could not understand.

Her body was consigned to the grave after a short talk by the writer of this sketch, being surrounded by a large congregation of brethren, relatives and friends, there to await the resurrection. Then, dear children, weep not for mother, but remember her counsel, and try to follow her example, that you may be like mother when you come to die, have no regrets to leave this world, but as she did, peacefully and quietly pass away to that eternal home of the just.

May God in his goodness give you grace of consolation, and minister to all your needs.

J. E. KNIGHTEN.

NAPLES, Texas.

**John Dean** was born in Rio township, Knox Co., Ill., Sept. 13th, 1837, and died in Galesburg, Ill., Sept. 25th, 1900. Brother Dean was married to Miss Lucinda Pitman, Dec. 16th, 1858, by whom he became the father of two sons and three daughters, all living and settled in life. In November, 1860, he received a hope in Christ, and it was ever after a blessed hope to him, and in May following united with the Henderson Church of Old School Baptists, near his home, and was baptized by Elder I. N. Vanmeter, and remained a worthy member during the remainder of his life. It mattered little how busy or how deeply absorbed with the affairs of his business, he was never too deeply engaged to talk of his heavenly prospects. He possessed a wonderful faculty for entering into the spirit of and absorbing gospel preaching, and always came home filled full and ready to say, "Stay thy hand, for my cup runneth over." He was possessed of a spirit of meekness, and while he was well established in the doctrine of eternal and unconditional election, salvation by grace, perseverance of the saints through grace to eternal glory, he was not contentious, but always filled with a spirit of forbearance and of solicitude for the peace and prosperity of the cause of his blessed Master.

His funeral occurred at his late home in the city of Galesburg, Sept. 27th, and was attended by a large number of sympathizing neighbors, relatives and friends. The services were conducted by the writer, assisted by Elder S. H. Humphrey, after which his remains were buried in one of the beautiful cemeteries of the city, to await the pleasure of the Lord.

ALSO,

**Martha J. Bloomfield** was born in Indiana, August 12th, 1844, and came with her parents, brothers and sisters, to Knox Co., Ill., in 1845, where she grew to womanhood, and in 1868 was married to Michael

**Hampsch.** Of a family of eight children five are living, and together with the husband, mourn the loss of a loving and indulgent mother, and faithful companion. She had never united with any church, but those who were in a position to know of her desires and aspirations, have no doubt as to her being in possession of an assurance more precious than fine gold, that there was in store for her a blessed inheritance, incorruptible, undefiled and full of glory. As much as it was possible for her to, she attended the meetings of the church, and always enjoyed the ministrations of the gospel. After a protracted illness of several months duration, during which she bore her suffering without a murmur or complaint, she passed quietly and peacefully away, on the morning of Sept. 27th, 1900.

The funeral occurred on Sunday, Sept. 30th, from the Old School Baptist meeting-house, and was very largely attended. The services were conducted by the writer, assisted by brother B. F. Butler.

ALSO,

**Mary A. Simmons,** daughter of brother Thompson and sister Emma Simmons, of New Hope Church, Greenbush, Warren Co., Ill., was born Oct. 30th, 1877, married August 4th, 1898, to John D. Shafer, died Oct. 1st, 1900, aged 22 years and 11 months. Her disease was typhoid fever, which attacked both she and her husband, and her rather delicate constitution was not possessed of sufficient vitality to overcome the ravages of the fever, and after suffering with almost superhuman patience, possessed with a spirit of perfect reconciliation, she quietly and peacefully fell asleep.

"Asleep in Jesus, blessed sleep,  
From which none ever wake to weep."

She gave her little babe to her mother, and gave directions for her burial, and her friends are fully satisfied that she leaned her head on Jesus' breast, and breathed her life out sweetly there.

The funeral occurred on Oct. 2d, from the Old School Baptist meeting-house, in the village of Greenbush. The services were conducted by the writer, after which she was buried in the village cemetery, with a feeling of confidence in the promise of our blessed Lord and Master, that there is laid up for her a crown of righteousness, which that righteous Judge will give all those that look for his appearing.

SMITH KETCHUM.

ELMWOOD, Ill., Dec. 20, 1900.

**SISTER Christinie Holmes** departed this life at her home in Henry Co., Mo., Nov. 1st, 1900, in the 55th year of her age. Sister Holmes, whose maiden name was Winslor, was born in Germany, Feb. 14th, 1845, and moved with her parents to America in 1856. She was married to Daniel G. Holmes, March 1st, 1867. The fruit of this union was eight children, seven are living, three boys and four girls. Sister Holmes was

raised a Catholic, and knew nothing but Catholicism until after she married brother Holmes, and moved into the neighborhood of Sardis Predestinarian Baptist Church, in Henry Co., Mo. She was not allowed the privilege while with her parents of reading the Bible, and after her marriage she borrowed a Bible and began reading it with great interest, and she joined Sardis Church in 1868 or 1869, and was baptized by Elder Joseph Warder. For this act sister Holmes was disinherited by her parents, which verified what our Savior said: I came to set at variance the father against the son, &c., and a man's foes shall be they of his own household. It could be said indeed that she left father and mother to follow her Lord. She had a bright experience, was well versed in the Scriptures, and had a great zeal for the cause she loved. She had but few that excelled her in the knowledge of our Lord and his kingdom. All that knew sister Holmes, knew her to love her. Ever since the writer knew her she has lived some twenty miles from her church, so she could not get to her meetings regularly, but she seemed to be delighted to meet with her brethren and sisters. She was a hard working woman, and it is said exposure brought on lung trouble, which ended in death, dying in the triumphs of a living faith in her Lord.

Her funeral was preached at the family residence, by Elder Joseph Clapp, after which her remains were laid away to come forth at the great sound of the trumpet, and we that knew her have evidence that she will be fashioned like unto the glorious body of her Lord.

H. W. NEWTON.

OAK GROVE, Mo., Dec., 1900.

OUR esteemed sister, **Mrs. Sarah E. Brook,** was released from the sufferings of earth on the 8th day of December, 1900, at the residence of her only child, Mrs. Wm. A. Preston, in Rutherford, N. J., after a long and severe period of suffering, in the 63d year of her age. The immediate cause of her death was a rapidly growing cancer in the breast, which soon exhausted her little strength.

In company with her late husband, Deacon David Brook, our sister was received in the fellowship of the Old School Baptist Church in Warwick, N. Y., and baptized in June, 1888, abiding in the love and fellowship of the church until called to her everlasting rest. Many of those who have attended the associational meetings here will remember her cordial hospitality in entertaining the saints. Even after failing health prevented her keeping house she gladly received and entertained the saints at her boarding house. Last spring she was obliged to leave Warwick, and reside with her daughter, in Rutherford, where she was separated from her church, yet she continued to correspond with those whom she loved until the very last of her earthly sojourn.

A very large circle of friends join with the daughter and other relatives in mourning her departure, but those of like precious faith feel assured that our loss is her eternal gain. May the Lord minister consolation to her aged sister, and to all who mourn her departure, and especially to the church from which she was called, and enable each one to rest in the assurance that infinite love has released our dear one from the sorrows of earth, and taken her into the glorious joy of his immediate presence.

WM. L. BEEBE.

WARWICK, N. Y., Jan. 4, 1901.

DIED—**Deacon A. C. Legg**, at his home near Elkmont, Ala., Dec. 16th, 1900, in the 81st year of his age. He was born in Madison Co., Ala., July 21th, 1820, and came with his parents to Limestone, in 1824, and continuously resided here until called away by death. Being reared on a farm, he chose farming as his occupation, and was very successful, having accumulated good property. He stood very high in the estimation of the people, of all classes, and was noted for his kindness to the poor and needy. He was a remarkable man in many respects, above the average in point of natural intelligence, physical energy, moral worth and religious zeal (of the Bible kind). He joined the Old School Baptists in early life, was soon chosen deacon of the church, and proved faithful unto death. He leaves a sorrowing widow and four children, three daughters and one son, with many other relatives and friends, together with the church, to mourn the loss of an affectionate husband, kind and indulgent father, a good neighbor, true friend and faithful brother.

He was buried in Antioch Cemetery, near Elkmont, Limestone Co., Ala.

J. M. PAYNE.

**Cordelia Emily Knotts William** was born Feb. 22d, 1869, near Springfield, Ill., and died Dec. 26th, 1900, of a complication of diseases. While she had been in declining health the past seven years, she was a great sufferer only the past few weeks. Sister William united with the Old School Baptist Church of Salem, in February, 1886, and was baptized by Elder W. A. Thompson.

The funeral services were conducted from the home church, Elder Thompson preaching the funeral sermon. His text was Mark xiv. 8. Sister Cordie's life was one of meekness, patience, forbearance and love. We mourn not as those without a hope, for she leaves an evidence of a strong, beautiful faith in the dear Redeemer. She leaves to mourn her loss a husband, little daughter Frankie, a mother, three sisters and a brother, and many friends. We feel our great loss is her eternal gain, and ask for submission to say, Thy will, O Father, be done.

MARY PEDDICORD BARBIE.

CHATHAM, Ill.

DIED—Of typhoid fever, Oct. 28th, 1900, our dear young friend, **James L. Wright**, late of Waddy, in the 26th year of his age. He grew up to manhood, loved and respected by all that knew him; in business he was quick, active and genial to all, always seemed to have a cheering word for every one he met; his life was one of honesty and uprightness, such as we find few of in this dark day of pride and vanity. He had never made a public profession of religion, but gave evidence of an humble hope and faith in the Lord Jesus, by the well selected hymns which seemed to be his favorites. Many acts, which often speak louder than words, indicated a circumcised heart, and we believe he died in faith, and joined with the heavenly host in sweet anthems of praise to the God of love. Many who attended the last Mt. Pleasant Association, and were entertained by his dear father and mother, will remember "Jimmie," as he was familiarly called, and will read this notice with sadness and sorrow of heart. He recently engaged in business in this place, and was taken sick at his brother Joseph's, (whose heart and his were knit together like that of Johnathan and David) only lingering eleven days, when he peacefully fell asleep in Jesus. He leaves a dear father and mother, and two devoted brothers, who were with him and did all that loving hands could do to alleviate his suffering, and who deeply mourn the loss of the loving son and brother, with many friends.

His funeral on the 30th was largely attended, and was conducted by our dear young brother, Dudley G. Johnson, assisted by the writer, when that which is mortal was laid to rest in Grove Hill Cemetery, beside a beloved and only sister, to await the resurrection morn.

How short the race our friend has run;  
Cut down in all his bloom;  
The course but yesterday begun,  
Now finished in the tomb.

May the Lord comfort the hearts of the mourning ones.

P. W. SAWIN.

SHELBYVILLE, Ky.

### CHANGE OF ADDRESS.

Martin D. Fisher having changed his address from Hallwood, Va., to Valley Stream, Nassau Co., N. Y., requests his correspondents to address him at the latter place.

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

Previously acknowledged.....	\$402 80
Richard Waller, Mo., \$1.00; James Bannister, Ont., \$3.00; H. J. O'Bannon, Va., \$1.00; H. Monroe, Ohio, \$2.00; Mrs. Cynthia Barlow, N. Y., \$1.00; Elder J. D. Hubbell, N. Y., \$2.00; Dr. B. P. Earle, Ky., \$1.00.—Total.....	11 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. 69. MIDDLETOWN, N. Y., FEBRUARY 1, 1901. NO. 3.

## CORRESPONDENCE.

PLEASANT PLAINS, ILL., Jan. 1, 1901.

MY DEAR BROTHER BEEBE:—I have just received and read the SIGNS for Jan. 1st, 1901. I believe I read it with more reverence for the truth, more thankfulness for the privilege, and more love, fellowship and sympathy for the editors, than ever before. For a number of years of my mortal pilgrimage, the SIGNS has filled a place in my life that no other paper could. If one should ask me why I love, patronize and uphold the SIGNS, I can give but one answer, and that is, because it suits me. It is in keeping with my experience, it agrees with the teaching of the Bible, and brings me into correspondence with the faithful in Christ throughout all the land.

In looking back over the achievements of the century that has just closed, we see the progress that men have made in all the spheres of human thought and action. Progress in truth, and progress in error; progress in knowledge, and progress in ignorance; progress in virtue, and progress in vice. Above all, the nations have progressed in avarice, greed, and the spirit of conquest. The progress in

religion has been signal but alarming. All creeds and professions have openly departed from their ancient steadfastness, they have all caught the delusive idea of progress. The Mohammedan of to-day is not the Mohammedan of one hundred years ago, but worst of all is, he is no improvement on his brethren in the past. He is a Mussulman in name only, and cares nothing at heart for the faith in God's decrees that once pervaded Arabia as the very soul and spirit of the religion of Arabia's prophet. The Jew of to-day is entirely different in his faith from the Jew of one hundred years ago; his Sabbaths are a dead tradition, his sacrifices a conscious burden, his feasts are perpetuated through fear of reproach, if he should abandon them. The Catholic hierarchy, which has long been looked upon as the most impregnable font of conservatism, is giving way to the pressure, and is beginning to swerve from her ancient steadfastness. The Episcopalians have long since denied their thirty-nine articles of religion, especially the seventeenth, which treats of predestination. The Presbyterians have at last agreed to expunge from their confession of faith the doctrine of God's decrees, which has long since

departed from their hearts and consciences, and disappeared from their pulpits and theological schools.

All the departures mentioned, and many that are not mentioned, are moved by the same cause, and are tending in the same direction. But what pains me most is that in the midst of all this, many Old Baptists show a disposition to go with all the rest. The first step in this direction is to find fault with God's decrees, to begin to oppose predestination, to find fault with salvation by grace, and to desire to substitute free agency, conditions and works, for the efficacious and sovereign grace of God, in his daily care of his people. Every moment God waters his vineyard, lest any touch or harm it. Where is there any time or any opportunity for any agency under heaven to get in between God's momentary waterings, to bring a blessing to one of God's poor that was not given in Christ according to God's choice before the world began? God is the sole dispenser of his grace, both for time and for eternity. Christ is the servant of his people. He came not to be ministered unto, but to minister; the elder shall serve the younger, is the keynote of the gospel of Christ; Christ is our elder Brother, and he serves us. When I look back over the way which I have come, I must confess that the Lord alone did lead me. When I first felt the movement of sin within me, it was Christ that moved in my heart. I knew no place to go but to my own works. I found no relief there; all was failure. I reached the end of my strength; I saw an end of perfection. I knew nothing more, and without God's almighty grace there I must have remained; but he brought salvation, unexpected salvation, unmerited salvation, a salvation unknown and incomprehensible to me: salvation by Christ.

When I afterward in my ignorance wandered in doubt and unbelief, and in false doctrine, he still kept me, guided me and preserved me; bless his holy name. When I, ignorantly, joined a false church, he still guided and blessed and led and taught me, and when the time came for me to hear the proclamation of his truth, the way was opened, the preacher there, and I was there; he preached, and my heart received it, and rejoiced. God led me out of Babylon, against all opposition; he removed all obstacles; he united me in heart and soul with his people, and then gave me a place among them in church membership. And ever since, in all my troubles, in all my sorrows, in all my confusions, he has comforted me, he has borne me and carried me, and has dispelled my confusions, and established my goings. These things, confirmed by the declarations of the holy Scriptures, have established me in the doctrine advocated by the SIGNS, which is the doctrine of God our Savior. I am glad that I have company in my pilgrimage in the doctrine of God. In the midst of all departures, God has always reserved to himself a remnant according to the election of grace. This was so in former times, and it is so now. My only hope that any shall continue steadfastly in the apostle's doctrine, is in God's election. Let the heathen rage, and the people continue to imagine vain things, the God of heaven rules, and his church is his peculiar care. The church is dead, and her life is hid with Christ in God. Even when we were dead in sins, our life was hid with Christ in God; before Adam was created, our life was there. The sin of the first man did not reach that life, and never can reach it. Sanctified by God the Father, preserved in Jesus Christ, and called. Thus the record stands; thus the



record stood when we were dead in sins; thus the record stood from the ages eternal, and thus it forever shall stand. We were chosen in him before the foundation of the world, and this is God's purpose of election, and must stand. This purpose stood in the case of Abel, it stood in the case of Isaac, Jacob, the prophets, and millions in every nation, kindred, tongue and people. All things are ordered to this end; nothing has ever taken place in heaven or in earth but what was ordered, that this purpose of election might stand. The subtlety of Satan, the transgression of Adam, the treachery of Judas, the blindness and hardness of pharisees, the inveterate malignity of Jewish priests and scribes, the opposition of Gentile rules, were all embraced in this eternal purpose, and ordered, restricted and disposed so that nothing of them has been done but what God's hand and God's counsel determined before to be done. I know that men hate this truth; they also hate the author of it, and of course hate those that hold it. They do not want to grant the potter power over the clay to make of the same lump one vessel unto honor and another unto dishonor. They would rather have God make the vessel to honor, and then the vessel make itself to dishonor. But how can a vessel be any other than the potter makes it? To deny that God makes vessels both to honor and to dishonor, is to reply against him, and this seems to be the chief business of man. The world is full of men and women professing to be lovers and worshipers of God, whose every effort and entire lives are spent in replying against him.

In the midst of all the confusion, vain jangling and desperate opposition to the truth, there are some who still declare it; some who cannot turn away from it, be-

cause it *abides* in them; it is written in their hearts; it is imprinted in their minds; it is burned into their consciences; it is a fire in their bones; it is a voice upon their lips, and it finds a vent; it makes an utterance; its proclamation is perpetuated. How beautiful upon the mountain are the feet of him that proclaims it; how gracious are the lips of him who speaks it; how blessed are the ears of him who hears it.

For my part I cannot go with nineteenth century religion, nor with twentieth century religion. Nothing will answer my case but Christ—Christ in doctrine, Christ in order, Christ in joy, Christ in sorrow, Christ in light, Christ in darkness, Christ at all times and under all circumstances. His obedience must be made my obedience, his righteousness must be my righteousness, he is my life; all my springs are in him, all my hope, all my comfort, all my salvation for time and for eternity, centers in him. If he is all this to me, how can I preach anything short of this to others? A repentance that is not wrought by him is no more than a sorrow of the world, that worketh death; a hope that he is not the substance of is vain, and shall end in disappointment; a faith that he is not the author and finisher of, is a dead faith, and is destitute both of the substance of hope, and the evidence of things not seen; a righteousness that is not in him is filthy rags, an obedience that he is not the soul and spirit of, is mockery and delusion; any works that he does not work in a man, are the works of unbelief, darkness and presumption; a wisdom that is not comprehended in him is the wisdom of the world, and is foolishness with God; it is carnal, sensual and devilish; any fruits that are not produced by his life in us, are not the fruit of the Spirit, but are ar-

tificial, vain and deceptive; a sermon that he is not the Alpha and Omega of, is false, delusive and destructive.

This is my New Year greeting to all those who know and love the truth, those who are not ashamed of the gospel of Christ, to the pilgrims and strangers in this world who have here no abiding city. Go on in the name and love and strength of Israel's God; go on in the power of his might, in the strength of his Spirit fearing not man whose breath is in his nostrils; go on in the unity of the Spirit and in the bond of peace; put on the whole armor of God; go on in the fellowship which is with the Father and his Son Jesus Christ; go on in the faith and order of the gospel; go on, looking unto Jesus, who is the author and finisher of your faith.

To those whose lot it is to preach the word, I would say, Stand upon the walls of Zion; stand in the gaps, and remember that "Except the Lord build the house, they labor in vain that build it; except the Lord keep the city the watchman waketh but in vain." "Study to shew yourselves approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." "Preach the word, \* \* \* reprove, rebuke, exhort, with all longsuffering and doctrine." "Be ye wise as serpents and harmless as doves." Your inheritance in this world is tribulation, but your heritage in Jesus is peace.

And now, brother Beebe and brother Chick, may the Lord bless you both. He has blessed you and sustained you in the work whereunto he has called you. He has made you a blessing to many; you have both been a blessing to me, and I desire here to confess it.

May God sustain the SIGNS and all his faithful servants.

H. M. CURRY.

### THE JEALOUSY OF THE LORD.

(Exodus xxxiv. 14.)

(NUMBER ONE.)

MY DEAR SISTER IN THE LORD:—For some days I have felt promptings within to take my pen and write you a few lines in return for your grateful letter, but the opportunity I did not find, other cares occupied me. It is written, "The secret of the Lord is with them that fear him, and he will shew them his covenant." I trust we know a little of this secret, and have had some precious and comforting glimpses of his covenant. Perhaps I cannot always frame my speech to say, I fear the Lord, but since the time my heart was first divinely exercised toward him, although the affairs of my soul have been sometimes in a desperate plight, yet that word in Psalm lxxxvi. 11, has been maintained by the Spirit within me, "Unite my heart to fear thy name." However far off the child of God has declined from the ways of the Lord, there will spring up affectionate longings toward the name of the Lord. "The desire of our soul is to thy name and to the remembrance of thee."

You remember that some time ago I intimated to you that I had thoughts of writing you a series of letters upon a certain subject that was then exercising my thoughts. Well, I have not done so, and it seems far off now, the life, the beauty, the sweetness of the subject seem to have been withdrawn; indeed, I do not seem to retain in my thoughts the skeleton of the matter, but the bones lie scattered in the open valley, and are very dry. If I should gather together bone to his bone, I could hardly make my skeleton stand up, and then I could not clothe it with flesh and animate it with life; I could not set before you the church in her beauty as I then beheld her, when I first pur-

posed to write to you upon that delightful theme. The vision has gone up from me, but should the Lord open the heavens again, and repeat the sight, if it is his will I should like to tell you something about it. Since then many things have been in my thoughts, some were sweet, and others bitter; some musings made my heart ache, and then I had contemplations upon our God that gave me peace and rest, and little moments of rejoicing. Amidst my contemplations of late there has been a subject upon which a number of times I have had some thought. At first I thought it strange, but the more I mused the more I felt I knew a little something about it, and that little something I should like to tell you. The subject is, The jealousy of the Lord. I feel to approach the subject with reverence, for I felt in my musings that it was something very sacred, and upon the lines in which there has been a little opening up of the subject to me it is I feel with humility of heart, and holy fear of the great name of the Lord, that I venture to pen you some of my thoughts. I know at all times in speaking of God it should be with reverence, but to speak of the jealousy of our God is to speak of him with such intimacy that it seems to be beyond what poor, finite creatures can have knowledge of. But God, though so infinite and glorious, reveals himself by the Holy Ghost unto his own. The Holy Ghost in ages past moved men, and they spake the things which he revealed unto them, and our precious Scriptures are what they were thus inspired to write. In those Scriptures God speaks unto Israel, "Thou shalt worship no other God: for the Lord, whose name is Jealous, is a jealous God."—Exodus xxxiv. 14. The apostle John writes, "Beloved, let us love one another, for love is of God; and

every one that loveth is born of God, and knoweth God; for God is love."—1 John iv. 7, 8. The love and jealousy of God are related, as are all the attributes of God. Therefore if we know him whose name is Jealous, is a jealous God, it is our God who is love that is jealous. As the love that the children of God have unto God and to one another is of God, so there is a jealousy which they have some knowledge of, which is also of God. Thus the apostle Paul writes, "I am jealous over you with godly jealousy."—2 Cor. xi. 2. The jealousy of the Lord, and this godly jealousy of which the apostle speaks, is not to be confounded with the vile jealousy that rages sometimes in the breasts of mortals. The Lord, whose name is Jealous, is pure, and his jealousy revealed in relation to his people is as pure and sacred as his love. It is only in consideration of the relations that God is revealed as sustaining to his people that we can attain to a right apprehension of the jealousy of the Lord whose name is Jealous. He is the Creator, and they are his creatures; he is their God and Father, and they are his children. But the highest, the most sublime, the most endearing revelation of himself unto his elect, is that the Lord is the Husband of the church: "For thy Maker is thine Husband; the Lord of hosts is his name; and thy Redeemer the holy One of Israel; the God of the whole earth shall he be called."—Isaiab liv. 5. It is especially in connection with this relationship that my contemplations have been upon the jealousy of the Lord. As a nearer approach to the subject it is blessed to consider that God was manifest in the flesh. Our Lord Jesus Christ, who is the brightness of God, the Father's glory, and the express image of his person, is the Incarnate Son of God. "The

Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." He, our beloved Savior, equal with God, and who is of the seed of Abraham, the child of the Virgin Mary according to the flesh, is in the bosom of the Father, and declares the Father unto us. The light of the knowledge of the glory of God shines in the face of Jesus Christ, the Word made flesh. He is very God (John i. 1-3; Heb. i. 2-8,) and verily man. (Heb. ii. 16.) Christ is the Husband and Head of the church. "This is a great mystery." The gospel tells of the Lord's great mercy to sinners, and of his salvation. Who is our Redeemer and Savior? He is, saith the apostle, the Husband and Head of the church. He is the Savior of the body. (Eph. v. 23.) Therefore in his doctrine he declares, "I have espoused you to one husband, that I may present you as a chaste virgin unto Christ."—2 Cor. xi. 2. To be called unto the fellowship of this mystery is an unspeakable blessing, the highest favor that can be bestowed upon a sinful creature; indeed, it is the foretaste of the blessedness of heaven. When it pleases the Lord to call his elect by his grace, they begin to feel they are sinners, and find themselves poor and needy, and in due time he gives them sweet tastes of his pardoning love that flows through the blood of the Lamb unto them. The Savior revealed to poor sinners by the Holy Spirit, is all their heart's desire, to him their longing souls flee as their sanctuary from sin and the curse of the law. Jesus is their great Deliverer, their merciful and faithful High Priest; indeed, as they grow in the knowledge of him they with unspeakable comfort realize that "Christ is all." You, dear sister, and I, acknowledge him to be

such unto us. Upon his almighty arm we would lean, and from his fullness derive all our supplies, and all our fitness for time and eternity, for in ourselves we have no sufficiency, we are nothing, but Christ is all. The more and more poor sinners learn of Jesus, the more lovely and desirable he is unto them. To him our warm desires flow forth, and we love him because he first loved us. Our Savior, who is our Husband, shed his own blood to cleanse away our guilt; he poured out his soul unto death to ransom us from the power of the grave, and to redeem us from death. In his incomparable love he gave himself for his bride, a sacrifice of a sweet smelling sacrifice, to redeem her from all iniquity, "that he might sanctify and cleanse the church with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." In the time of our first thoughts and first comforts that we tasted in Jesus, we felt to say in our hearts, Jesus is dear to me. It was the time of our "first love." (Rev. ii. 4.) The love of our espousals, (Jer. ii. 2,) and in these days of spiritual youth we sang, (Hosea ii. 15,) for we were happy in the hope of the forgiveness of our sins, and our song was, "Worthy is the Lamb that was slain." In our knowledge of Jesus as our Savior and King, we dwell safely, secured by his atoning blood from all encroachments of the enemy; we have rest and peace in our hearts in our Beloved. In Jesus is our perfect safety. "In his days [when he reigns as our Savior and King in our sight, and with eyes of trustful love we are looking unto him,] Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, The Lord our Righteous-

ness."—Jer. xxiii. 6. It is a wondrous act of God's love that Christ's righteousness is unto and upon all that believe in him. The gospel brings us the tidings of great joy, that Christ Jesus was made sin for us who knew no sin, that we might be made the righteousness of God in him. All the glorious transactions of the everlasting God, in the salvation and justification of his chosen, are brought into view in the gospel, declaring the Son of God to be the Husband of the church. And so in oneness is the church accounted to be with Christ, that she stands forth in him before the Majesty in the heavens in eternal excellency, holy, unblamable and unreprouable, and the Lord declares, "This is the name wherewith she shall be called, The Lord our righteousness."—Jer. xxxiii. 16. Who shall lay anything to the charge of God's elect? It is God that justifieth, who is he that condemneth? Her Husband hath died for her, yea, rather he is risen again, and is even at the right hand of God, and maketh intercession for her. O, it is sweet to sing,  
 "My beloved Intercessor stands before the throne of  
 God,  
 Pleading for a vile transgressor, his atoning, precious  
 blood.

Precious Jesus, O how sweet to live on thee."

Who shall separate us from the love of Christ?

"Jesus loved, and loves forever,  
 Sion on his heart does dwell;  
 He will never, never, never  
 Leave his church a prey to hell:  
 All is settled, and my soul approves it well."

While I have been writing the last few minutes I have felt that the things of which we speak are in realms divine, far removed from what the depraved mind of man can attain unto. "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love

him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." If it were not for the teaching of the Holy Spirit in our hearts, how could a creature, a sinful creature, dare reach unto and indulge the thought that our Maker is our Husband? There is something so very sacred in all this, that God should reveal unto his people that he has brought them into such union with himself in Christ Jesus our Lord, the Incarnate Son of God. This is the holy of holies which the uncircumcised in heart can never enter.

I have written lengthily enough for a letter, and have but penned an introduction to the subject of the jealousy of the Lord. I have just been perusing again your good letter, and I feel there is a oneness of Spirit cementing us in those things that relate to God. All the struggles and conflicts that attend our life cannot bring to naught the life of faith which we live upon the Son of God. Our sinfulness, the temptations and cares of our lives are only as a furnace for the trial of our faith, which shall be found unto praise and honor and glory at the appearing of Jesus Christ: whom having not seen we love; in whom, though now we see him not, yet believing, we rejoice with joy unspeakable and full of glory; receiving the end of our faith, even the salvation of our souls.

I am your brother in the fellowship of the gospel,

FRED. W. KEENE.

NORTH BERWICK, Maine.

STATE ROAD, Del., January, 1900.

BROTHER BEEBE:—I have a mind to offer some reflections once more to your readers. If I cite a particular passage as a kind of guide let it be this:

"In the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water."—Isa. xxxv. 6, 7.

In dealing with the term "wilderness," as used in the Scripture, we should understand that it is synonymous with desert, and that it is not a thicket of bushes and brambles, or indeed of growth of any kind, but a barren, unproductive waste. Some portions of what is desert will grow some briars and thornbushes; things that are traceable to the curse. Gospel promises and blessings seem to always trace back to a desert: "In the wilderness shall waters break out," as though these water springs never break out anywhere else. I do not believe they do, or that water springs of that kind are found elsewhere. Moses tells us in his song that the Lord found them (his people) in a waste howling wilderness, and that is of course where they were, or he would not have found them there. Then they found themselves in a desert land, but they probably had never felt its desolation until the Lord found out for them where they were. This is an individual experience; each one for himself finds himself in this deathlike desert. We have no account that the Lord ever found any one in a goodly land, or in a city of habitation. This barren and desolate desert each one finds in his own heart and mind. The plants that are so frequent and fruitful in the garden of grace, and that blossom abundantly, do not grow in the desert, nor are they known there. As the Lord did not find any of his people anywhere else, so he does not have gardens or vineyards elsewhere. But men could not make the desert fruitful, nor could they procure wells or springs of water by any amount of wis-

dom or labor. If this waste and barren wilderness is the depraved human heart, and is realized in a personal experience, then it will be in this same human heart that waters shall break out, and streams of living waters issue forth. The Master said that to whom he should give to drink it would be in him a well of living water springing up, &c. The arrangements both of providence and grace, are to meet and supply a needs be going before. The Lord never offers things to be refused. There is something very interesting in this arrangement, the apostle declares, "My God shall supply all your need," but the need always comes first, and the supply never comes from any other quarter. When the land becomes parched and thirsty the rain comes. It does not always come as soon as we desire, but it has never failed yet to come. Does the thirsty condition of the soil have an effect upon the atmosphere, to call forth the needed showers of rain? How else is it that the call so continually repeated is so continually and promptly met? Will somebody ask then, Why does it not come sooner? This question will do to pursue farther. Most of you remember that Christ on two or three occasions fed a multitude miraculously. He never told them a word that he was going to feed them. He never fed any multitude in the cities or villages, where food was plenty, and could be purchased. It was in a desert, where it would seem that there was no food, but moreover that none could be bought, and that if it could they have not money to meet such a demand. "Whence should we have so much bread in the wilderness, as to fill so great a multitude?" They must have been well nigh famished, as they had now continued with him three days, and had nothing to eat. He had compassion on

the multitude. They have been witnessing wonderful displays of miraculous power, and have been sustained by the intense excitement, but now is their extremity; they are ready to faint, and any provision for them is out of their reach. He had the compassion before and all the time, but they had no knowledge of it, nor any expectation of such a thing. They will always know it afterward. The gospel preacher, in whose heart this well of living water is springing up out of the treasure of what may seem to himself to be but a small experience, may feed thousands, and refresh their thirsty, famishing souls, if they are all as hungry and thirsty as those were who were famishing in the wilderness of Judea, and were fed from the Redeemer's hand. The wilderness was to be like Eden. In Eden the mist that watered the whole face of the ground, went up first from the earth. So the fountain is in the garden by which it is watered. Israel was a long time in the desert, but they remembered all the way. Although it seemed like a lifetime, yet there were lessons being learned continually. They did not starve nor perish with thirst, but they came at times to the very borders of perishing. While they were fed with angels food, they could never lay up to have any store; while they were fed what they needed on any given day, they could lay up nothing to serve them even for a single day ahead. One important lesson that they learned, and that they were so long learning, was that they had been led by the right way to enter upon and enjoy all that was in store for them; they were brought to a city of habitation. Israel of old emerged at length from the desert into a land of vineyards and olive yards, a land that had always been fruitful.

But in gospel times the wilderness it-

self becomes fruitful. Such is the record. The wilderness shall become like Eden, and the desert become the garden of the Lord. This wonderful revulsion in the desert inspired Solomon and Isaiah with rapturous song, but the inspiration did not cease with them, nor with the age in which they lived. Men may be yet heard to sing,

"A blooming paradise of joy  
In this wild desert springs,  
And every sense I straight employ  
On sweet, celestial things."

It seems to me that the more of a desert it has been, the more of a paradise it becomes, and the longer one has to wander amid the desolations and wastes of the desert, the more fertile will his mind be. They never cease from yielding fruit. Solomon says, "A well of living waters," and Isaiah says, "Therefore with joy shall ye draw water out of the wells of salvation." The apostle speaks of them as clouds filled with rain. There is never any disappointment in them, and the living water is soul-satisfying. I think I know what it is to wander in that waste howling desert, but if I wandered there for ten years, I have known of others whose wanderings went on for fifteen or twenty years. Their wells have gone deeper, the flow of living water is colder, more refreshing and abundant. I feel glad for them, for I think I know what it cost. For myself, I thought I got a crumb now and then from the Master's table, but then I had to fast afterward as long as the old prophet Elijah did, before I could get another crumb. I remember that the roll that was given to the prophet, while in his mouth was sweet as honey, developed bitterness in his stomach, but he had to eat it, and it seems to have been the gift of his prophecy.

I find people querying as to what it is to be a christian? I find myself querying

as to what is to be a gospel minister? Living water is for those who thirst for it, for the water that comes from the wells of salvation. Hence the spring is shut up in the garden, and the garden blossoms abundantly, even with joy and singing. As every man hath received the gift, even so let him minister the same to others, as good stewards of the manifold grace of God. It is required of a steward that he be found faithful. The property of which he has the stewardship, is his only to minister, and not a plant in the garden but has a right to be ministered unto, for so hath the Lord ordained.

Yours to serve,

E. RITTENHOUSE.

2 PETER III. 18.

"BUT grow in grace, and in the knowledge of our Lord and Savior Jesus Christ."

No doubt this is the desire of every child of God. All the commandments, injunctions and exhortations, find a response in the hearts of God's dear people, the law of God is written in the hearts of the people of God, and they love it; they are not satisfied until it is fulfilled in its every jot and tittle. They realize that with puny man this is an utter impossibility, for sin is mixed with all that he does. "Man at his best state is altogether vanity." All that he does is only adding sin to sin. Pure water cannot flow from a corrupt fountain. The quickened soul realizes this; he realizes that there is nothing good that he can do; he is a beggar poor at mercy's door, and he can say with the poet,

"If my soul were sent to hell  
God's righteous law approves it well."

He wanders about in a solitary way, having no city to dwell in; hungry and thirsty his soul faints within him; he comes to the end of the earth; he cries

unto the Lord in his trouble, and the Lord hearkens unto him and hears his cry, and leads him forth by the right way, that he may go to a city of habitation. He is turned about now, he had been pursuing that way that seemeth right unto a man, but found the end to be the ways of death. Now a new and living way is opened up to him, a crucified and risen Redeemer is revealed to him, the law of divine justice satisfied. What a precious death to die in the Lord! With such an one the prophecy is fulfilled, "In that day shall the lame man leap as an hart, and the tongue of the dumb sing." The poor soul who has been hungering and thirsting after righteousness, and desiring to draw near unto the Lord and his people, but could not take one step in that direction, now by faith in the name of Jesus arises to his feet, he leaps for joy, he sings a song he never could sing before: "A sinner saved by grace," and he says, "It is by the grace of God I am what I am." If he sings, he sings of grace that raised him from the fall. But yet the half is not told. When we go forth to explore the grace of God, we find an infinite ocean of love, mercy and goodness, yea, of all the infinite attributes of God.

"Angelic minds cannot explore  
This deep, unfathomed sea,  
'Tis void of bottom, brim or shore,  
And lost in Deity."

Here we see only in part, and know in part. While we are poor, sin-defiled creatures, the grace of God is sufficient for us. God is able to keep us from falling, and to present us *faultless* in his presence, with exceeding joy. Whence come our doubts and fears? Because of our unbelief. God is just as rich in grace and mercy as he ever was, but sometimes he hides his smiling face to try us, to show us our weakness and dependence on



the grace of God. David, when he was being tried, said, "Hath God forgotten to be gracious?" "Is his mercy clean gone forever?" "And will he be favorable no more?" But he said, "This is my infirmity." He found no fault with the Lord. It was not until Job had gone backward and forward, to the right hand and the left, that he gave up and said, "But he knoweth the way that I take, when he hath tried me I shall come forth as gold." David no doubt quaked with fear when he attacked the lion and the bear, but he came out safe and sound, and Jesse's flock was none the less by the visitation of the lion and the bear, but there was a lion and a bear less, and David was encouraged to face the Philistine giant. David said, "He that delivered me from the mouth of the lion, and the paw of the bear, will also deliver me from this uncircumcised Philistine." David refused Saul's armor because he had not proved it, but he had proved the armor of God. We never know the worth of a thing until it is tried, or tested. The armor of God consists of the girdle of truth, the breastplate of righteousness, the preparation of the gospel of peace, the shield of faith, the helmet of salvation and the sword of the Spirit, which is the word of God. If there was no warfare, if there was no fighting for the christian to do, there would be no need of an armor. When the Israelites entered the land that flowed with milk and honey, they found enemies there to fight, and while they ate of the good of the land, they also tasted the wormwood and the gall, the bread of affliction. In the antitypical Canaan, the gospel land, we find hills and valleys, mingled joys and sorrows, hopes and fears. Well may the dear child of God inquire in the days of his youth,

"Shall I be carried to the skies  
On flowery beds of ease,  
While others fought to win the prize,  
And sailed through bloody seas?"

The evil day will come, the years will draw nigh when thou shalt say, I have no pleasure in them. This world is not our home, we cannot expect to go through one heaven to another. Turmoil and strife attend our pathway through this vale of tears. We must endure the wiles of the devil, we must wrestle against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. This is all necessary to make us know that the grace of God is sufficient for us, and to magnify the grace of God to our feeble eyes. The Lord is a very present help in trouble. "Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me." "Leave, ah, leave me not alone; still support and comfort me." O how dependent we are upon the grace of God! Surely without him we can do nothing.

"Swift to its close ebbs out life's little day,  
Earth's joys grow dim, its glories pass away;  
Change and decay in all around I see;  
O thou who changest not, abide with me."

"But grow in grace." Arminianism is a part of human nature. The children of God are partakers of both the human nature and the divine nature. Being born of the flesh, they are partakers of the Adamic nature; being born of God, they are partakers of the nature of God, or the divine nature, and these are antagonistic, and this is the source of all our trouble: "The flesh lusting against the Spirit, and the Spirit against the flesh, so that ye cannot do the things that ye would." Naturally we look to self for something to merit the favor of God, but ah!

"When mine eyes are turned within,  
All is dark and vain and wild;

Filled with unbelief and sin,  
Can I deem myself a child?"

Methinks it is at such times that we grow in grace. When the sun shines it warms the atmosphere and the soil, and at night, when the heavens drop down dew, the tender plants do their growing. When the Sun of righteousness arises with healing in his wings, he disperses our darkness and dries our tears, like the morning dew before the summer sun. Were the day to always last, we would make but little growth in grace, and in the knowledge of our Lord and Savior Jesus Christ; like Peter we would soon become self-confident; like the children of Israel we would soon get to making false gods, and trusting in the work of our own hands. But our God is a jealous God; he will not give his glory to another, nor his praise to graven images. David said, "It is good for me that I was afflicted," for, "Before I was afflicted I went astray." Again he said, "Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am." David was really praying that he might grow in grace. It requires a whole lifetime to learn how frail we are, to learn to trust alone in Christ Jesus, and have no confidence in the flesh.

"Grow in grace, and in the knowledge of our Lord and Savior Jesus Christ." Surely this is the desire, the end, the chief aspiration of every heaven-born soul. "It is a heaven below, the Redeemer to know." To know him is to love him. He "was once offered to bear the sins of many, and unto you that look for him shall he appear the second time, without sin unto salvation." Yes, there is salvation in his appearing; we love his appearing.

"How tedious and tiresome the hours  
When Jesus no longer I see."

O, that I might see more and more of him. O, that I might sit at his feet and learn of him. All my needs are supplied by him; I eat his words, and they are sweet to my taste, they are music to my ears, and beauty to my eyes; they are a light to my path, and a lamp to my feet. Precious Savior, draw me, and I will run after thee.

EDWARD F. ROUNDS.

CAMDEN, N. J.

PRESCOTT, Ark., Dec. 10, 1899.

ELDER S. H. DURAND—MY DEAR BROTHER:—I feel very lean spiritually, and believe I have learned by experience that it is impossible for me to "stir myself up to take hold of the Lord." So I must do as did David, "Wait on the Lord." "Be still and know that he is God." For every spiritual aspiration, every emotion of the heart, is caused by the working of his mighty Spirit, which at his own good time "worketh in us mightily." Often the old man is puffed up, much exalted, assumes a great deal of righteousness, and will resolve to attain to a better state of righteousness, (and I fear some of God's children have drank too much of the tempter's poison, hence the advocacy of "conditional time salvation,") but about the time he thinks he is something, the light which makes manifest shines into him, and then all of his corruption is discovered, and he says with one of old, "Behold, I am vile," I am "full of wounds, and bruises, and putrefying sores," and all my "righteousness is as filthy rags," am "nothing, and less than nothing, and vanity," and I am therefore powerless to render obedience to a spiritual law. Then the "new man" has spoken to the old man and said, "Without me ye can do nothing." No natural man can voluntarily render obe-

dience to the spiritual law, or "law of the Spirit of life." It takes this Spirit of life to subdue and bring him into subjection, and if he performs one good act, he does not perform it of himself, but the power within works in him to will and to do of his own good pleasure. "As he was, so are we in this world," for he plainly said, "Of mine own self I can do nothing." Then if the blessed Son of God did not do anything of himself, how dare we claim the power to do something? He as the Son of Mary, or the one anointed, could not of himself do anything, but he says, "The Father that dwelleth in me, he doeth the works." He says again, "I came not down from heaven to do mine own will, but the will of the Father that sent me." Then if he was sent of the Father, if I am his servant I must be sent; I have no desire or power to go as a man, but if I go to meeting I am constrained by a power within, hence I am sent. I am carried by the Spirit of life, the Spirit of love, and after I am there, if I offer any praise, thanksgiving or adoration, to my Lord, either in singing, prayer or preaching, it is all done by the Spirit within. I offer my body as a living sacrifice (not a dead one) unto the Lord. All true servants of God know something about the dry, formal efforts they have made in trying to preach, which is sufficient to them "that the excellency of the power is of God, and not of them." How ashamed and cast down they feel when they realize they have vainly attempted to preach without the unction from the holy One.

Brethren who contend for conditional time salvation of believers, certainly do not have the proper conception of the Scriptures relative to whom the exhortations, admonitions and warnings are addressed. I do not understand that the

old man is addressed, but it is the living, enlightened principle; it is "the Spirit that raised up Jesus from the dead." He only can quicken us and give the power to put off the old man with his deeds, and put on the new man, which after God is created in righteousness and true holiness. "It is the Spirit that quickens, the flesh profiteth nothing." How often we have to be quickened, raised from the dead. The living are the only subjects susceptible of receiving spiritual admonitions. It is like "beating the air" to admonish brethren or a church that are dead. "The carnal mind is enmity against God," and the carnal mind of God's children is as much opposed to God as the most ungodly characters. Moral deportment is very commendable, but strictly moral men are very scarce. None are strictly moral but those whom God saves by his grace, and gives them his Spirit to guide, control and direct their steps. So I conclude (experience being a basis of my conclusion) that salvation is of the Lord, both timely, temporally, spiritually and everlastingly.

As to sister Lucy A. Seale's commendation of me, I feel altogether unworthy of such, but am truly glad to know she was comforted with or by what I hope and trust the Lord gave me on that occasion to speak, and must say I felt more of the force and power of his Spirit at the several meetings I attended last year than any I have attended this year. But I have wondered how any of God's children could be comforted by my preaching, for I am slow of speech, and of a stammering tongue, and what I say or deliver seems to be in an awkward and bunglesome way, therefore I often feel ashamed and humiliated. But, my brother, I have never been ashamed of the

glorious doctrine I try in my weakness to preach. Sister Seale is a precious sister in the Lord, and manifests great interest in hearing the joyful sound. Elder Thos. Peterson, a gifted brother, and a brother in the flesh of sister Seale, tells me she writes a great deal, and loves to talk about Jesus and of his goodness and mercy to the children of men.

I am still very poor and afflicted, and much of my time full of sorrows. If my bed was a flowery bed of ease, I might soon be beside myself, and forget the mercy of my God. Then it is good for me to be afflicted, and have sorrows and tribulations; by such I am humbled, and feel my dependence upon him who is able to save to the uttermost. I am becoming more reconciled to my lot in life since I have been converted to the fact "It is not of him that willeth, nor of him that runneth," in a temporal sense as well as in a spiritual. I mean I have striven hard for riches in this world, and when convinced I could not procure such, I thought I would be content with a mere competency, and this I have been denied. Hard work and exposure have brought on afflictions so I am not able to do much. But I feel that I am in the hand of the Lord, therefore "let him do unto me as it seemeth him good."

Some good brother is still sending me the SIGNS, for which I hope I do feel thankful. How I do love to read the SIGNS. And dear brother Gold is sending me the *Landmark*, which I love to read also. May the dear Lord bless them.

I have ascertained the last few months back, that there are more here that believe in "predestination of all things" than I thought. Since learning each others' position we have been drawn closer together.

Remember me and mine in your peti-

tions at the throne of grace. Write me as soon as you have opportunity.

Yours in much love,

P. H. JAMES.

CUMMINSVILLE, Neb., Dec., 1900.

BELOVED BRETHREN EDITORS OF THE SIGNS OF THE TIMES:—I have been asked by some of the brethren to write for the SIGNS, and as our subscription is about to expire, and we want to renew, I will make the attempt in my weakness, asking the Lord to direct me. I do not feel that otherwise it could comfort any one. If I could write as comforting a letter as most of them that are in the SIGNS, I would not hesitate a minute. They are so comforting to me as they are most of the preaching we get, for we are fifty miles from the church, or an Old Baptist, and the SIGNS comes laden with good news; so many sing the same song, then I am made to rejoice that God has a people, and if they are scattered, they are with each other in spirit. O, I often think, Why are we so scattered? Then I think, God knows best. As Paul would say, "Being justified by faith we have peace with God through our Lord Jesus Christ: by whom 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 tribulations also: knowing that tribulation worketh patience," &c. "Because the love of God is shed abroad in our hearts by the Holy Ghost." God so loved us that he gave his only begotten Son to die for us. This ought to teach us that we should look to him in everything we do, for he alone is our refuge and our strength. The time of need is always with me, but sometimes I feel like he had forsaken me. But we must run this race with patience, ever looking unto Jesus for strength. O,

what a blessed thought, The God I try to serve is able to save to the uttermost, them that are his, and he will bring them off more than conquerors, with that great love wherewith he loved them, even when they were dead in sin. How glad I am that it is not left to our will to save ourselves, as thousands have it to-day: If the sinner will only except Christ and be saved. I want to tell you, my loved ones, man's arm is too short to reach my case. I tried to be good, for I was taught by so doing I could gain heaven and immortal glory, and it seemed the harder I tried the worse I got, till I was shown it just took the Lord Jesus Christ to reach my case. And now, if I thought that I would have to save myself, I would be of all the most miserable, but thanks be to God, I do not have to think that I am going to heaven on something I can do: and I know that the whole blood-washed throng of King Immanuel will be saved. They are all in the same vessel, and King Jesus is their Captain, and he is able to land the last one of them, and he will. He is not going to carry them for awhile and then throw some overboard, if they do not do so and so, neither can the devil take one away. This is the kind of a God the blood-washed throng have got, or I do not understand the Bible. He is no try-and-fail God. What he does is done forever: he speaks and it stands fast. But what troubles me many times is to know if I am one of that blessed number? At times I 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 love to go among that people that tell what great things the Lord has done for them, and not the people that tell what great things they have done for the Lord. I think their great works are

a great deal like a cob house, it does not take much to bring them to naught. They say, If we just had the money, we could save hundreds of souls which we now cannot for want of means to do it with. But, precious brethren, 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.

I have been down to our little church called Deer Creek, in Madison Co., Neb., and enjoyed the meeting very much. Elder J. S. Ham is our pastor, we all love him for the truth's sake, and hope to keep him. I enjoyed the meeting with the brethren at that place ever so much, and wish we could meet oftener than we do. It had been six months since I was to our meeting, it seems to me a longer space of time than that.

Well, dear editors, you will find within two dollars for the SIGNS another year, it is next to the Bible with us, I hardly know how I could get along without it, when I go to traveling down that dark valley, I hunt up my SIGNS, and then I find somebody on the same road I am, so I know I am not alone. What a comfort sometimes to hear others tell their travels. So many times they tell mine better than I could, and then I have a love for them that cannot be severed; they feel near and dear to me, if we never meet in this world face to face. I find by the SIGNS so many scattered away from the church, and I want to say to them, I know just how to sympathize with them, but we must remember he will never leave nor forsake us, he has said, If you make your bed in hell, lo, I am there. I look ahead to the morning of the resurrection, when the vile bodies of the saints shall come forth changed and fashioned like unto Christ's glorious body, and forever be with the Lord; therefore comfort one an-

other with these words. There will be no scattered flock then. What a glorious meeting never to part.

Well, do with this as you think best, and remember me at the throne of grace, and pray for our little church, that she may ever be found in peace and harmony, is the sincere desire of the writer, and may the editors of our precious paper long live to send forth good tidings to the scattered flock of our God, for in them there is food for many a weak and hungry soul that is barred from going to church, by being so far away, or by sickness. I feel that they are a blessed work for God's humble poor. May the Lord guide us all in that strait and narrow way, is the prayer of your unworthy sister, if one at all,

ANNA B. HARPER.

ARDMORE, Indian Ter., 1900.

EDITORS OF THE SIGNS OF THE TIMES—

DEAR BRETHREN:—Unworthy though I feel to call you brethren, yet I do know that there is a love in my heart continually that I cannot forget, and which is the testimony by which I may know that I have passed from death unto life. I often go astray, and feel as a castaway, and it seems that all hope is gone, and I fear that I am numbered among those spoken of in John x. 26, "But ye believe not, because ye are not of my sheep, as I said unto you." So often darkness, vapor and smoke rolls up before me, and like mountains hide me from the presence of the Lord. Then again the mist is cleared away, and my little hope is brightened up, and the still small voice sings in my heart, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." At such times we are made to rejoice in a Savior's love, which is unspeakable and full of glory, and this

glory does not fade away, but is reserved in heaven for you. May we not well say with Paul, "O the depth of the riches, both of the knowledge and wisdom of God. How unsearchable are his judgments, and his ways past finding out?" Then let us rejoice in God our Father, and in his righteous judgments, who through persecution and affliction works righteousness to the children of God. It is good in his sight to rebuke his little ones, and chasten them with the rod, to make them humble and submissive to all that he hath foreordained for them. "It is not in man that walketh, to direct his steps."

How often are we constrained to say with Paul, "O, wretched man that I am! who shall deliver me from the body of this death?" But we have a hope that is sure and steadfast, and which is not only for this life, else of all men we should be most miserable. Paul said, "By the grace of God I am what I am." Yet he also said, "When I would do good, evil is present with me." I feel that it is so with me, there is sin in all that I do, I find nothing by which I can justify myself, the only hope that I can have is in the redeeming blood of Christ. He came into the world, and suffered and died, for the perfecting of the children of God, and him God raised up from the dead, and set him at his right hand in the heavenly places, to make intercession for us. Then we know of a truth, that if saved at all, we are saved by grace through faith, which is the gift of God, by Jesus Christ our Lord.

I want to say to you, dear brother, that you have borne with me with great patience, in allowing my remittance to run so long, and still sending the SIGNS, they come with food to my soul, and are as good news from a far country; I enjoy

reading them, and yet fear that I do not appreciate them as I ought. I send money for the past, and if you continue to send them, I will remit more as soon as possible. I had no thought of writing so much when I began. Excuse my imperfections, and all bad writing.

I remain your brother in hope,

G. W. HELM.

REIDSVILLE, N. C., Jan. 1, 1901.

ELDER F. A. CHICK—DEAR BROTHER:—This morning I have been reading something of the dealings of the Lord with the children of Israel, and I have found this promise, "I will not drive them out from before thee in one year; lest the land become desolate, and the beasts of the field multiply against thee. By little and little will I drive them out from before thee, until thou be increased, and inherit the land."—Exodus xxiii. 29, 30.

This travel of the children of Israel is very interesting when we can have it applied to our own case. The land of Egypt is a very striking representation of the land of sin, in which we live while in the state of nature, and the land of Canaan is a beautiful figure of the land of gospel promises, into which our Lord leads us and brings us. Moses is a figure of the law, as he was the tutor and governor of Israel all through the wilderness, and Joshua was his minister.

It was not the design of the Lord that Moses should lead the people of Israel over the river Jordan into Canaan, for the figure, and the substance represented, must agree, or the substance must reflect its true likeness in the shadow. Joshua is a true figure of Jesus Christ, who must deliver his people from their sins, and who has delivered them, and has brought them into the land of gospel promises and

deliverance. By the law is the knowledge of sin, but deliverance does not come by the law.

Now none of us believe that the Lord worked in Moses to do the sin for which he was not allowed to cross over the river, but we do see that it was a part of the programme which God had purposed, to the carrying out of his holy will, concerning his people. Moses smote the rock, when the Lord had told him to speak to it. Also he said, "Must we fetch you water out of this rock?" In this he did not honor God. This weakness was in the flesh, and so we are told that what the law could not do, in that it was weak through the flesh, God sent his only begotten Son, and for sin, condemned sin in the flesh, that we might be made the righteousness of God in him.

We notice that Joshua is not often brought to the front during the life of Moses. When anything especially important, such as fighting a battle, or going up into the holy mount to meet with the Lord was to be done, Joshua is seen; yet all the time he is Moses' minister. Even so from the first of our conviction, Jesus is shining in the law, and is the minister of the law. This is the light by which we are enabled to see our true image and condemnation in the law, and by which we see the true diagnosis of our case. The law cannot deliver us, for God has not so appointed it. Thus salvation by the deeds of the law is disputed, in the shadow as well as in the substance: "By the deeds of the law shall no flesh be justified." We have our deliverance in our Lord Jesus Christ, and by him through the Spirit it is revealed in us as Christ formed in us the hope of glory. Thus God's children are made free from sin, and become the servants of righteousness. Now how is it that they are yet subjects

to sin, and why do they suffer so many doubts and fears, and ups and downs? This the words of the text explain; the Lord has said that he would not drive out all the enemy from before them in one day or in one year. These old dwellers in Canaan are striking figures of the sin which so abundantly dwells in us while here in the flesh. The Canaanite was still in the land, was a frequent expression in the Old Testament. But the Lord had appointed a way to drive them out; he said he would send hornets before them to drive them out. The sting of the hornet is as a very burning fire. The children of Israel were not to get the land in possession by their own sword, but the Lord would give it to them. Afterwards they have to fight the enemy who would teach them to sin, but the land the Lord gave them.

Thus the land of sweet gospel promises is given to us in Jesus Christ our Lord, and it is an inheritance, but we are soldiers all the same, and have a certain armor given to us which we are to wear, and each and every piece is mighty through God to the pulling down of strongholds.

The prophet tells us that the Lord shall sit as a refiner's fire and as a fuller's soap. Now the question is, Where does he sit to do this special work? Is it not in this very land which he has given to us? He does not sit in Egypt or Philistia to purge Canaan. He may put Israel in his wash pot (Moab) for a season, to purge them, but still he himself is the refiner's fire. Our Lord has promised to bless those who bless Isaac, and to curse those that curse him. Are not those curses of God against these Canaanites who hate Israel, the sting of the hornet in our own souls? What are they there for but to drive out these enemies? Is

not this the refiner's fire burning up the filthiness, and purifying and refining those who shall continually dwell in the land? God commanded the enemies of Jacob to be round about him, and also the angel of the Lord encampeth round about the just. The one is to be a thorn in the flesh to buffet him, and to try his faith, while the other is to protect him, and minister unto him. Thus the same hand which wounds also makes whole; thus the Canaanite is gradually being driven out of the land. His presence here is a sore trial to the Lord's people. In this way they come to hate themselves as the Lord has said.

Conflicts are a part of the inheritance of the Lord's people, for he has told them, "In the world ye shall have tribulation," and this is just as true as the other precious words, "In me ye shall have peace." The going out of the inhabitants of the land is very gradual, and not without trouble, but it is very sure, for the Lord has so promised, and what he has said he will do. We have the promise that these enemies shall be ashes under the soles of our feet, for the fire that is kindled within shall burn them up, both root and branch, and when the root is fully destroyed, there can be no more springing up of the branches. Thus the child of God is continually dying, and being raised up. There never was a gospel sermon preached that had not been preceded by a resurrection, for we are resurrected unto the understanding of the gospel. This continuous resurrection is but the evidence in us of the final resurrection, not only from the presence and power of the Canaanite, but from the last enemy, death. We shall also conquer him, for our Jesus conquered, and he did it for us, and by his power in us we shall also come forth from the dead. Thus the enemy



shall be fully driven out, and we shall be saved in every part. How good is this hope which we now have in us, and which enters into that within the veil, whither the forerunner has for us entered, even Jesus, made our High Priest forever after the order of Melchizedek. With this blessed hope we can wait for the promise by faith; we know it will be as God has said.

May the God of all grace strengthen us to wait, and to continue to persevere in the blessed and holy cause, until it pleases him to release us, is the prayer of your brother in hope,

L. H. HARDY.

KANSAS, Ill., Dec. 30, 1900.

DEAR BROTHER BEEBE:—I send herewith a letter received a short time since from Elder J. G. Sawin. I was considering the matter whether to send it to you for publication or not, when just two days after its date, while he and family were all from home, their house, and all its contents were completely destroyed by fire. I have since learned that their house had a very fair proportion of its value covered by insurance, but the loss on the household effects is very severe. As I know Elder Sawin and wife are personally known to many of your readers, I hope you will publish this note of explanation in connection with his letter.

JAMES M. TRUE.

DECEMBER 16, 1900.

ELDER JAMES M. TRUE—DEAR BROTHER:—I am probably feeling much as you were, and as you expressed yourself in your letter received yesterday.

The Scripture you quote from Proverbs, "As face answereth to face in water, so does the heart of man to man," is surely an appropriate illustration of

that characteristic of the Lord's people, that causes them to see in each other so many things that are common to the whole family. Of course I mean in that spiritual relationship that binds them together in one body or family. There are natural ties that bind the human family together, but these are not nearly so strong and enduring as the ties of christian love and fellowship, which reach into eternity itself. The face we see reflected back as we look into the water is an exact figure or type of our own. There can be no mistake in this. So answers the heart of man to man, where true spiritual fellowship and brotherly affection reigns. There is so much they have in common one with another in the way of trials, temptations, deliverances, joys and rejoicings, that to see and commune with each other, there is great peace and satisfaction, because the heart's and soul's teachings are the same. The one answers to the other. One tells of the travel of his soul, another listens and it touches a responsive chord in the heart, it is his own travel of mind and soul. The uncircumcised, the wise of the world, have no part nor lot in the joint-legacy. But the sons of God are drawn closer together by the knowledge they have of each other's comforts as well as tribulations. So they can readily say, "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies; and the God of all comfort; who comforteth in all our tribulations, that we may be able to comfort them which are in trouble, by the comfort wherewith we ourselves are comforted of God." "For as the sufferings of Christ abound in us, so our consolation also abounds in Christ." As you will see I am writing somewhat at random, as my mind will not center upon any one thing. I trust you will

look over the imperfections of my scribble.

My wife is just recovering from another severe cold.

Brother Spitler and I spoke yesterday that we would love to get off some day while holiday rates were in force to run over and see you, but I know not how it will be. We have so much to do and see after at that time. We certainly would like to do so, and only hope we may find the way open for us.

It has been a long, dreary night with me. When shall I behold the dawn? God knows.

But I have trespassed on your patience long enough, and will close by saying, Give our love to sister True, and sister Hayes and family.

Your brother,

J. G. SAWIN.

SMITHSHIRE, ILL., Jan. 8, 1901.

EDITORS OF THE SIGNS OF THE TIMES—

DEAR BRETHREN:—It is a little past time for me to renew my subscription, and I beg forgiveness for the delay. Those who read and indorse your magazine should surely be prompt in paying for it. We realize that these are perilous times, and we look to you for much of guidance and comfort. For this reason I hope the editors of the SIGNS will be moved to write many of their sweet and comforting exhortations during the coming year. We believe the doctrine of the absolute foreordination of all things by God, as fully as one can believe it, still life is hard, and to know what is right and what is duty is so perplexing that we always hail those articles that relate to practical godliness with more pleasure than any other, unless it is the experiences of those that hold a like precious hope in the redemption of Christ. This

is the first letter I have ever written you, though from childhood I have read and enjoyed Elder Chick's writings, as well as that of many others of your contributors. Please do not think I want you to publish this. I do not think it would be of any value to any one.

Please change the address of my SIGNS from Roseville, Warren Co., Illinois, to Smithshire, Warren Co., Illinois.

Fraternally yours,

GRACE VEECH SMITH.

ROXBURY, N. Y., Jan. 15, 1901.

DEAR BROTHER BEEBE:—It is again time for me to renew my subscription for the SIGNS OF THE TIMES, which has come regularly to my house for many years, and whose pages have always been filled with gospel messages of peace and good will.

As advancing years cause my meetings with the brethren and sisters to be less frequent, the written testimonies of those of like precious faith become more dear to me, and comfort me in my loneliness, and I am often reminded when reading them, of the apostle Paul's injunction to the Philippians, "Fulfill ye my joy, that ye be like minded, having the same love, being of one accord, of one mind."

I hope that the many able writers may long be spared to write for the edification of such weak and feeble ones as I, and that you may be blest in your labor of love.

Your unworthy sister,

LUCY A. HUMPHREY.

#### 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 1, 1901.

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.*

**JUDE 3; PHILIPPIANS II. 12.**

"The common salvation." "Work out your own salvation."

A brother in Virginia, who does not wish his name to appear, asks that we write concerning these two texts, through the SIGNS. What is in his mind especially is what of late has been called "conditional time salvation," as he says, and it appears to him that these two Scriptures sustain that idea.

It is not our purpose here to enter into a further discussion of that expression, for all who have read the SIGNS for the past few years must know that we object to that form of expression, as being misleading, and seeming to put grace far away from all the present joys of salvation, in the minds of those who accept that expression. But we do desire to give a brief expression to our understanding of the two Scriptures to which the brother has referred.

We do not understand that the term "common salvation," used by the apostle Jude, means "conditional salvation" at all. Neither do we understand that it means the joy and peace and rest found in following the Lord here in time. These things are found in the way of obedience indeed, for it is true that "In keeping the

commandments there is great reward." This doctrine however is not found in the term, "common salvation," but would rather be found in the closing portion of the same verse, which reads, "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." The doctrine of faithful service is found in the last half of this verse, while the doctrine of the salvation of God, which leads to that service, is found in the expression, "common salvation."

The word common here does not mean that which is inferior to something else which is more valuable. Its meaning is not the same as when it is said, "The common people heard him gladly." In this last text "the common people" signified those among the ordinary walks of life, in distinction from the rulers, Rabbi's, chief priests and scribes, but in Jude the word is not used in that sense; it does not mean a salvation less important than some other salvation, but rather a salvation which is shared equally by many. In the original the word *koinos*, translated common, bears both meanings. Which is the true meaning in any given place, must be determined by the connection. Here it signifies that which is shared equally by all. So it is said in the early history of the church, as recorded in the Acts, that they which believed had all things common, that is, all shared equally. So the "common salvation" means that salvation in which all the redeemed have an equal interest.

Now Jude says that when he gave all diligence to write unto them of the "common salvation," it was needful that he should also exhort them. It is so still; when we write or preach to the people of that salvation which is of God, it

is also needful that we exhort and warn those who know that salvation, that they should contend earnestly for that faith which they have received, since there are still, as was then the case, some who have crept in, who were before of old ordained to this condemnation. And now to those who had obtained this faith through the gift of God, the apostle writes with warning and admonition that they should beware of all that is contrary to the doctrine of God. And if we have been partakers of this "common salvation," we are also exhorted to watch and beware of evil men, and evil, God-dishonoring doctrines. But we will not pursue this line of remark any longer. It is clear that Jude here speaks of that salvation which every soul has experienced when the blessed Jesus is revealed to him as his Savior and Redeemer. Let us also speak and write of this salvation, and remember that it is also needful to exhort those who believe, lest they be led away from their steadfastness, and depart in doctrine, as did the brethren at Galatia, or in practice as did the Corinthian church, and as it would seem, those who are addressed in this epistle. Indeed, wherever there is departure in doctrine, we shall also see very soon, grievous departures in practice, and *vice versa*.

As regards the words in Philippians, "Work out your own salvation," &c., the force of the words "work out," is to work out as a result of something gone before, which is a cause of the work produced. The apostle says that God worketh in you both to will and to do of his good pleasure. This is the cause, and the working out is the result. For instance, it is God that works his love in us, and we work out this love in loving God, and his word, and his people, and all that he loves; God works faith in us, and we be-

lieve as a result of his working; God gives us to see our own vileness and entire dependence upon him for all things spiritual, and thus we are humbled and made to thus walk in daily life. The text does not mean that we have something set before us which it is desirable to obtain, and which we shall not obtain unless we perform some conditions to that end, but it does mean that we are to show forth the life which we have received in Jesus Christ. Work out what God has worked in you. Not only has God worked this work in us, but the word is *worketh*, implying continuation of that work. Just as in Hebrews the apostle said, "We receiving a kingdom," &c., that is, it is a continual receiving of the kingdom, so here it is a continual working of the God of salvation in our hearts. In connection with this text we have often thought of the fire which Bunyan describes in his Pilgrim's Progress, which the Interpreter showed to Christian, and which burned right on, though a man was all the time pouring water upon it. The secret was, that upon the other side a man was also pouring oil continually upon the fire. So God continually pours the oil of grace out of the covenant of his grace, into the heart of his child, and thus that child is enabled to show forth this salvation daily. It is working *from* life, and not *for* life. This all the children of grace desire to do; this all the children of grace feel daily unable to do, and to such as these it is a wonderful comfort to remember the assurance that God worketh in them "to will and to do of his good pleasure." Our will is often faint, and our feet drag along the way, and our hands hang heavy by our side, and we find no might against the host of mighty foes within us, we cannot animate our own will, and even when the will to

obey is strong, we faint and find not how to do what we would. But what encouragement is here, "It is God that worketh in you both to will and [then] to do." Let us thank him first then for the will to serve him, and then for the service itself, which we are enabled to render. Can any warm his heart when it is cold? Can one revive his flagging desires when they are listless? Can any one increase the desire within him, when that desire seems faint and cold? No! no! But when the Spirit of God once more favors us with some sweet sense of the things of God, and of their excellence, then we shall begin to mourn the feebleness of our desires, the coldness of our hearts and our lagging steps, and then there will be a turning of our hearts to the Lord in prayer for a revival of these things in us, and this desire for a revival when felt, proves that the desired revival is already begun, and so we shall have to praise and thank God for all his mercies, and among them will be the working within both to will what he wills, and to do what he wills.

C.

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#### I PETER III. 19.

SISTER Minerva L. Martin, of Warrenton, N. C., asks what is meant in 1 Peter iii. 19, which reads, "By which also he went and preached unto the spirits in prison."

It is not our purpose to dwell at length upon the words quoted, nor their connection, though it is very instructive and full of matter for reflection. The preceding clause declares that Jesus was put to death in the flesh, then it declares that this same Jesus was quickened, that is, made alive from the dead, by the Spirit. This must refer to his body, as the Holy Spirit could never die, and therefore could need no quickening. He was God

manifest in the flesh, and in the flesh he suffered and died, and in the flesh also was he quickened or made alive. Now by this Spirit it is declared, "He went and preached unto the spirits in prison: which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water."

Now first, it is the gospel that was preached, together with the lost and depraved state of men, from which the gospel alone can show the way of salvation. It is the same gospel that is spoken of in chapter four, verse six, "For, for this cause was the gospel preached also to them that are dead," &c. The same truth is also declared chapter one, verse twelve, with the two preceding verses. In those verses it is said that the prophets prophesied of the grace which should come unto us, and of the sufferings of Christ, and the glory that should follow, and then it is declared that the same things are now declared by those who preach the gospel with the Holy Ghost sent down from heaven.

Second, it is Christ who is preaching all the time, and he preaches through men by the Spirit now as then.

Third, the reason why the apostle especially designates those who perished in the flood, and to whom Noah testified during all the one hundred and twenty years in which the ark was being prepared, is that he would introduce the subject of baptism as a similar figure to the waters of Noah, in the sense that as the flood separated Noah and his family forever from their old life, and from the wickedness and blasphemy of those with whom they were associated on the other side of the flood, so baptism outwardly separates those who receive it from the

old life, and from their old associates, even as Noah was in heart separated before the flood from these things, and as believers also are separated in heart before they can honestly confess this separation in the ordinance of baptism. Jesus has indeed been preaching his gospel in every age, both before and since the flood, but in this one instance there is a setting forth of the same truth that the figure of baptism sets forth, viz: the separation of believers from unbelievers.

Fourth. Let special attention be given to the truth that it was by the Spirit that he is said to have preached to the disobedient in the days of Noah. And his Spirit dwells in all his chosen still, and is especially given to those who are called to the work of the ministry, for the apostle says, The gospel was preached *with the Holy Ghost* sent down from heaven, as quoted before, and this is the same Spirit of truth, the Comforter, who is sent in the name of the Lord, to take of the things of Jesus, and to show them unto us. By this Spirit Jesus is still preaching through all his disciples, either by the words of their mouth, or by the daily life which they live unto the Lord.

There is no shadow of proof here for the Romish doctrine that while Jesus' body lay in the grave, his Spirit went into the regions of departed spirits, and again preached the gospel to them, with the offer of salvation, if they would only now believe in and accept of him. This interpretation of this text proceeds out of the mistaken idea that man has some claim upon God for a chance to be saved. That is the popular carnal view of the matter taken by men generally, and so they believe in and preach a conditional salvation, or an offered salvation, and declare that God is making overtures of salvation and offers of mercy to all men.

The doctrine above named by the Romish church is carried into the next world, and it is thought that God must give men still another chance to be saved, and this text is laid hold upon to bolster up that idea. It is all Arminianism from first to last, it matters not whether relating to this life or to another beyond. This view of the text, as well as all conditional systems, makes the blood of Christ of none effect, and puts him to an open shame, since it declares that no one is saved by his atonement, and that all at last hinges upon the decision of the creature. How hopeless a system this is will appear when we remember that men by nature love darkness, sin and ungodliness, rather than light, holiness and godliness. No amount of punishment will ever cause a man to hate what he loves, though it may make him say so, in the hope of escaping the punishment. In the next state of existence men can no more be brought to choose salvation from sin unto holiness, than is the case here. The wonder-working power of God can alone bring any soul to hate what he once loves, and to love what he once hated. A man may desire happiness, while yet he loves sin; his love for happiness may lead him to say that he hates sin, and loves holiness also, but it will be only a profession after all. Christ does not then offer a salvation either in this world or in the world to come, since to do so would be useless. He does not offer happiness, since that will not accomplish any change in the desires of the heart, but only at best lead to a false profession in order to gain happiness, and he does not offer holiness, the reception of which alone is salvation, since men who love unrighteousness, can never of themselves come to love righteousness. To come to love righteousness,

is then the work of God, and is a miracle of his grace and power.

The only excuse for the theory that he went and preached to the departed, while his body was in the grave, is found in this theory of offered conditional salvation. Let the true gospel of grace, and salvation by grace through the atonement of the Lord be received and accepted, and this theory at once is seen to have nothing to stand upon. But this theory is perfectly consistent with that other theory which ascribes salvation to the choice of the creature, since if God is under obligations to give men a chance for salvation once, why may it not be argued that he is under such obligation to give them two chances, yea, any number of chances, since men are not all naturally under the same surroundings, nor of the same capacity? How puerile and trivial is such a theory. How worthy of the wisdom and holiness and power of God, is the doctrine of salvation by grace, and grace alone. Which would be the sweeter song, that which the redeemed are declared to be singing, "Not unto us," &c., or that which would exalt the redeemed themselves as having made a better choice than the rest, for which they are crowned with righteousness and salvation in the world of glory? Let us all rejoice that our salvation is to the praise of grace, and grace alone. C.

#### AN APPEAL FOR HELP.

OUR beloved and aged brother Ira Phelps, who is now in his ninetieth year, we learn is in very destitute circumstances. To many of our readers brother Phelps is well and favorably known, and any assistance that can be sent him will be worthily bestowed. Address,

IRA PHELPS,  
STARK, Bradford Co., Fla.

## EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

### PROVERBS I. 24-26.

BROTHER BEEBE:—If it is not asking too much, I would like to have your views of Prov. i. 24-26. Perhaps you may say it merely applies to the Jews as a nation. There are many passages like it, that I would like to see quoted in the SIGNS more frequently than I do.

JULIANA TUTTLE.

MT. CARMEL, Conn., May 25, 1858.

WE have never designedly suppressed any portion of the Scriptures, nor refused to give our views on any passage when called on to do so. We do not claim to have light on every portion of the word, but so far as we have any light, we desire to declare all the counsel of God. The Scriptures are in perfect harmony with themselves, however dark our minds may be in regard to them. There can therefore be no good reason for concealing or keeping back any portion. Sister Tuttle, we presume, will admit the above, and if so, she will admit that if we have one solitary passage in all the Bible to sustain our doctrine, we have every passage. But if it be as some seem to imagine, that the Bible sustains opposite doctrine, that some portions favor Arminianism, and other portions assert the opposite doctrine of predestination, election, sovereign, saving, irresistible and almighty grace, then we must regard that blessed book as a volume of contradictions altogether unreliable as a source of infallible instructions. The text proposed for our consideration, if it has been neglected by us, certainly has not escaped the notice of the Arminians, it is among the few which they have garbled from the Scriptures, and on which they seem to confidently rely to sustain them in their warfare upon the doctrine of sovereign grace as held forth by our Lord Jesus Christ and his apostles in the New Testa-

ment. But we can discover nothing in this passage, when rightly understood, that conflicts with any other portion of the Scripture as understood by us. The words of the text proposed for investigation and comment are, "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof. I also will laugh at your calamity; I will mock when your fear cometh."

The wise man, in this proverb, represents wisdom contending with folly, and shows the natural inclination of men to folly, and their opposition to wisdom. In whatever sense we consider wisdom, this proverb holds good. We will consider wisdom first in its literal signification. That wisdom which our beneficent Creator has bestowed upon intelligent beings, has from the morning of the creation had to encounter the folly of mankind. Her voice has been lifted up, and her speech addressed to the sons of men, but how few comparatively have pursued the course of wisdom without turning aside to folly. Did not our first parents in the garden, turn a deaf ear to wisdom, and listen attentively to folly, when they transgressed the orders which they had received from the Creator? Did Cain obey the voice of wisdom when he murdered his innocent brother? And finally, in the history of the world, from age to age, have not each successive generation madly pursued a course of folly against the clearest and most rational dictates of wisdom, in the things of nature, as set forth in the connection in this chapter? We see the young man endowed with good intellectual powers of mind, he encounters the enticing allurements of the wicked. Wisdom bids him beware! Consent thou not. The proposition is made to him, "Come with

us, let us lay wait for blood; let us lurk privily for the innocent." "Cast in thy lot among us; let us all have one purse." At such a proposition, what course does wisdom dictate? She says, Consent thou not. But is her voice and dictation heard and obeyed? Not as a general thing; the foolish youth departs from a path marked out by wisdom, and is finally involved in trouble. Justice pursues the guilty, the day of retribution comes, and then these sons of folly would gladly call wisdom to their aid, but it is too late. She will laugh at their calamity and mock at their fear. The murderer on the scaffold, about to expiate his crimes, feels only taunted and mocked by wisdom when she reminds him of the folly that has sealed his doom. The drunkard, against the dictates of his better judgment, persists in his cups, and rushes on to destruction, until overwhelmed with misery. And in regard to the whole course of human action, wisdom points out the righteous course, and folly allures to an opposite direction. Sister Tuttle rightly supposes that we will apply this proverb to the Jews, for God himself has thus applied the charge. See Isaiah i.; lxxv. 1, compared with Rom. x. 21. But we do not apply it to the Jews exclusively. Gentiles as well as Jews are subject to the charge of folly.

But not only do the sons of men stand condemned as transgressors of the clearest dictates of human wisdom, but equally so in regard to the wisdom of God, which wisdom Paul says we speak in a mystery. The preaching of Christ crucified is unto them that are called, the wisdom as well as the power of God; but it is nevertheless to the Jews a stumbling-block, and to the Greeks folly. And in the preaching of the cross of Christ, wisdom has lifted up her voice, and proclaimed to every creature under heaven that there is salvation



for God's people in Christ Jesus, and in no other place or name. But folly has resisted the voice of wisdom, and contends that there is salvation in the will and works of men, that there is salvation in gold and silver; in rites and ordinances of human invention; in voluntary humility and worshiping of angels; in tracts and Sunday Schools; in mission and other religious societies; in the pardons of popes; the absolution of a priest, or the benefits of an anxious bench, or the virtue of an Arminian prayer. Wisdom, through the gospel ministry has certainly protested against all these delusions, for more than eighteen hundred years, and in her solemn protestations she has invariably been justified by all her children, their experience has corroborated her testimony in all ages. "But no man," by merely human sagacity has regarded her voice. All men by nature love darkness rather than light. The wisdom of God is foolishness with, or in the estimation of men. Men, in their inventions have set at naught all the counsel of God's eternal wisdom, and substituted their own wisdom, and even go so far in modern times as to ask the Lord to forego his plans and purpose and adopt theirs. They represent that God's method of salvation will not do to rely upon, and that the last hope of a sinking world is in the wisdom and works of men.

"And would none of my reproof." The voice of wisdom in the ministry has always exposed and reproved the doctrines and commandments of men, but alas, how few have heeded these reproofs! They have reproached and persecuted those whom God has made wise unto salvation, and desired their extermination from the earth, because they hate the light, neither will they come to it lest their works should be reproved.

But the awful day of retribution is at

hand when he that sitteth in the heavens shall have them in derision, according to what is written in the second Psalm.

"But wisdom is justified of her children." The Lord Jesus Christ is of God made unto *them* Wisdom and righteousness, and sanctification and redemption. And as their wisdom, his goings forth have been of old from everlasting. As their wisdom, the Lord possessed him in the beginning of his way, before his works of old. And he says, "I was set up from everlasting, from the beginning, or ever the earth was." "Before the mountains were settled, before the hills was I brought forth."—Prov. viii. 23, 25.

We submit these views to sister Tuttle, and if she will name the other passages, which she regards of the same classification, which have not been sufficiently conspicuous in our columns, we will try to make room for them, for we want a whole Bible, a whole gospel, a whole Savior and a whole salvation.

MIDDLETOWN, N. Y., June 15, 1858.

PLEASE READ.

ALL orders for the Priesthood of Christ have been promptly filled, but if any one has failed to receive the books they ordered, please report to me, and I will send again, as I wish all to receive each copy paid for. Many have ordered two copies, which I have sent under separate wrappers, but tied together, and the address on one side. Three or four single copies have found their way back to me, having no address on them save my own, and I suppose the twine which bound the two together was broken in the mails. Therefore if those who have not received both copies ordered will inform me, they shall have it. All have my fervent love and thanks for their orders.

D. BARTLEY.

CRAWFORDSVILLE, Ind., Jan. 15, 1901.

CONTRIBUTIONS FOR THE "SIGNS OF THE TIMES."

Previously acknowledged.....	\$413 80
Elder E. V. White, Va., \$2.00; Philemon Stout, Ill., \$8.00; A friend, Ill., \$1.00; Mrs. T. V. Richardson, Md., \$8.00; Robert Turner, Kansas, \$1.00.—Total.....	20 00

Total to date.....\$433 80

## MARRIAGES.

By Elder Wm. Grafton, January 7th, 1901, at Liberty Grove, Md., William F. Rowland and Margaret P. Starely.

By Elder G. N. Tusing, at his residence, Jan. 1st, 1901, George Schlippi and Miss Alice Clickinger, both of Franklin Co., Ohio.

## OBITUARY NOTICES.

OUR beloved pastor, **Elder Alexander Barnett**, died at his home at Edgett's Landing, Albert Co., N. P., at the advanced age of 87 years and 5 months. His disease was "la grippe" of the stomach. Elder Barnett was born in Picton, Nova Scotia, July 22d, 1813, and died Dec. 21st, 1900. He received a hope in Christ in early life, and began preaching the gospel when about thirty years of age. In 1888, by the request of the church at this place, (Dorchester) he became, and has since remained their pastor, in which capacity he endeared himself to the brethren and friends in general, and in his death the church sustains a great loss, which we believe is his eternal gain. His theme was salvation by grace, and although firm and unwavering, he was yet kind and gentle, and we shall miss him as a father, both in the church and at our homes. But we desire to be reconciled to the purpose of him who worketh all things after the counsel of his own will. May God bless this dispensation of his providence to the comfort of the family, and enable them to say with one of old, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord." May that faith and peace which we are informed was his stay and comfort in his last hours, be theirs, is the desire of the unworthy writer.

"Peace!—'tis the Lord Jehovah's hand  
That blasts our joys in death,  
Changes the visage once so dear,  
And gathers back the breath.

Peace, all our angry passions, then,  
Let each rebellious sigh  
Be silent at his sovereign will,  
And every murmur die."

WILLIAM C. HASTINGS.

DORCHESTER, N. B.

It is a sad duty to announce through the SIGNS, the death of our dear mother, **Mrs. Marietta L. Johnson**, wife of Wm. Harvey Johnson. She passed away at her old home, Saturday evening, Dec. 15th, 1900, in the 86th year of her age. She leaves a husband in his 96th year, and ten children, to mourn the loss of the choicest friend of earth. She had been married to our father seventy years and seven months. Our mother became a Baptist seventy-one years ago, and

united soon after our father. They held meetings at that time in Academy street, Newark. My step-sister, who is now seventy-five years of age, remembers standing by the riverside and seeing our dear mother baptized. The baptism was in the Passaic River. Our parents remained with this little flock until a division came, and becoming dissatisfied they withdrew, still holding to the Old School. Thirty-four years ago mother was received, with her daughter, Rhoda L. Cooper, into the fellowship of the Hopewell Church, where she remained a consistent member. She often said to me, after she became too feeble to attend the meetings, "I suppose they have all forgotten me," but I always tried to assure her of the many kind inquiries from members she knew. On several occasions we had visits from our pastor, Elder F. A. Chick, and they are so pleasant to remember now our dear mother is gone. He was with us on this sad occasion, and spoke with much comfort to all, from John xiv. 28, "If ye loved me, ye would rejoice." Mother's last days were most peaceful, she was in bed some twelve days, and just faded away like a flower. She had endeared herself in life, and in death she was lovely. A few minutes before her death I told my father mother could not be with us very long, and we led him by the side of her bed, and he sang the hymn commencing,

"O when shall I see Jesus, and reign with him above,  
And drink the flowing fountain of everlasting love?"

A sorrowing daughter,

MARY A. HAINES.

**Mrs. Mary Lambert** died at her home in Lebanon, Ohio, August 24th, 1900. She was the daughter of George and Sarah Longstroth, and was married to Harvey Lambert, Murch 22d, 1858. To them were born six children, one of whom (Sarah Beatrice) survives her. She was a member of the Old School Baptist Church, with which she united at eighteen years of age, and was a faithful and consistent member until death. She was an affectionate and devoted mother, a kind and obliging friend and neighbor, and possessed noble traits of character, which will cause her memory to be long cherished by those who knew her. But she has gone from us; she is dead to this world with all of its sorrow and care, but alive unto God; asleep in Jesus, "waiting for the adoption, to wit, the redemption of her body," when she will awake in his likeness and be satisfied. May her sorrowing friends "Weep not as others who have no hope, for if we believe that Jesus died and rose again, them also that sleep in Jesus will God bring with him."

"Asleep in Jesus, blessed sleep,

From which none ever wako to weep."

The funeral services were conducted by the writer, at her late residence, speaking from Romans viii. 28, to many of her sorrowing friends.

WILLIAM I. CARNELL.

DIED—Of heart failure, Jan. 9th, 1901, **Sarah Ann Bright**, daughter of Solomon and Eliza Spurgeon, and wife of K. C. Bright. The subject of this notice was born in Pettis Co., Mo., Dec. 23d, 1844, and joined the Baptist church at South Fork, Nov., 1856, and remained a Baptist till death. She was married March 17th, 1863. To this union were born six children, two sons and four daughters, three of which preceded her to that sweet home where there is no more parting or heartaches. Three of her children, together with her husband, remain to mourn their loss of one of the best of wives, and sweetest of mothers. May God strengthen them for this sore trial, and may his richest mercies comfort her dear father and sisters who still survive her. Her faith was in the grace of God, as she said, If it was not for that faith, many things would be unbearable, but through God who strengtheneth her for her trials, she was able to bear them. She will be greatly missed in this neighborhood, always ready in all times of need, especially sickness. Many more things might be said of her good qualities, but for want of room we will have to stop.

The writer was sent for, and tried to comfort the sorrowing ones from portions of Revelation. Interment took place at 12 o'clock on the 11th, at Southfork Cemetery.

J. A. TEAGUE.

DIED—On Wednesday, Dec. 26th, 1900, at the residence of her sister and brother-in-law, Mr. Calvin Larue, near Dilts Corner, Hunterdon Co., N. J., Miss **Mary L. Kise**, in the 80th year of her age. On the record of the First Hopewell Church appears the following with regard to our sister: "June 24th, 1843: Mary Kise, a member of the church at Werts Corner, having become dissatisfied with their unscriptural proceedings, applied for membership with this church. After being questioned with regard to her experience and doctrinal views, it was agreed to receive her as a member of the church." During all the years that have elapsed since then, she has walked closely with the church, and in full and hearty love and fellowship. The above record tells the story of her separation from all the practices and sentiments which then characterized those who had departed from the faith of the gospel under the name of Baptists. We have heard her personally speak of the time when she first withdrew from their communion, and then shortly came to Hopewell, recognizing in this church her people, and in the ministry of Elder John Boggs, who was then her pastor, that truth which was precious to her. From this truth she has never departed. Her life has also been exemplary, thus adorning her profession. We do not know the exact date of her baptism, but suppose it was prior to 1832, when the division took place. Of late years she has been largely deprived of the privilege of meeting with the church,

partly through living some distance away, and partly through age and increasing infirmities. For the past two years she has not been able much of the time to leave her room, but her faith has remained steadfast, and when any of the brethren visited her they found her ready to converse of divine things.

We were called to attend her funeral at the residence of her brother-in-law, on Monday, the last day of the old century, and at a request made long ago by our sister, used as a text words found in Isaiah xlii., last half of the eleventh verse, from which to hold forth the truth which alone can do us good in the trying hour. She leaves one brother and two sisters to mourn their loss. She was tenderly cared for by her sister and her husband, at whose home she died.

C.

THE Lord has seen fit in his infinite wisdom to call one from our midst, sister **Caroline Collins**. She is deeply missed; she was a devoted follower of her meek and lowly Jesus, she always seemed to me so humble, and she always had such a godly appearance at all times, and may the Lord bless her faithful companion with sustaining grace, and may her children imitate her good example and heed her godly admonitions. My prayer is that the Lord may bless them, and that on the morning of the resurrection they may be gathered as an unbroken family in that world that shall never end. It seemed hard to part with our loved one, but our loss is her eternal gain. We mourn not as those who have no hope, and she is at rest. Her home was a home for the Old Baptists at all times, and she is greatly missed among them. She attended church as long as she could. Her disease was consumption, which was long and lingering.

ANNA B. HARPER.

**Bertha Belle Culpepper**, daughter of J. L. and Etna Culpepper, was born August 8th, 1896, and died Nov. 14th, 1900, making her sweet stay on earth 4 years, 3 months and 6 days. Little Bertha was sick only a few days, with that awful disease, croup.

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

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

"MOTHER."

**Mary Darnall** was born in Kentucky, Sept. 18th, 1820, and was married to Williamson **Spence**, June 12th, 1840; united with the Primitive Baptist Church at Indian Grove when very young, was a constant reader of the SIGNS OF THE TIMES for fifty years, al-

ways firm in the belief that God alone had the power to save poor sinners. She was always at her meeting when able, and done all she could for the cause, and now she wears the crown of glory, in a world where sorrow and pain never come. She passed peacefully away Jan 2d, 1901, after a brief illness. Her husband preceded her to the better world four years ago. She leaves five children and many loving friends to mourn their loss, but we remember our loss is her eternal gain. May God bless and comfort those left behind, as he only can.

MRS. M. M. SPENCE.

FAIRBURY, Ill., Jan. 15, 1901.

It is with a sad heart I write you the obituary of our dear *Artie*, daughter of Jacob A. and Elizabeth C. Fogerson, born March 2d, 1884, died Nov. 17th, 1900, aged 16 years, 8 months and fifteen days. Her disease at last was said to be slow fever, of which she lay eleven days. She had been afflicted with some nervous disease since she was eight years of age, which caused her great suffering at times, but in her last illness she never seemed to suffer, only grow weaker. She told us at first she would never get well, and when we tried to cheer her, she only said, "I don't see why I should ever want to get well." She professed a hope in Christ about eighteen months before she died, and said she desired to live a christian life, but she never united with the church. She was a lover of the doctrine of predestination and election. We had taken her to Mineral Wells, Texas, but the water done her no good, and brought her home lacking one day of a week before she took her bed. She seemed to sleep a deep sleep most of the time. She did not think she was at home, often saying, "This is not our home, is it?" but knew us all, calling us by name. When aroused for medicine she would say, "They do not take that here." She called her two sisters next to her in age, and said, "I want to see you before I die," and embraced and kissed them. Then slept again, and when she awoke she took the eldest by the hand, saying with a bright smile, "You will come," then said, "Mother, do not weep, I am not sick," and to her father, "O, what makes you do that?" We had a good doctor, and done all that was in our power to keep her, but all to no avail, for God had called her.

O! it was so hard to see her die,  
To watch her fleeting breath,  
To fold her hands and close her eyes,  
And know that this is death.

Her funeral was preached by Elder Stephens, much to the comfort of all, after which we laid her to rest in the Howard Cemetery, to await the final resurrection, when we hope she will be raised, and her body fashioned like unto the body of our Lord and Savior Jesus Christ, and will forever be with the Lord. She leaves a father, mother, three brothers and eight

sisters, with many kindred and friends, to mourn their loss.

May God comfort all in this their sad bereavement, is the prayer of her broken-hearted mother,  
ELIZABETH C. FOGERSON.

OUR dear brother, *Robert Alexander*, has gone home; he died Sunday last, Jan. 20th, at 1 o'clock a. m. I will send in an obituary later.

As ever, unworthily yours,

C. WINTER.

UTICA, N. Y., Jan. 21, 1901.

## POETRY.

### A FEW THOUGHTS.

JESUS died me to redeem,  
O, how precious it does seem;  
Sinners of the deepest die,  
Jesus came to raise on high.  
Ho hath suffered great indeed,  
Hungry, starving souls to feed.

Jesus is the Great, the King,  
And of him I love to sing,  
Sing of him and his decree;  
He is all in all to me.  
Him alone I wish to trust,  
He is holy, good and just.

He was ever meek and mild,  
Humble, gentle as a child.  
If his footsteps I could see,  
And the way was plain to me,  
If into it I could stay,  
I'd be happy all the day.

But the path I seldom cross,  
Satan's never at a loss  
How to snatch the thought away,  
With my Jesus I would stay,  
And the first I know I find  
He has gone out of my mind.

SARAH E. MILLER.

JUSTUS, Pa.

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 69. MIDDLETOWN, N. Y., FEBRUARY 15, 1901. NO. 4.

## CORRESPONDENCE.

### THE JEALOUSY OF THE LORD.

(Exodus xxxiv. 14.)

(NUMBER TWO.)

MY DEAR SISTER IN HOPE OF ETERNAL LIFE IN CHRIST JESUS:—I have been feeling, as just now I was reading your letter, that it is as we are made to taste by faith the power and blessedness of the divine life, that we are enabled to estimate and to see how insignificant are all things that pertain to our natural life. The best of what this world affords is but transient and perishing. Then there is so much care and vexation, and at times sore affliction, pain and grief springing out of and related to our natural life. But beyond all things else it is sin, our sinfulness invading and contaminating all, that brings us into weariness and loathing of our mortal life, and under the gracious inspiration of the Holy Spirit our fervent desires flow forth to prove more fully the blessedness of life eternal, which the Father hath given us in his Son. Our life is hid with Christ in God, and when he shall appear, then shall we also appear with him in glory. I feel I can enter into the spirit of your letter which I may describe as a reaching forth

unto those things that are heavenly. The saints of old confessed that they were strangers and pilgrims on the earth, and desired and sought for a better country, that is an heavenly; wherefore God is not ashamed to be called their God, for he hath prepared for them a city. It is God who hath wrought us for this glorious destiny, (2 Cor. v. 5,) and hath wrought in us imperishable longings to attain unto that perfection of beauty and holiness to which we are predestinated in Christ Jesus. We shall be like him, for we shall see him as he is. All the imperfections that are continually appearing in ourselves, all our troubles that are measured out to us, all the dissatisfactions that we meet with in the world, instruct us to know that this is not our home, this is not our rest. We cannot build our nest below the skies, our faith looks beyond this world, and reaches forth unto the glorious eternity when with all the ransomed church of God we shall reign in life and glory with our beloved Christ, and worship the Lord for ever and ever.

“Will Jesus, as my Surety, place  
Before his Father's glorious throne,  
Me, as an heir of sovereign grace,  
Me, as his own adopted son?”

He will, I read it in his word,  
 And in my heart the witness feel;  
 I shall be with and like my Lord,  
 Though sin oppose, in league with hell.  
 I shall be with him when he comes  
 Triumphant down the parting skies,  
 And when his voice breaks up the tombs,  
 Among his children I shall rise.  
 Among his children I shall stand,  
 When quick and dead his throne surround,  
 Blest with a place at his right hand,  
 And with immortal glory crowned."

This hope, my dear sister, is high indeed for a poor sinner to entertain, yet is this not that hope set before us in the gospel to which with fervent affections we flee? We shall not be disappointed, for had the Lord not loved us he had not drawn us, and we should not be found seeking those things which are above, where Christ sitteth at the right hand of God.

"O that I could now adore him,  
 Like the heavenly host above,  
 Who forever bow before him,  
 And unceasing sing his love!  
 Happy songsters,  
 When shall I your chorus join?"

But now, dear sister, I would again take up the theme that I sought to approach in my last letter, that is, the jealousy of the Lord, whose name is Jealous. I find there is very sweet repose to my soul when I am led by the Spirit to ponder over the covenant of wedlock subsisting between Christ and the church, and upon the consideration that Christ Jesus, the Husband of the church, is the same yesterday, to-day and forever, we may take comfort in the declaration, "He will rest in his love."—Zeph. iii. 17. Here

"In heavenly love abiding,  
 No change my heart shall fear;  
 And safe in such confiding,  
 For nothing changes here."

Look at the words of our beloved Bridegroom in his espousal of the church unto himself: "I will betroth thee unto me forever; yea, I will betroth thee unto

me in righteousness, and in judgment, and in loving-kindness, and in mercies: I will even betroth thee unto me in faithfulness; and thou shalt know the Lord."—Hosea ii. 19, 20. What could be more assuring to the banishment of every distrustful, unbelieving thought from our hearts concerning our union to the Lamb? He will never disown, he will never put away, he will never cease to love and cherish his church, which he hath loved from eternity, and hath purchased with his precious blood. In the immutable love of God is our blissful repose; here we may say, "Our bed is green," for the love of Christ never withers, never fades, nothing can blight it, it never dies. The love of Christ is ever living, ever fragrant. O Christ, thou art immortal love! There are many things of a temporal nature that are cherished in our thoughts, but when there are given us thoughts of the love of the Lord to poor sinners, such as his loved ones know, so sweet is this, so ravishing is the thought that the dear Savior loves me, that our hearts can use the language of Christ's spouse, "We will remember thy love more than wine." Not all things else are half so dear, there is nothing half so sweet as our Emmanuel's precious love. I do not feel that the Lord will rebuke us, dear sister, if we say, "We have known and believed the love that God hath to us," and yet in my own life there has so often been times when I have forgotten that the Lord has made known his love to my soul, and I have wandered desolate, unbelieving, as though I had never felt the love of God shed abroad in my heart by the power of the Holy Ghost. I find in writing this last sentence that I am nearing the subject of the jealousy of the Lord, for it seemed to me I could see the face and hear the speech of the Lord of the whole



earth, saying, "Why art thou wandering from me, what hath turned thee aside, why art thou forgetful of my love, whence are all these suspicions, this unbelief, that thou believest not my love? What hath dared to intrude, to interfere, to estrange thee from me?" O bear with me in saying that I have seen, it seems to me, in the eyes of the Lord his jealousy beam forth as devouring flames, "the coals thereof are coals of fire, which hath a most vehement flame," that burneth up his enemies round about. In my experience by faith I have a few times witnessed this, and it is this that emboldeneth me to pen you a few lines upon the jealousy of the Lord, whose name is Jealous. (Exodus xxxiv. 14.)

All experience that is the fruit of divine teaching will be found to be in exact accord with the word of God, and all experience and knowledge that is at variance with the Scriptures is spurious, and not of the Spirit of God. There is a vast amount of religious experience in the world that is of the flesh, and no matter how it may be chrished in the breast, and is called christian experience, it is not pure gold, it bears not the image and superscription of the Holy Spirit, and is utterly refused by the Lord our God. It will not be accepted to be found putting forward our experience, and saying that is my experience when a thus saith the Lord is contrary to that experience, for all true spiritual experience and knowledge will be found in exact agreement with the Scriptures of truth. I have written thus, my dear sister, because there have been those who have presumptuously endeavored to support their erroneous views, perversions of the Scriptures, by declaring that their doctrines were revealed to them in their experience. The holy Spirit is the Spirit of truth, and

never teaches any one anything that is contrary to the things declared in the holy Scriptures. I once imbibed certain peculiar views concerning the person of Christ. I spent much time searching up the matter, and I vainly imagined that I found many portions of the Scriptures to support my pet doctrine. Yes, it became quite a pet of mine, I was enamored with it, I considered it a veritable delight. (The Lord mercifully kept me from promulgating it, for which I have many times felt to praise him.) But one day I met with a text of Scripture which at one blow laid my idol in the dust; this was the jealousy of the Lord. I remember well how ashamed I felt, how I felt to blush before the Lord, and to this day in reading the word of God, when I come upon those passages which I vainly imagined taught the doctrine which I reared up as an idol unto myself, and had as I thought such comfort in, I feel to sigh over the matter, and I also feel what reasons I have for gratitude to the Lord that in his jealousy he took vengeance on my inventions, and yet he still had compassion upon me. Our God and Savior will not tolerate a rival. Zion, the church of God, is his own. She is his portion, the lot of his inheritance. (Deut. xxxii. 9.) His people are his by eternal election, (Eph. i. 4,) and they are his also by eternal redemption. (Heb. ix. 12.) He has written his name upon their foreheads, and they are his by the sealing of the Holy Spirit. The church belongs to Christ, (Mark ix. 41,) she is his wife, his darling, his only one; he has no other, he loves no other, as he says, "You only have I known of all the families of the earth: therefore I will punish you for all your iniquities."—Amos iii. 2. His elect, whom he hath chosen, are those whom he foreknew, whom he eternally loved. His

church he hath called Hephzibah, for his delight is in her, (Isaiah lxii. 4,) and of the church he says, "Mine eyes and mine heart shall be there perpetually."—1 Kings ix. 3. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me. If then the Lord our Savior so loveth the church, and if after he hath made known his love unto her she goeth astray from her Husband and Redeemer, if she is enticed by flatterers, if others make love to her, and she is drawn aside to follow after them, though but for a small moment, what then? Then it will be known that the Lord, whose name is Jealous, is a jealous God. His jealousy shall burn like fire, nor will the fury of it abate until he hath consumed his adversaries. For who is he, and where is he that durst presume in his heart to do so (Esther vii. 5,) unto the loved and ransomed church of God? In the Scriptures we have discoveries of Jehovah's jealousy in manifold aspects; he says, "I will be jealous for my holy name."—Ezek. xxxix. 25. That is, he will vindicate his holy name from all the pollutions, dishonors and aspersions cast upon it by his enemies and the adversaries of his people. Then again it is written that he will "be jealous for his land, and pity his people."—Joel ii. 18. He will see what the enemy hath done therein, how they have trodden it underfoot, how they have devoured it and made his pleasant land desolate, and how in its desolation it mourneth unto the Lord. He will pity his people, in his jealousy he will rebuke the devourer, and under his kind protection and smile the land that was desolate shall again become as the garden of Eden, and be his delightful land. (Ezek. xxxvi. 35; Mal. iii. 12.) Again, "Thus saith the Lord of hosts, I am jealous for Jerusalem and for Zion

with great jealousy."—Zech. i. 14. You will see, my dear sister, by these few quotations, there is a large field in which by the illumination of the Spirit we may obtain glimpses of the jealousy of the Lord, whose name is Jealous. In the contemplation of the jealousy of the Lord we shall see that the acts of the Lord in his jealousy have a twofold aspect, that is, there are the acts of his jealousy toward his enemies, and his acts in his jealousy unto his loved and chosen church. Again, let me suggest that we do not confound the jealousy of the Lord, the holy One of Israel, with those displays of jealousy that proceed from creatures, depraved mortals. In those acts of the Lord in his jealousy toward his adversaries, and toward his beloved people, we have revelations given us of his character, and this will be very plainly declared that he is of purer eyes than to behold evil, and cannot look upon iniquity. He saith, "I am the Lord; that is my name: and my glory will I not give to another, neither my praise to graven images." Israel, that typical nation whom the Lord took unto such nearness to himself, (Deut. iv. 7,) were nevertheless a people prone to backsliding from the Lord, provoking him to jealousy with their idolatries. (Psalm lxxviii. 58.) Though the Lord so wondrously dealt with this nation, yet it was for only little periods that they abode faithful to the Lord their God. They wandered from him, they were estranged from his covenant, and went gadding about (Jer. ii. 36,) after strange gods. Ah, they were presumptuous enough to invite them in, to establish them, to seat them in the temple of the holy One of Israel, where he had recorded his name. Could the Lord tolerate this? Could he allow another to share the honor and glory and

worship that belonged to himself alone? Hear what the Lord saith, "Son of man lift up thine eyes now the way toward the north, and behold, northward at the gate of the altar, this image of jealousy in the entry." There was the seat of the image of jealousy, which provoketh to jealousy. (Ezek. viii. 3-5.) O daughter of Zion, when this usurper came to estrange thee from thy God, why didst thou not spurn him from thy threshold? But thou admittest him in, thou didst listen to his flattering suit, thou gavest him a seat in an high and eminent place, polluting with the presence of other gods the holy place of the tabernacles of the Most High. I will not, dear sister, enter into a narration of the treacherous departures of Israel from the Lord, how they were allured, and played the harlot with many lovers, (Jer. iii. 1,) or the particular instances of the Lord's vengeance, in the fury of his jealousy, upon the idols, and nations that drew aside his nation from their allegiance to their covenant God, the history of all this is recorded in the Scriptures. The things that transpired with typical Israel are written for our learning, some glimpses that have been given me in which I have seen how applicable are the things that transpired in former ages to our present times, and the present experience of the churches of Christ, and our own personal experiences, I should like to portray. That which provoked the Lord to jealousy was the introduction of foreign things in the worship of the Lord. Idols of other nations, or idols of their own invention, were introduced and associated with the holy One of Israel. How could the Lord endure such rivals? These rivals, who as Jezebel, (2 Kings ix. 30,) painted their eyes and faces, bewitched Israel with their deceptive charms, and thus drew

aside their devotion from the Lord their God. Idolatry, false doctrines, the world, the flesh and the devil, that entice the children of God away from the Lord, appeal to the senses and passions of the flesh. The lust of the flesh and the lust of the eyes and the pride of life are gratified in these false lovers, but in the end how repeatedly we find that all is wormwood and gall. For the Lord, whose name is Jealous, is a jealous God.

The apostle Paul writing to the church at Corinth saith, "I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ." It is very clearly to be seen that Paul would give no countenance to vain deceivers, with their beguiling false doctrines, for he would not have believers whom he had in the gospel presented as a chaste virgin to Christ, allured away and corrupted. The world has ever been full of false lovers of the church. Yes, damnable heresies, and doctrines of devils, practice their seductive arts; they are dressed up so nicely, they use such flattering speeches, they promise such liberty, and with their much wantonness many are allured from the simplicity of Christ. "Such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel, for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers be transformed as the ministers of righteousness; whose end shall be according to their works." Ah, my dear sister, those errors that invade the church of Christ do not come in all their vicious ugliness, O no. Could we see

heresies with the mask torn off we should see their frightful ugliness, and discern that they were the enemies of Christ and of us. The cunning craftiness of seducing spirits is veiled beneath such assumed pretensions to captivate the dear children of God. Ah, false doctrines appear unto us appareled in blue, as captains and rulers, all of them desirable young men. (Ezek. xxiii. 6.) But though the principles of the "another gospel" (Gal. i. 5,) appear clothed most gorgeously, horsemen riding upon horses, all of them desirable young men, though at first glance they are in our sight as angels of light, let them, saith the apostle Paul, be accursed. But if we are taken with their painted faces and much fair speech, and fall to doting upon them, then ere long we shall learn that our Savior God is a jealous God. He will take vengeance upon these delusions, he will strip them bare, and discover to his people the damnable hideousness of all errors; he will pluck us from their embraces, and shame and confusion will be the portion of his people, to think that they ever took to their bosom such vile errors that were wicked rivals of the Lord our God. It is a sure sign of degeneracy when false doctrines are treated as trifles in the churches of God, when apologies are made for those who are disseminating errors, saying such an one is a good brother, anyway he believes in salvation by grace. O, let us not be deceived by winking at this and that false doctrine. He is not a good brother that is found insinuating errors among the household of God. If such a one be a brother, he is a very naughty one. It will not better the matter to say he is sincere, that he is in a good spirit. Whatever spirit it may be that actuates any one to promulgate false doctrine, we are safe in believing that it

is not by the Spirit that he is led, for the Spirit of truth never guides into untruth. We are to try the spirits: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many prophets are gone out into the world." Then, though false doctrines come with soft and flattering tongues, clothed in blue, as if from the sky, yea, though they appear clothed most gorgeously, portrayed to our view with vermilion, girded with girdles upon their loins, exceeding in dyed attire upon their head, all of them princes to look to, (Ezek. xxiii. 14, 15,) they are to be refused, to be spurned from our threshold, and happy are we if found with our heart and our eyes captivated with the King in his beauty. O, it is an exceeding great mercy not to be in any way corrupted from the simplicity that is in Christ. I will not attempt to set forth the multitudinous false doctrines that have vexed and have turned aside at times many of the loved ones of God, but they all, as I have already intimated, appeal to the fleshly passions of our nature. It is our vile nature that goes forth a lusting after errors. O, it is a pitiable sight to see a child of God enamored with a false doctrine, for I know from experience upon this line of things that when the Lord displays his jealousy, and destroys that which we esteemed as the delight of our eyes, we shall be having a taste of grief and of desperate sorrow. (Isaiah xvii. 10, 11.) The many gods that the tribes of Israel were at divers times captivated with, were adored as the fountains of their manifold temporal blessings, or the power by which they flourished and were triumphant. Thus they attributed to their false gods all the favors which the Lord himself, their God and Husband, had in his kindness bestowed on them. (Hosea ii. 5-13.) "Be

astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate saith the Lord. For my people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water."

In mentioning false principles as the rivals of our God, and the corrupters of his people, we find abundant proof in the Scriptures of the Lord's abhorrence of all errors, and of the destruction he will bring upon them. False doctrines may satisfy the yearning of our sinful flesh, and while the weather is fair we may be charmed with their novelty, but they all turn us aside from the Lord, and substitute in the place of the God of truth a myth, an idol. There is but one only true and living God, so all the invented gods, such as the doctrines of men and devils, are called "vanities," (Jer. xiv. 22,) and such the Israel of God find them to be in the time when the Lord pours forth his jealousy in flames of fire. Ah, we learn in times of need that false doctrines, if such we have been following after, are of no avail. Idols in affliction and trouble afford us no relief, and yield us no sustenance. In times past a child of God may have imagined that he sucked honey out of errors, but in the waste howling wilderness they are discovered to be lying vanities indeed. None but Jesus can do helpless sinners good; Christ and him crucified is a poor sinner's only hope. All carnal religious speculations are delusive cheats, and this in due season all God's chosen shall know. When we are experiencing the strokes of God's jealousy because we have gone astray in false doctrines, we shall be brought into such places that the utter worthlessness of all error will be so made known that we shall cast these idols to the moles

and the bats, and the Lord alone shall be exalted in that day. In seasons of temptation and famine, when oppressed and bowed down under guilt, when fightings without and within weaken our strength, and make us to faint and groan as a deadly wounded man, what then can save us and afford us satisfaction? Only the simplicity that is in Christ. I know from bitter experience that anything aside from the precious gospel of Christ is an idol, and that an idol is a doctrine of vanities. (Jer. x. 8.) All false doctrines are deceitful allurers from God, they promise us fair things, but treat the child of God shamefully. In fair weather they shew much love, but in our soul's adversities they are as a deceitful brook, we go to them to quench our thirst, but not a drop of living water can they afford to cool our parched tongue. There is a mighty famine in the land, and we are in want. Then does the Lord discover to us that we have been observing lying vanities, and have forsaken our own mercies, which are treasured up and flow from Christ Jesus alone. The prodigal son said, "How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father." And the language of the church in Hosea ii. 7, is, "I will go and return to my first husband; for then was it better with me than now." O, how good it is to be humbled, and to be brought to live in simplicity upon Jesus. How sweet his entertainments are to poor sinners. His blood and righteousness are meat and drink indeed, and his lips are like lilies, dropping sweet smelling myrrh, for he knows how to speak a word in season to the sin-vexed, tried and weary in heart. False doctrines are described as antichrist, (1 John ii. 8,) and the Lord by the manifes-

tation of his truth in our hearts discovers these errors to us, and brings destruction upon them, and we are abased beneath his faithful rebukes. "O fools, and slow of heart to believe all that the prophets have spoken." "O foolish Galatians, who hath bewitched you, that ye should not obey the truth?"

But I will not write any more; what I have written in this long letter does not satisfy me, because I have not reached and entered into that with which my soul is more intimate, in which I have learned that "The Lord, whose name is Jealous, is a jealous God."

I am your brother in the hope eternal life,

FRED. W. KEENE.

NORTH BERWICK, Maine.

LONDON, Ontario, Dec. 10, 1900.

DEAR BROTHER CHICK:—I have had it in my mind many times to write some thoughts upon the various experiences of doubts and fears, joys and sorrows, trials and triumphs, cares and tribulations, of the people of God, on their journey through this time state, as well as many other questionings, which they are called upon to endure. I have tried to put these feelings away from me many times, and have succeeded only to have them return again, so I will write such thoughts as are presented to my mind, feeling my weakness and ignorance upon spiritual things. I hope that I shall write only that which I have experienced in my own heart, as I verily believe that to write, or talk, or preach, to the comfort of the Lord's afflicted people, it must be from an experimental knowledge of the same, or as the apostle says, "from faith to faith." I believe this is as true in what we may call doctrine, as in experience, because a doctrine or truth which has not been experienced

in the heart, is like faith without works, dead. But when a poor sinner has learned by experience that he cannot do anything to commend himself to the favor of God, then he realizes that if saved at all, it must be by grace alone, and not by works. So also he learns by having all his plans, purposes and anticipations thwarted or turned aside, that God's purposes will stand. And this is predestination taught in his experience to be true.

The first experience of the children of God may differ in many ways: One is suddenly arrested in his full career, and is made to feel his sinful condition with great intensity of wrath and condemnation, while another may hardly know what is wrong with him. These, while they may not tell their nearest and dearest friends for a time, yet realize that something is poisoning their earthly joys. And while they may try to drown their feeling of unrest by indulging in worldly pleasure, and may succeed as far as outside appearances go, yet they well know and feel that it is but adding gall to the secret bitterness of their hearts, and though this may go on for years, yet God's love and mercy will follow them all the days of their life, and his purpose will be fulfilled which he declares saying, "I will bring my sons from far, and my daughters from the ends of the earth."

I have often thought that the wonders of God's grace are just as varied as his ways in nature and in providence. One is brought early to know the grace of God, and to love and trust in him, while others have an experience of trials, fightings, doubts and fears, all their life long, and are seldom, as the poet says, "Long at ease; when one fright is over, another doth him seize." One is delivered from the depths of trouble, and the bondage of sin, and the fear of death, into the glori-

ous liberty of the children of God, and is made to rejoice in his salvation in a moment of time, and from day to day afterwards is made to rejoice in the mercy of God; while others are gradually led, step by step, as it were, into a knowledge of spiritual things, and into the light and liberty of the gospel, and so slow does the growth seem to be, that it causes much questioning in their minds as to whether it is the work of the Spirit of God, or merely a natural enlightenment. This was the case with the unworthy writer, so that I often fear that mine is not a experience of grace, and I often fear that I am deceived in the evidence of my hope, but though thus cast down, I am not destroyed, and having obtained help of God, I still hope in his mercy. One of old has said, "Many are the afflictions of the righteous, but the Lord delivereth him out of them all." Truly this was spoken of the Lord Jesus Christ, but what is true of Jesus, is also true of all his people, for "In all their affliction he was afflicted," and thus the angel of his presence saves them.

I desire to write for a little time upon the afflictions of the people of God, in a spiritual sense. It is only in a spiritual sense that their afflictions are peculiar, as naturally I believe they are about as other people are. One of their greatest afflictions is the constant load of sin which they are continually compelled to bear about with them, and which makes them often fear that they have neither part nor lot in the matter. I know that there are some of the Lord's people who do not seem to be burdened and bowed down under a sense of their sinfulness as are others. Concerning those who have never felt their lost and sinful condition before a just and holy God, Jesus said, "I came not to call the righteous, but sinners to

repentance." And, "The Son of man came to seek and to save that which was lost." When a person finds himself a poor, lost, helpless, guilty sinner before God, and can see no way whereby he can be saved, I want to say that it is to just such characters that salvation has come, though as yet it may not be manifested to them. If one begins to tell me how sinful and unworthy he is, and that he is afraid that God can never have mercy upon one so vile as he, I cannot help a feeling of fellowship for him, because that is exactly my case, and I know that none can be worse than I, and be they rich or poor, high or low, in the esteem of the world, black or white, I cannot help the fellowship and love that God has implanted in the hearts of his people to one another. This fellowship may be often covered up, and not manifested, but it is still in the heart, and will be made manifest in time or eternity, and God, who is the author of it, will own it to his own glory.

I have wandered somewhat from the afflictions of the people of God, though their afflictions and fellowship and love are so closely connected, that it is hard to separate them. Darkness of mind and soul, and ignorance of divine things, are the cause of sore trial and trouble to the children of God, and often cause them to mourn and sigh over their sad condition. O, the days and months, and I may say years, of darkness that have been my lot. I never can express how I have tried during those seasons to even think upon the name of the Lord, but alas, not a ray of light, or hope, or comfort, could I find, and so I have been made to know that I am perfectly helpless to do the least thing to release myself from darkness and trouble of mind. I was just as helpless to do this as I was to obtain divine

life when dead in trespasses and sins, and it was under these circumstances that I was made to realize that the darkness and the light are alike from the Lord; he has just as much use for the one as for the other. One can never truly appreciate the light, who has never felt the darkness. So the Lord leads his people into darkness and sorrow, that they may know more of their helplessness, and of his great mercy and power.

Again, the children of God feel their ignorance, and to them it is a source of trouble and discomfort. They had hoped to grow in knowledge and in grace, but really feel that they grow more ignorant and unfeeling. Whereas they once could read the Bible with understanding and comfort, and could often turn to its pages for solace and rest, now alas, it seems almost all the time like a sealed book, and instead of reading it with interest and pleasure, if read at all it seems like a task, and is forgotten as soon as read, and the book is laid aside with a heavy heart. O, the pain and sadness I have often felt when I have tried to find something that would cheer my weary laden heart in the record of truth, which tells of the experience of the Lord's people, and of his love and mercy to them, but could find nothing of interest to me, or to comfort me. O, I have thought, What is the matter with me? Thus I have learned by sorrowful experience that the Spirit of God alone can teach to profit, and that the letter of the word profiteth nothing. It is like the body without the spirit, it is dead, and thus again the Lord's children are taught to know assuredly that salvation is of the Lord.

One of the greatest trials to faith that this poor, unworthy writer has had, is infidelity. Only those who have been thus tried can know its force and power. To

be left to doubt the very existence of God himself, and to feel that all religion and inspiration and revelation, are only a delusion or deception, is in truth a deep, miry place to be in, from which the mighty power of God alone can raise us. It is truly a pit, a bottomless pit, for there is no resting-place for a poor, hell-deserving sinner in it. The only rest is in Jesus Christ, who is the Rock of salvation, and without him what can a poor sinner do but go down to destruction? But some one may say, Surely this can never be the condition of a child of God. I will say that if a child of God cannot be thus tempted, then I can have no hope, for I have been so tried upon this point as to feel for a time that there was no God, and no reality in religion at all. I well know what a terrible condition this is, and yet I believe that many of the children of God have been in this temptation, and we read that the dear Savior himself was tempted of the devil to doubt, saying to him, "If thou be the Son of God." I do not understand that this temptation came to the Savior in the guise of some person without, talking to him, but I believe that the suggestion was within himself, but as he was perfectly holy, the temptation could not overcome him, to lead him to doubt that he was truly the Son of God, but over poor, sinful man, when left alone even for a moment, the tempter has full power to draw him down to the depths of sin and wickedness. If any of God's children who may read this be so pressed down with infidelity as to be almost in despair, let them know that God has restored such despairing characters to rejoice again in the salvation of God, and to realize that all power in heaven and on earth are in his hand, and that he has the keys of death and hell, and that he



opens and none can shut, and shuts and none can open. If some of our "conditional time salvation" brethren will tell us how they can open when God shuts, they will tell us something that God says cannot be. If they have passed through the experience that I have, I know that the conditional system would be so thoroughly shaken with them, and out of them, that there would not be a single thread of it left. Job said, "Though I wash myself never so clean, yet wilt thou plunge me in the ditch, and mine own clothes shall abhor me." I wonder what these clothes were? I reckon that there was a little conditional clothing on Job at one time, but when God taught him the lessons recorded in the word of God, there appears to be but little of it left, and he declares, "Wherefore I abhor myself, and repent in sackcloth and ashes." He had not a single good deed to plead before the Almighty, and yet I expect he had done as much or more than any of our conditional brethren of the present day. Job's friends said, "Acquaint now thyself with God, and be at peace, thereby good shall come unto thee." Why this is precisely what our conditional friends say to-day, Acquaint yourself with God and his ways, and you will be rewarded. God did not commend what these friends of Job said, but said, "Ye have not spoken the thing that was right concerning me, as my servant Job hath."

I had no intention to say one word upon this subject, but my thoughts have run away with my pen, and so I have written what I have, but I believe it to be the truth, as recorded in the word of inspiration, and in the experience of the Lord's people.

Coldness of heart is another thing that causes mourning; it may be coldness toward brethren, or toward the cause

they profess to love; it may be worldly mindedness, selfishness, and want of sympathy toward their brethren, and withholding help to those they profess to love, who are poor, and needy, and afflicted. How much are they troubled with vain conversation, and how often do they feel condemned on account of it, for the word plainly forbids us to indulge in foolish talking and jesting. I must confess that I am much given to it, and it is a source of sadness and sorrow to me. It is not that I feel that christians should put on a long, sanctimonious face, when it is not felt within, but it is becoming in a subject of grace who feels what he is by nature, and what he hopes he has been saved from, to be grave, sober and seriously minded, and willing to talk of what they are, and of what they hope God has done for them, rather than to be indulging in frivolous and foolish conversation, which cannot be profitable nor pleasant to recollect afterwards. I know from many painful experiences of what I am writing.

Indifference to the things of the kingdom causes many a dear child of God much trouble of mind also. How keen they are for worldly gain; they spend their time, strength and thoughts to acquire the riches of this world, and seem to have no time for spiritual things; if they do not feel well, or it costs a little time or money to get to the place of meeting, they feel so often that they cannot afford to go, or else it is not convenient, so that a very trifling excuse will suffice to keep them away. Thus often they are left to coldness and hardness of heart, and this is not a comfortable place to be in, as I have found to my sorrow, and yet all these things are made, in some wonderful, unaccountable way, to work for the good of the children

of God, and for the glory of his great name, who worketh all things after the counsel of his own will.

One thing more I will mention among these things which cause sorrow to the child of God. A feeling of hatred will sometimes take possession of my sinful heart, so that it seems impossible that I can have ever known what the grace of God is; if I did, surely I would not be such a hateful being. The apostle speaks of certain wicked characters who are "Hateful and hating one another," and there are times when I feel that this just describes what I feel myself to be. I wonder if ever there was a subject of God's grace who was left as I have been, in this respect. There are times in my experience when it seems that I cannot say truthfully that I love anything or anybody; I feel to hate myself, and almost everything else; what a terrible state to get into, and yet when, as I hope, I am delivered from this awful state, I can look back and see that there was a needs be for it, that I may be humbled and kept low down in the dust of abasement, and my pride humbled. I realize that I am naturally one of the proudest of mortals, and have often feared that it was nothing but pride that kept me from running into all open wickedness, rather than the love of God, or hatred of evil; because naturally I would dislike to have people point the finger of scorn at me and say, There is one who professes to know, and love, and serve God and his ways, and now see how he conducts himself; he does not give much evidence that he has the grace of God in his heart.

O, what a wonder I am to myself, and if I am a child of God, surely I am the very least of all, and a monument of his long-suffering, mercy and grace, and if I am ever so unspeakably happy as to re-

ceive that inheritance which is in Christ Jesus, even the crown of life which God shall give at last to all his people in eternal glory, I feel that in all that vast throng there will be none who will have more cause to sing unceasing praise to his great name than I.

Your unworthy brother,

R. SCATES.

[WE especially commend the above good letter to our readers. It details so much of the daily ups and downs of the life of the believer, that it cannot but be of strength and help to many. It has helped us as we have read it. We have fellowship in these things with brother Scates.—ED.]

DANSVILLE, N. Y., Dec. 30, 1900.

DEAR BRETHREN:—Whether or not I live to read another volume of the SIGNS, I remit herewith the pay for another year. In connection with the Scriptures, it is all the preaching I have, for although there is much of what is called preaching all about me, and the steeple bells regularly announce the hour of "worship," I seldom join the crowd, preferring the quiet of my own fireside, in company with those who contribute to my spiritual enjoyment through the SIGNS OF THE TIMES. Having read the SIGNS ever since its first publication, or nearly so, I have sometimes thought that my interest in it is only from habit, not because I could claim a vital interest in its teachings, but I so often find the names of persons in its columns for whom I have great esteem, that I involuntarily, from mere habit, look for their communications to see what they have to say, and they so frequently say things in such complete harmony with my own thoughts and feelings, that it has become a habit with me to feel a relationship to them, whether

any exists or not. But, notwithstanding the fact that I enjoy to a considerable extent the worldly blessings of this life, friends and neighbors, with their kindly offices, participating in a measure in their recreations and pleasures, and to all outward appearance just as worldly minded as any of them, still there is a something tells me the truth which I realize, that all these pleasures are but fleeting enjoyments, unsatisfying, and soon to cease. Thus involved in the vortex of sinful pleasures, it seems sometimes as though I would be swallowed up in the whirlpool of despair, but faith, or hope, or expectation, or desire, reaches beyond and above all these multitudinous worldly pleasures, to something better, more enduring; something vastly beyond the comprehension of man, or that ever entered into his heart to conceive. People frequently tell me how good the Lord is for having provided a realm of bliss beyond this vale of tears, where our departed friends are waiting to receive us, and when we "pass over" will take us into their care and tutelage, to "progress" in virtue, and all the good qualities we know and practice so little of here. They even have a telephone, or even a "wireless" telegraph, by which communication is kept up between those who have gone before, and their friends who still remain on earth.

I do not read it so in the Bible, neither do they, if they read it as printed, for Paul says, "It is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit," &c. Now I do not know but God may have revealed "the things which he hath prepared," or those things they tell of, to these people who seem to know so much about the celestial

world of pleasure, and are so happy in their anticipation of its enjoyment, but it seems that if he had, he would also have revealed to them the riches of his grace, abounding to the chief of sinners, through the atoning blood of Christ, and shewn them that "There is none other name under heaven, given among men, whereby we must be saved." In which case they would not, as they do, repudiate the blood and sufferings of Christ, as the foundation of their right to the inheritance of the saints in glory. They seem to have no use for Christ, only as a good man to be patterned after, imitated in all the good things he did for his fellow men; and when they have done that as far as they are able, "done the best they can," God will accept them in mercy, and they will join the saints in glory when they die, or as they express it, "when they pass over," for death is not death, but merely a transition from earth to heaven, to meet their loved ones who are waiting to receive them with shouting, and joy, and to crown them with laurels of victory, and to lead them through the golden streets to receive the plaudit, "Well done, good and faithful servant," &c., &c. Paul wrote to Timothy, "And without controversy, great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." And all of his preaching and teaching, with his personal experience of the revelation of God to him, went to show that there is no other name under heaven whereby we must be saved, but in the name and meritorious sacrifice of Christ. Yet those people disdain to be saved by his righteousness, and claim their own as effective, and expect to occupy a position in heaven commensurate with their

good deeds. John the revelator "Saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. \* \* \* And whosoever was not found written in the book of life was cast into the lake of fire." I understand that the names of those written in the book of life were written there before the foundation of the world, and in time Christ came to redeem them from the curse of the law, and gather them into his fold, and to present them blameless in the last and great day, "when the Son of man shall come in his glory." Read the sequel in Matt. xxv. 31-46, and it will appear that those who are not found written in the book of life, those who dote upon their good works, are cast into the everlasting fire, that is, probably, to continue on everlastingly, trying to obtain that degree of perfection which is impossible without the grace of God. So they do not "enter into rest" like the people of God, who have "ceased from their labors," but labor on, ever at work, never ceasing, however weary, and consumed by their desires for more happiness.

The foregoing may be incoherent to the reader, and uninteresting, but thus my thoughts wander, and you have them for want of better. I think I have a desire to grow in grace, and in the knowledge of the truth, but like the eunuch, How shall I understand the Scriptures, "except some man should guide me?" I have lived in this goodly town over fifty years, alone, surrounded by the pious, the good and the great, of several religious denominations, but fail to find one in harmony with me. Old Baptist churches are so far off, and I carry such

a load of years, it seems impossible to come within their teaching and fellowship, so I linger on, and think, *think*, THINK, and read and think, and ask, Will I be one with the saints gathered in Christ, and Christ in God, one with the Father? If so, it is all of grace, glory to his name.

With no hope but in Christ, yours truly,  
P. WEST.

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BINION, Ala., Nov. 4, 1900.

DEAR BROTHERS:—I will send you what I sometimes hope are the dealings of the Lord with my poor, sinful soul, and if you think it worthy a place in the SIGNS, publish it, but if not cast it aside, and all will be right with me. I was born in Tuscaloosa Co., Ala., April 8, 1851, and was brought up by Primitive Baptist parents, but I cared no more for this order of people than for any other, only as I respected my parents. I grew up a wild, mischievous boy, and did not know nor care anything about my lost and ruined condition, until some time in January, 1874. I had then left my home, and had gone to the north part of this state. One day while riding along the road alone, going from Florence, to my stopping-place, in the month above referred to, something said to me, that all was not well with me. I viewed myself to be a great sinner in the sight of a just and holy God, my eyes overflowed with grief, I tried to pray, but all that I could say was "God be merciful to me a sinner," and my words seemed to fall to the ground, they did not avail anything for my relief. For a time I was in great trouble, but this soon wore off, and I got along very well for some time. After a time my trouble came back with, it seemed, double force. This is the way I got along while in that part of the state, after returning to this part of the state, I

was not troubled for a time, so much, until March, 1875. One day I was plowing in the field, not thinking of anything special that I remember, when all at once, it seemed to me that I heard a voice say to me, "What if you were to be called to die, what would you do?" There followed a little space of time that passed I do not know how. When I came to myself, I was in a flood of tears of grief, and was trying with all my powers to beg of the Lord to have mercy upon me. Frequently after this I was troubled in this way until the fall of 1876. I was married in March, 1876, but did not mention these things to my wife until one night when she found me weeping, and asked what was the matter, I told her that I was weeping on account of my sins. Soon I got to the place where I was afraid to go out of the house at night; I thought if I did go out the Lord would send me some sudden destruction, and take my life from me on account of my wickedness. I could not see how God could be just, and let such an one as I live on the earth. I saw my condemnation, and that it was just and right. I had sinned against a just and holy God. So in the fall of 1876, one night I lay down in great trouble, and went to sleep as I suppose, and I dreamed that I was at a place of meeting, it was the most beautiful place that I ever saw, and the most people that I ever saw; they were all dressed just alike, and all looked just alike; all were seated in the form of a V, and at the small end of the V, seemed to be one who was a leader, but he looked just like the rest, yet from some cause, I knew that he was a leader. I thought that they were the most lovely people that I ever saw. I was at a little distance from them, but I had a great desire to be with them, but thought it would not do, I was too wretched to be with

them. They were singing this song, "And am I born to die." But they had changed the verse a little, and sung "I'm glad I'm born to die." I thought it was the most beautiful singing that I ever heard. I awoke in a flood of tears, and I hope with praise to my great Creator; my trouble was all gone, and I was filled with joy, as I hope, in my Savior. But it was not long before other trials came, yet they were not like those through which I had passed before. I have my doubts and fears every day that I live. Now this is the reason for my little hope, as best I can tell it, if I have any at all.

I remain your brother,

S. J. NORRIS.

BERLIN, Texas, Jan. 12, 1901.

DEAR BRETHREN EDITORS:—The time is past for the renewal of my subscription for the SIGNS OF THE TIMES, and I will send you a few lines to let you know how I appreciate reading the SIGNS above all other reading matter except my Bible. It cheers me to know there are others that see as I do, and understand how worthless all human efforts are in giving one moment of true spiritual happiness, for if it could be had for earnestly asking according to our own will, I ask, Why do I languish and pine, and why art my winters so long? O yes, even waiting and watching with groans and tears, for one more glimpse of heavenly light, with wonder and longing often saying, Will he cast off forever? Has he forgotten to be kind? And to say, What have I to hope for, seeing I am cast off forever? Such unworthiness should never hope for anything better than banishment from the peaceful presence of my dear Savior for evermore. Then I can call to mind how it once was with me, that in trouble it seemed he was with me, often speaking in

my heart words unknown to human speech; drying my tears, and I felt to be leaning on his arm, and nothing could separate me from him. But if it pleases him never again to lift up the brightness of his countenance upon me, I feel it is just and right, for I cannot change his decrees, if I would. But one thing I feel to know, I have seen enough of this old troublesome world, that there is nothing abiding belonging to it, that all our brightest hopes must perish in the dust, and each new year bring the sad knowledge of failure in all my best meant resolves to live humbly and prayerfully. Yet I know full well that Jesus is my righteousness, if I have any, and O, how unlike him are all my works, which I would fain have otherwise, but must continue on in this old sinful body until death releases me, which I feel at times I could welcome and say, "I will gladly go with thee."

I have written more than I intended. Love to all the dear readers of the SIGNS. May God bless you, dear brethren editors, and sustain you in all your labors, until it is said, "Come up higher." If this is worth nothing cast it aside, if used, correct mistakes. Pray for me.

Your unworthy sister, if one at all,

E. C. FOGERSON.

P. S.—Will some one please give their views, How the souls of departed ones are said to enter eternity? If I understand right it has no beginning or end. This thought has caused great darkness in deep trouble.

E. C. F.

ST. THOMAS, Jan. 4, 1901.

DEAR BRETHREN:—Inclosed please find two dollars for the SIGNS for this year. I still like it and its management; the editorials of late have been excellent. I

am also delighted in this day of darkness, delusion and deception, with their lo heres, and lo theres, and their saying that the Lord's treasury is overdrawn, and thousands are going to hell without a chance, (when this could be overcome by money) and having their discourses printed, and their so called sermons announced the week before, O, what delusions, enough to sicken those who love and fear the Lord. Old School Baptists, do not encourage them in their folly by your presence, if you do you will be losers. The SIGNS has stood firm in the truth, not turning to the right or the left. While so many are looking to an arm of flesh, and what they can do, deceiving themselves and others, the SIGNS goes straight along with the grand old theme that salvation is of the Lord only, without any conditions whatever. If there are any changes in it since it was started in 1832, by our respected heralds of the truth, I fail to see it. It was all of grace in the salvation of his people then, with those beloved brethren, it still holds firmly to the same truths by its present editors.

I am delighted indeed to know that our dear brother Wm. L. Beebe is recovering, and hope if it be God's will he may soon be able to go in and out regularly with his people.

God bless both editors, contributors and readers, as we hope he has hitherto done so, and also that the SIGNS may find its way into many more homes than it does now. I am quite satisfied it will be a little money well spent, and to those somewhat isolated like myself, it is doubly so.

Your brother,

A. J. BLACK.

PETERSBURG, Del., Jan. 30, 1901.

BENTON L. BEEBE—DEAR BROTHER :—  
I herewith remit amount for the continuance of the SIGNS. There are two copies taken in our family, but as there are five members of the Old School Baptist Church living in our house, so we deem it best to continue both, knowing that children are liable to become impatient when compelled to wait one for another. I notice that all are eager to get hold of and peruse them first. I presume it is on account of the good things they contain, and because they delight to hear from the brethren and sisters who contribute so much to our edification, encouragement and instruction, by their excellent correspondence and instructive editorials. Anxiety for the progress and welfare of our old standard Baptist periodical, sometimes almost induces me to try to contribute my mite to its columns, but my endeavors to write are like my experience in preaching. I cannot write like and equal to my corresponding brethren; I cannot preach like and equal to my ministering brethren; I cannot write or preach as I desire.

The unsearchable riches of Christ, his great work of salvation and redemption, his continued work of grace in bringing many sons unto glory manifestly, is sublime beyond description. But when he is pleased to reveal himself in us and to us, as he does not unto the world, manifesting his eternal, unchangeable love, as it is written, "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;)" "Commending his love toward us, in that, while we were yet sinners, Christ died for us," thus giving us faith to hope in his mercy, trust in his faithfulness, and rejoice with

joy unspeakable and full of glory, then the pen falters, language fails.

"God is in heaven, but man below;  
Be short our tunes, our words be few;  
A sacred reverence checks our songs,  
And praise sits silent on our tongues."

A sensitive appreciation of the sacred importance of things eternal and immortal, and a consciousness of my own insufficiency, renders me timid and fearful both in writing and speaking. But it is a comfort to me to realize that my doubts and fears do not lessen my desire to bear witness to the truth as it is in Jesus, and to his praise who brought life and immortality to light through the gospel. Desire is so near related to hope that I am glad the Lord gives the desire to be free from the baneful effects of sin, and a desire to be clothed more and more with the graces of the Spirit, to the honor of the cause we profess, and our enjoyment of the confidence and fellowship of the saints. Heavenly desires are heavenly graces and christian service acceptable to God.

"Prayer is the saint's sincere desire,  
Unuttered or expressed;  
The motion of a hidden fire,  
That trembles in the breast."

However dim our hope, or faint our desire may be, as long as the feeblest heavenly desire throbs in the heart, it is evidence of spiritual life observed of the Lord, who declares, "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." "Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

The psalmist David earnestly desired to build a house for the Lord, and made great preparation, but could not obtain his desire. His son must build the house, and at the dedication of the temple Solomon said, "And the Lord said unto

David my father, Whereas it was in thine heart to build a house unto my name, thou didst well that it was in thine heart." Therefore if we sincerely desire the prosperity of Zion, the welfare of the church, and the good and best interest of all the household of faith, it is well that it is in our hearts. And if our desires are crowned with sincere love for one another, then surely we have the indisputable evidence of our title to an eternal inheritance. "We know that we have passed from death unto life because we love the brethren." Every one that loveth is born of God, for God is love.

My wife joins me in expressions of kind regards to yourself and wife.

Yours in christian fellowship,

W. W. MEREDITH.

ASHLAND, Ill., Jan. 15, 1901.

DEAR BROTHER BEEBE:—I received the editorials in due time, and they are just splendid. I am ever so much obliged to you for being so prompt, everything that I ever sent to you for always came on time, and in good shape. They are the best books I ever read, outside of the Bible, and I would not part with them if I could not get any more. The SIGNS OF THE TIMES is the best paper printed in the United States that I have read, and I have read several others, but the SIGNS is the best of all, and I do not see why every Baptist does not take them, for they have the Bible truths in them, and that is enough, and they are well worth the price. Some Baptists, so called, say they are not like they were at the start. If they are not, I am too blind to see the difference. The SIGNS now, and your father's editorials harmonize anyhow. The change is not in the SIGNS, but the change is in the conditional time salvation Baptists. We

had one of them at our church last summer, and that was enough for us; he said there are some things we can do without the aid of the Spirit, but still we must have the Spirit in us. Did you ever hear such stuff? The Bible says, Great is the mystery of godliness, and so it is. The preaching we have here at our church gives God all the praise for everything. Man is a very small thing, a whole nation of them are put down as a drop of a bucket, he is as a grasshopper, and as the small dust of the balance, and even as nothing, and less than nothing and vanity. How much lower can we get? If we can see ourselves that low, it is a good thing for us, we know then that we have no strength, and if we ever have any it is of the Lord; from him who says, I am God, and beside me there is no other; declaring the end from the beginning, and the things not yet done, saying, My counsel shall stand, and I will do all my pleasure; the one who rules in the armies of heaven, and among the inhabitants of the earth; the one that has mercy on whom he will have mercy, and whom he will he hardeneth. We love to hear the preacher give God all the praise, power and glory.

D. S. KOONTZ.

OPELIKA, Ala., Dec. 13, 1900.

DEAR BROTHER BARTLEY:—I received the copy of your little book on the Priesthood some time ago, but as I was in such poor health, and my eyes were so painful and dim, I had of necessity to avoid reading and writing as much as possible. But have read enough to satisfy me of its great worth, and think it would be peculiarly useful to be read, meditated upon, and received and understood by all our people, especially at this particular time, when the main fundamental principles of



the gospel of our salvation seem to be so seldom mentioned and so little understood by many of the younger members among Primitive Baptists. An understanding of the Priesthood of our Lord Jesus Christ, by which and through which we draw nigh to God, opens up a great many other important points of gospel truth and doctrine, that are very strengthening to the faith and confidence of the Lord's poor and afflicted people. This is a theme on which I would delight to dwell, but I am too nervous to write.

I have also received the little book of Elder Harvey Wright's that you sent me, but as yet have read only about twenty pages. No doubt it contains many things of great worth to this present generation, and in which I hope they will feel much interested, as it was written by an aged minister of the gospel, who gives us a brief sketch of some of the trials and comforts of his early life. I am one year and six months older than Elder Wright, and I felt to witness to the truth of several things mentioned by him in the twenty pages that I read. I have been in the ministry ever since June, 1843, now a little more than fifty-seven years.

I feel to hope that both these little books will be blessed of the Lord, and be acceptable to his people.

Yours in love and fellowship in the truth,

W. M. MITCHELL.

MERRIFIELD, Va., Dec. 29, 1900.

DEAR BROTHER BEEBE:—I herein send my remittance for another year with many thanks for your faithfulness as a publisher, and with that full fellowship of the saints of God which is given unto them as an evidence of his love and salvation. While I as an individual often doubt as to its abounding in me, yet as

the word fellowship means fellow feeling, or a sameness of feeling, experience of the same things, I do rejoice with the saints of God in the faith that the Lord knoweth them that are his. Yet I more often weep with those that weep, for in my own self I see nothing but darkness and death. But work out your own salvation, my brother, which was vouchsafed on the cross, and given unto you of the Lord, in your own experience, to will and to do of his own good pleasure, although it is with much fear that we are none of his, in view of our own unworthiness. Yet as we tremble we still hope, and we show forth in works of obedience wrought out by faith that we are his care-children. Yet by reason of the flesh we do not see this clearly. Yet as by faith afar off, and as I see these things in my dear brethren, it is my very self in experience; it is fellowship, and as no one yet hateth his own flesh, I love them for the truth's sake; their sorrows and their joys are mine, yea, indeed they are mine, they are my fellow, my very self. O, how I would love to talk about this unity of the Spirit, a one spirit, the fellowship of which is kept only in the bond of peace. Contend for this, my brother, and may the God of peace abide with you forever.

Your little brother,

ELI T. KIDWELL.

WEISER, Idaho, Dec. 8, 1900.

DEAR BROTHER BEEBE:—Please find order for two dollars for the SIGNS, as my subscription in due, and I desire it continued. I am well pleased with the doctrine it contains, and the way in which it is conducted. I have been a reader of the SIGNS for forty years, and I find that it now contends for the same truths that it did when I first began reading it. Sure-

ly the Lord has upheld it. While there have been many new things that have come up among the orders of the day, or orders of the night, perhaps I should say, which have proved them to be antichrist, yet the truth has still survived, and will live, and the more it is abused the more will it shine forth. I want to say to you and to the readers of the SIGNS, that the members of Salem Church, here in Idaho, are a unit upon the doctrine of predestination, election, and salvation by grace, in time as well as in eternity. We have no new hobby among us, and find it pleasant to dwell in peace and union. We have been enjoying the presence of the Lord for a few years, with now and then some additions to the little band of the dear children of God in this section.

I made a trip in August, to brother Isaac Irwin's, on Salmon river. This old brother and wife, and son, are members of the church. They live one hundred and thirty-five miles from the place where we hold the meeting, and I visit them once a year. While I was there we had meeting, and one of the sons of the old brother came and related the reason of his hope in Christ, and was baptized. This was one of the most pleasant meetings of my life; I was made to rejoice in the manifestation of the Lord's presence. This place is in the mountains. We went thirty miles over the mountains, along a small trail, on horseback, where if the horse had fallen, we should have been killed; in some of the places we would have fallen from forty to one hundred feet. Still this was a pleasant trip to me, and to the old brother and his family. The population in that section is scarce, but they came, and seemed interested in the meeting. This brother has two sons and two daughters who are members of the church, one of them came one hundred

and thirty-five miles, in winter, and was baptized. I cut the ice when it was twelve inches thick. Thus the Lord is bringing in his dear children into the fold, by his love and grace. The prophet said, "All thy children shall be taught of the Lord, and great shall be the peace of thy children."

I will close, you are at liberty as regards publishing this poor scribble.

G. B. BARTON.

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### EDITORIAL NOTICES.

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#### BACK NUMBERS.

OUR supply of back numbers of this volume has become so nearly exhausted we shall after this number cease sending them to new subscribers, unless especially requested to do so, and we cannot fill but thirty-five of those orders.

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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.

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#### ALL GONE.

THE large type hymn books of the genuine Turkey Morocco binding and the imitation binding are all gone. All the styles of binding we have left of the large books, are the cloth and blue marbled edge binding.

**EDITORIAL.**

MIDDLETOWN, N. Y., FEBRUARY 15, 1901.

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.*

**LUKE XVIII. 1-8.**

PLEASE give your views upon the words found in Luke xviii. 1-8, "And he spake a parable unto them to this end, that men ought always to pray, and not to faint; saying, There was in a city a judge, which feared not God, neither regarded man: and there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?" I have thought upon this Scripture a great deal, and it is still as obscure to me as ever it was.

Your brother,

J. J. OKES.

PROGRESS, Va., Oct. 20, 1900.

The Scripture to which brother Okes refers, is called a parable, and is said in the first verse to be designed to teach that men ought always to pray, and not to faint. Whatever may be dark in the words which follow in the parable itself, this much is at least clear, viz: Its design is to teach that God does hear and answer prayer, and that therefore men ought not to be discouraged in their petitions, but to continue in their supplications. The word "faint," simply means "disheartened" or "discouraged." The

need of this parable for the encouragement of the disciples of the Lord will be more apparent if we consider what had preceded the utterance of it. The Lord has described a time of trouble, darkness and trial; at such things the hearts of men would naturally fail them for fear, and to many who trusted in God, and called upon his name, it would appear that he was unmindful of their call, and some would perhaps begin to say within themselves, "Of what use is it to pray or look to the Lord, this time of bitter trouble continues, and we are ready to perish, and God does not seem to hear us, and does not deliver us?" Thus we read in Revelation, of the souls of them which were under the altar, who had suffered martyrdom for the faith, crying out, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" And in the Psalms, we often read of the cry of one who feels that the Lord has turned away from him. And it is a common experience with the people of God in all ages, amid their trials which seem harder than they can bear, to feel as though they are not heard, and their cry becomes despairing often, and the temptation arises, "It is of no use to pray, God does not hear, he has forgotten to be gracious, he will be merciful no more." When David questioned, "Are his mercies clean gone forever?" among other complaints, he added immediately, "Then said I, this is my infirmity." How often are the children of God infirm in this one thing. Now it seems to us that this parable was designed by the Savior to meet just such times as these in the soul's experience, and when applied by the Spirit it will come with strength, assurance and comfort, and the soul will be encouraged in its crying.

We do not understand the Redeemer to mean that the voice of need can ever be hushed; where need is felt, there will be a crying all the time; though the cry be filled with despair, and unbelief seems to be conqueror in the soul. But rather the meaning of the Savior, in the parable, is to encourage that crying and needy soul as it cries, to believe that God does hear, and will not fail to respond. But this will be not in our time, but in his good time, and it will not be in our way, but in his way, at all times. David passed through just such an experience, as is recorded in the forty-second Psalm, "As the hart panteth after the water brooks, so panteth my soul after thee, O God." Here was earnest longing of the mind, but yet in his heart was despair; there was a cry in the heart for the water brooks, which could only be found in God, but yet, where could he be found? and the enemy said, Where is thy God? And to this taunt he could make no answer, but still to cry out his distress in weeping and bitterness, yet his absence from God did not cause the cry after him to cease; it was a voice of hunger, that could not cease. But now, as in the parable to which our attention has been called, there comes a voice of encouragement to David. The time of deliverance from the trouble has not yet come, and the time of praise is not yet, but still there comes an assurance into his soul that one day he shall praise God, that one day deliverance will come, and so David is strengthened to wait, and to still cry, not any longer despairingly, but with comfortable hope. His was thus the experience taught in the parable. The people of God are said to be chosen in the furnace of affliction; this is so that they may learn to call upon God, in whom alone is help. Thus David could say, "It is good for me that I have

been afflicted; that I might learn thy statutes." And again, "Before I was afflicted, I went astray, but now have I kept thy word." And Paul found the benefit of his sore trials in this, that he was shown that the grace of God was sufficient for him, and that his strength was made perfect in weakness, and so he said, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ might rest upon me." God has good designs in all our affliction; even the tears of his people are so precious to him that he treasures them up in his bottle. Now, since all these things are so, what abundant encouragement is there for the people of God to hold fast their confidence in his word and promise, and this is true in all conditions, and in all sorts of trial, whether coming from within or without, whether in the way of temptation, or in the way of suffering in body or mind. He will not leave his people to perish under any circumstances. This is the truth, as it seems to us, that is taught in the parable in the eighteenth chapter of Luke.

The lesson of the parable gains double force when we notice the contrast implied in it. A picture of a poor widow without friends or influence, and who cannot possibly be of any use to the judge before whom she comes, and who cannot reward him in any way, or bribe him to do her justice, coming before a judge who is unjust, that is, who does not care for the law or justice, and who is moved by his own personal interests alone, to avenge her of her adversary. The very terms of the parable show that her cause is just; but he will not hear her; he has no time and no inclination to hear her cry, because of his whole mind being taken up with himself, and his own ease or gain. He would not for a while, but she con-

tinued to cry out for justice, and not because he was moved to pity or compassion, not because he wanted to hear her petition, but because his rest was broken by her importunities, and he was wearied of the crying unto him, and to get rid of her importuning, he said, "I will avenge her." This the unjust judge does as the result of continued crying on her part, because he was wearied and tired of it.

Now "The Lord said, Hear what the unjust judge saith. And shall not God," (who is just and kind and who pities the sufferings of his people) be sure to hear and reply? The unjust judge waited because he had no mind of pity for her, and cared not whether she was oppressed or not, but if God waits, and bears long the sufferings of those whom he loves as the apple of his eye, be sure that it is not because he will not hear and answer, but because he has some wise and loving purpose in it; some greater good than present deliverance to accomplish by it. If the poor widow would not be driven away from a judge whom she knew to be unjust, because of the faint hope that he would eventually hear and do her justice, shall the poor of the people of God go away because their cry seems not to be heeded by their Father in heaven, who loves them supremely? This is the force of the contrast as we understand it. It makes the lesson much stronger, and much more assuring, than though he had spoken of a kind and just judge, who secured justice for some one oppressed. If the unjust, unfeeling judge can be importuned into doing that which he has no heart to do, will not God certainly do for his people what he loves to do for them? Then, if the answer be long delayed, be sure that some good reason is in the mind and purpose of God. He has not forgotten to be gracious, he

has not shut out the cry of his distressed people, he has not forgotten to be true to his word and promise. Therefore do not faint, but pray always, in the assurance that he always hears his people when they cry, and their prayers go up before him as sweet incense, or rather mingled with the incense of the Savior's intercession and merit. To Habakkuk was given this assurance, when he saw the desolation that should come upon Israel, that the promise was secure, and God said to him, If the vision tarry, wait for it, for it will surely come, it will not tarry. In view of these things the lesson is enforced, that "the just shall live by faith." So it is through faith that prayer continues to be offered before God. How good is the prayer of faith.

The Savior said at the close of this parable, "Nevertheless, when the Son of man cometh, shall he find faith on the earth?" Thus Jesus inseparably connects the prayer of his afflicted people with living faith. He shows that prayer grows out of this faith. As it is impossible to please God without faith, so prayer cannot please him except that prayer be the product of faith. We do not understand the Savior to imply in this question, that there would be an absence of faith on the earth at any time, so long as one of his own loved ones remained upon it, but it was intended to show to the disciples how weak they were. Often faith in us is faint, and seems ready to die; often we must say, "Lord, I believe, help thou my unbelief." "Lord, increase our faith." We are often compelled to confess to a faltering faith; we sink in despair in our trials; it seems to us that we must perish, and we forget the good hand of God in the past. Who is there among us all, that must not confess that all the mercies of God in the past, which would seem to

forbid us to doubt any more, are forgotten in an instant often, when face to face with another trial? If the answer seems to be delayed yet once more, in spite of all past tokens and similar experiences, we begin to doubt, and to ask, Is it of any use to pray? How often the question must come very solemnly to each of us, If the Son of man should come to me would he find faith in me? Is there any trust in my heart in him? Thus it seems to us that in these closing words of the parable, the Savior voices just our own questioning again and again.

Is it not true, that as we look abroad over the Zion of our God, we may see many forsaking her solemn feasts, and going after the world and its pleasures and vanities? Do not many sell, even now, their birthright for a mess of pottage? What are all these things, but the evidence of a faith that is very weak and small? Are we living, day by day, as we know we should were our faith strong? Did we but trust absolutely in God, and in his word, should we not be less worldly minded, and would we not be more constantly in our place as the children of God? It seems to us that these words of our blessed Redeemer are well calculated to set us upon earnest questioning of ourselves. Do we find ourselves living in daily and humble trust upon God for all things that we need? Are we continually coming to him with security, feeling that all is well, since he reigns?

These words of the Master have come to us with solemn questioning, and deep heart-searching, and by them we have been, as we hope, brought to a more solemn sense of our need of grace every hour, not only the grace that we pray for, but also the grace to keep us in prayer as well.

## EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

### ROMANS VI. 9.

"For I was alive without the law once: but when the commandment came, sin revived, and I died."

Although this apostle had been brought up by Jewish parents, and after the strictest sect of the pharisees instructed in the Jew's religion, which consisted chiefly in, that to them pertained the giving the law, &c.; and although he had been no dull scholar in their theological school, but had graduated with great honor, of having surpassed many of his equals in the attainment of religious knowledge, yet his literary attainments extended only to the letter of the law. With that he was very familiar, and none could surpass him in his knowledge of or zeal for the Jew's religion. But it was like the religion of all legalists, workmongers and Arminians of our day, it filled his heart with a zeal which was not pure, and inclined him to oppose the gospel of our Lord Jesus Christ, and to breathe out threatening and slaughter against the primitive Baptists. But the spirituality and killing power of the law of God, he had never experienced, until it pleased God, who delivered him from his mother's womb, and called him by his grace, to reveal his Son in him. Then, as in all other cases where the Spirit of God sets home the law in its exceeding broadness, he saw himself a poor, convicted, guilty and justly condemned sinner before God; and that very law, on the letter of which he had depended for life and immortality, consigned him to death and everlasting wrath, for his transgressions of its precepts.

By the law is the knowledge of sin; but until we know the law, we are ignorant of our sinful and helpless condition. And this is the reason why so many are at

this day relying on their own obedience to the law of God, for acceptance with him, and seem perfectly heedless of the express declarations, "By the deeds of the law no flesh shall be justified," and "For as many as are of the works of the law are under the curse." In this sense they are alive, as Paul had been once, not having been slain experimentally by the law.

In the illustration of this subject, Paul uses the figure of the marriage relationship, "A woman that hath an husband is bound by the law to her husband, so long as he liveth; but if the husband be dead, she is loosed from the law [or dominion] of her husband." So long therefore as we are legally held under the law, we are held in condemnation. "For as many as are of the works of the law, are under the curse." And we cannot be lawfully joined in marriage to Christ, until all the jots and tittles of the old dominion are legally canceled. This separation or deliverance could only be legally effected by death. Now to effect this release from the law, the redeemed of the Lord are buried with Christ by baptism, (or immersion) into death. (That is when Christ was buried in death, they were legally in him, so that when he died for them, they were all dead.) And hence, the apostle says, "Wherefore my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another; even to him who is raised from the dead, that we should bring forth fruit unto God." Our legal works of obedience to the letter of the law, however perfect they may have been as such, were not fruits unto God, for they were not begotten of his Spirit; they were fruits to the old husband; but in our relation to our new husband, our fruits are unto God, and not to the old husband, who is now dead to us; hence, instead of now serving

in the oldness of the letter, we serve in the newness of spirit, and bring forth the fruits of the Spirit, which are these: love, joy, peace, long suffering, gentleness, goodness, faith. Still because the law, as our old husband, could not beget in us such fruits of the Spirit, we are not to conclude that the law is sin. God forbid that we should say so. "Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet." The law is holy, just and good, but I am carnal, sold under sin. And as Paul says in chapter viii. 2-4: "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." The law is not sin. "But sin, taking occasion by the commandment, [or law] wrought in me all manner of concupiscence. For without the law, sin was dead." As sin is the transgression of the law, where there is no law there is no transgression. Hence, if we had been created free agents, or without law, we could not become transgressors or sinners. But the law being holy, the presentation of every one of its precepts detects the depravity of my sinful flesh, as exemplified in Paul's experience. "I had not known lust, except the law had said, Thou shalt not covet." As he had understood the law according to his instructions in the theological school of Gamaliel, he was blameless in regard to that precept, so long as he did not appropriate the property of another, to his own use. But when the commandment came, in its spirituality and power, he found to his

surprise, that it took cognizance of the thoughts and intents of the heart; to hate a brother constituted him a murderer, and to look upon a woman lustfully made him an adulterer. The law had not only said, "Thou shalt not steal," but it had also said, "Thou shalt not covet." Hence the exceeding purity of the law, applied to and in its action upon all those who are under it, brings forth to light all manner of sin. "The law wrought in him all manner of concupiscence." Not that the law communicated to, or implanted in him an unholy principle, but the working of the law was to expose that corruption which existed in the flesh; as the apostle says, "But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful." Every saint can use the words of the apostle as applicable to himself: "For I was alive once without the law." That is, I had not been slain, sin did not appear to me exceeding sinful; especially my own sin; I could not see much greater sin in others than in myself; I was whole, and needed no physician, and righteous, and needed no repentance. "But when the commandment came." When the righteous law of God was set home by the eternal Spirit, "Sin revived." It had been in me concealed, so that I did not believe that it was there, but the eye of the law was not dim, it detected and brought to light the hidden evils of my soul, and what I had regarded lightly before, became exceeding sinful. "And I died." Till then my strength held out, my resolutions were firm, and my fancied abilities to meet the demands of law and justice were unquestioned, but then and there the majesty of the holy law of God appeared; justice drew forth the sword of vengeance, my mouth was stopped, and I confessed the justice of my doom. The

cross of Christ appeared; and I saw the gleaming blade descend in vengeful wrath to smite me; the bleeding Savior drew me to his heart, and there in him, it smote, and I died. My legal hopes gave up the ghost, and I henceforth may say, "I am crucified with him, nevertheless I live; yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me."

MIDDLETOWN, N. Y., June 15, 1858.

### CORRESPONDING LETTERS.

*The Mount Enon Primitive Baptist Association, now in session with Little Flock Church, sends christian love and salutation to the Associations with whom she corresponds.*

DEAR BRETHREN:—By the aboundings of God's blessings we have again been permitted to hold another peaceable Association. Our churches are nearly all represented, and their epistles of love report peace and fellowship in Zion. The Lord be praised. The good news forcibly brought to our minds what the inspired penmen have recorded: "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God," and "Behold how good and how pleasant for brethren to dwell together in unity." Dearly beloved, let us strive to keep the unity of the Spirit in the bonds of peace.

We regret our correspondence is not full. The servants of our Lord have preached much to the comfort and assurance of the saints.

Hoping that our lovely correspondence may continue, and that your correspondents will be with us in our next session, to convene with Bethlehem Church, Polk Co., Fla., twenty-one miles south of Plant City, and nineteen miles south-west of Bartow, Friday before the second Sunday in November, 1901, we bid you farewell until then.

J. W. FUTCH, Moderator.

M. L. GILBERT, Clerk.



CONTRIBUTIONS FOR THE  
"SIGNS OF THE TIMES."

Previously acknowledged.....	\$433 80
Elder James M. Truie, Ill., \$3.00; George Lambert, Maine, \$3.00.—Total.....	6 00
Total to date.....	\$439 80

MARRIAGES.

By Elder F. A. Chick, at the bride's residence, Thursday noon, Jan. 30th, 1901, Walter B. Atchley, of Harborton, Mercer Co., N. J., and Miss Elizabeth T. Yard, of Hopewell, Mercer Co., N. J.

OBITUARY NOTICES.

Elder William Pollard is no more. He was taken suddenly ill with "la grippe" when at his appointment in Lobo, last Sunday, and died on Thursday, Jan. 24th, 1901, before getting home. The funeral was Saturday afternoon, Elder W. I. Carnell, of Carlisle, Ohio, conducting the services. A suitable obituary will doubtless be sent you by some one of the members.

Yours in sorrow,

JOHN A. LEITCH.

BRANTFORD, Ont., Jan. 26, 1901.

Mary E. Bartley Madden, our only daughter and first-born child, after a lingering pulmonary consumption of a year, at sunrise Monday, Jan. 21st, 1901, most peacefully fell asleep in Christ, like a weary child softly falls asleep, at her home in Olney, Illinois. Her father and stepmother, one brother, husband, four daughters, all grown to womanhood, one son, in his fifteenth year, one grandson and one granddaughter, remain to sorrow for their deep bereavement and great loss, besides many other relatives and a host of devoted neighbors and friends, for our good and pleasant Mary was lovely and beloved by all who came within her pure and sweet influence.

Mary was born June 15th, 1853, in Crawford Co., Ill. She was joined in marriage with Louis W. Madden, in 1872. Of their seven children two died in infancy. The other five are a crown of honor to their parents, and their ideal and precious mother was the light and joy and crown of her lovely children, who, with their father and her father, and all others who knew our Mary, will rise up and call her blessed. Of her all those will say, "Blessed are the dead, which die in the Lord."

Mary was quickened from her death in sin, and given faith in Christ her Savior, in her seventeenth year, in whom believing, after deep sorrow and mourning for her sins, she happily rejoiced. Her faith and hope and trust in Jesus abided with her and

supported her through all her many afflictions in her active, trying and self-sacrificing life, to its calm and peaceful close. For truly hers was a beautiful christian life, filled with love and good deeds, and because Christ lived in her, she was sweet and lovely in her long sickness and death. In all my life I have never witnessed such perfect patience and sweet peace as were given her in her last long affliction, and this was observed by all who came in her presence.

As a more perfect insight into her blessed christian graces, which so adorned her beautiful womanhood with loveliness, and made her so peaceful while passing through the valley of the shadow of death, permit me to copy some of her own dear words in her letters to me. In a letter of March 6th, 1871, relating her experience, she said: "At last it seemed to me as if I was sinking down to endless woe. I felt as if my breath was going, when, blessed be God, I beheld Jesus on the tree, and I was then and there shown that his blood was spilt for me. I was made to see that through him I might come to God, that my sins were washed away, that Jesus had made an ample atonement for me. For a minute or two I could not realize my great joy. I could hardly believe that God would be so good to such a poor, miserable outcast. I breathed a prayer to God to give me a little clearer evidence of my acceptance with him, when it seemed as if I could almost dip my hands in the blood of Jesus, and I knew that his blood was freely given for the remission of my sins. O, I cannot tell you anything about it. It seems to me that I have only given you a hint of what I passed through. But 'I know that my Redeemer liveth.' I know that he has brought me from nature's darkness, into the marvelous light of God's dear children."

In a letter of January 21st, 1880, she wrote:

"'Twas grace that taught my heart to fear,  
And grace my fears relieved;  
How precious did that grace appear,  
The hour I first believed."

"If I am saved, it will be through grace, and grace alone. I have never done anything to merit God's favor, nor could I do anything that would merit salvation. Every day I realize that were it not that Jesus died for sinners, I should be lost. But I desire a stronger faith.

'O, for a faith that will not shrink,  
Though pressed by many a foe,  
That will not tremble on the brink  
Of any earthly woe.'

This prayer was granted, and God gave her just such a faith, and Jesus saved her to the uttermost, and his grace was sufficient for her.

In a letter of June 9th, 1893, she said to me: "I try to leave all, big and little troubles, with the Lord, for certainly he who notes the fall of the tiny sparrow, cares for his children. Once I was going along

the street at New Castle, in such sore trouble that I was almost desperate, and I was thinking, 'Does God care for me?' Just then at my feet lay a little dead sparrow. I picked it up, and while smoothing its feathers, like a flash came the thought, 'Not a sparrow falls to the ground without the Father's notice; ye are of more value than many sparrows.' I never was so humbled in my life. It really seems to me yet that it was a lesson directly from a loving Father, and in my hours of trial and discouragement the memory of that hour is as oil on troubled waters."

It was in the hushed and balmy evening twilight of Wednesday, when at her request, we stood at the open grave in the Olney Cemetery, and tenderly laid her lovely and peaceful sleeping form to rest, and the minister softly and with comfort sang, "Rock of ages, cleft for me."

Never was a father honored and blessed with a more lovely daughter, and sorrow fills my heart that I am bereft of her, but my desire is to be still, for it pleased the Lord to call his weary child home. She once told me that she wanted to be called first. Dear Elder True wrote us, "Your departed one is now with Jesus; she cannot come back to you, but you can go to her." The words of Jesus are very much in my mind, and comfort me: "Weep not; she is not dead, but sleepeth."

In sorrowing faith and hope,

D. BARTLEY.

CRAWFORDSVILLE, Ind., Feb. 15, 1901.

DIED—At her home near Highview, Sullivan Co., N. Y., Jan. 12th, 1901, **Mrs. Maria Decker**, widow of the late Bradock Decker, aged 85 years, 6 months and 18 days. She united with the New Vernon Church, August 5th, 1885, was baptized by Elder Benton Jenkins. She had been for years a member of the Presbyterian Church, but like many others found she was in the wrong place, but was brought home to give glory to God for what he had done for her soul. She was held in high esteem by all her brethren in Christ; her walk was quiet and orderly, manifesting the fruits of the Spirit. She had been in failing health for several years, and for the past year and a half had not been able to attend her meetings. Toward the close of her life her memory failed her, and she could not remember her own name, but while the outer man perished, the inner man was renewed day by day. It was the writer's privilege to visit her several times during her last days. On one occasion her mind had so failed that she could not remember the names of her own children. We asked her if she knew or remembered her children, calling them by name? She answered, "No." We then asked her if she ever heard of one called the Lord Jesus? Her face brightened, and she answered, "Do you mean the Lord Jesus Christ?" We said yes. "O yes," she said, "I know him, and he has been here." Sweet communion with God when all else fails!

Sister Decker was the mother of six children, three sons and three daughters; the daughters preceded her to the grave; the sons, Cornelius, of Fishkill, N. Y., William and Andrew at home, with nineteen grandchildren and four great-grandchildren, survive her. She had all the attention that loving hands could minister, and while her death had been expected for days, it came with a shock, and it was hard to give up one who had been all that the word mother means. William Decker is a member with us at New Vernon, and our sympathy goes out to him and all the sorrowing ones.

She was borne to her last resting-place Tuesday afternoon, Jan. 15th, after funeral services in the New Vernon meeting-house, by six of her grandsons. The writer tried to speak to the comfort of the afflicted family.

The Lord guide us into all truth, uphold us by his might, and at last receive us in glory.

H. C. KER.

DIED—Nov. 21st, 1900, **Mrs. Sophie Sleadd**, in her 75th year. Mrs. Sleadd was the last member of the Vannetta family, whose parents came to this State and County early in the beginning of the now closing century, from near Warrenton, Va. She was married to brother Sleadd, Feb. 18th, 1847. To them were born nine children, six of whom survive her. Mrs. Sleadd was one of those quiet, retiring persons, yet given to much serving. She was hospitable and kind to all. It could truly be said of her, she did the holy command, Do good unto all, especially the household of faith. She turned no needy one away empty, and always seemed ready to throw the mantle of charity over the seeming errors of others. Mrs. Sleadd never united with the church, but she lived as near the church as it was possible for any to, not in gospel order enrolled upon the church book. She loved the faith and order of the Primitive Baptists, and was in attendance when able to do so. She had been gradually going down for a year or two, and finally succumbed to a complication of diseases resulting in softening of the brain. She suffered much, yet bore all without complaint. She died at their comfortable home in this, Shelby County, where for more than fifty-three years she had spent her wedded life, and their labors had been blessed. Her devoted husband and children that survive were all gathered around her bed when she breathed her last in this mortal state, but she was beyond the aid of mortal power. He who loved and gave his life for her, took her to himself, freed her from suffering, by calling her to that home where heavenly ties can never be broken.

Her funeral was largely attended on the 23d, at the cemetery chapel, where the writer spoke to the people, of the word of life, after which her mortal remains were laid to rest in the grave, that was consecrated by the blessed Son of God, from which she will arise in the resurrection.

May the Lord comfort the dear, bereaved ones; grant unto our aged brother the consolation of the gospel.

P. W. SAWIN.

SHELBYVILLE, Ky.

DIED—Jan. 6th, 1901, Mrs. Catherine Hopper, at St. Mary's, Georgia, aged 81 years, 9 months and 16 days. We quote the following extract from a letter written by sister M. Hillings, of Ridgewood, New Jersey:

"My eldest sister was called from earth on the 6th inst., at her late home in St. Marys, Georgia. Some of our people will remember her when we lived together in this place (Ridgewood). She suffered a stroke of paralysis on the 2d inst., from which she only rallied sufficiently to say, 'It is the Master's call.' She never spoke again, but quietly breathed her life away. Dear Catherine, she was doubly a sister to me. Although she could not understand all the observances of order as I was taught, she was firmly rooted in the truth, and was so humble and exemplary in life. She had nearly ended her 82d, year, having been born March 21st, 1819. Although I feel a void that none can fill, my heart rejoices with assurance that she has entered that blest land where the inhabitants shall no more say, 'I am sick.' I could write pages of her many trials and disappointments, and I think she never questioned the will of God, knowing that he is a sovereign, unchanging God, in whom she could safely trust."

What can be added to that which our sister Hillings has written? Surely the God of comfort, who comforteth us in all our tribulations, speaks in her heart and in her mouth in thus ascribing to the grace of our Lord the godly walk and conversation of her beloved sister. God is glorified in his saints, and does comfort them in every expression of his will toward them, though their consolations and joy may be neither seen nor felt.

J. McCONNELL.

OUR darling daughter, Mrs. Fannie H. Merritt, died at her childhood's home, Clayton, Del., at six minutes past three, Thursday a. m., Dec. 20th, 1900, aged 24 years, 6 months and 5 days. She was married to George K. Merritt, April 5th, 1900. She began to fail in health about two years ago. She suffered with indigestion and nervousness, which at the last terminated in convulsions. On Dec. 14th she was taken with neuralgia in the head, and this continued until the 17th, when she had the first convulsion. She seemed to grow no worse until the following Wednesday morning, when she became suddenly and dangerously ill. She had arisen out of the bed, and fell to the floor in a hard convulsion. From this time her suffering was intense, and was never again conscious. Between this time and the end she had sixteen hard

convulsions. It was so hard for us to stand by her bedside and see her suffer, and know that we could do nothing to relieve her. It is very hard to give her up. She was a loving child to me; she had nursed me for seventeen years, through all my afflictions, and she was gentle and kind in a sick room. How I shall miss her no one knows but those who have passed through the same trial. She loved to attend the meetings of the Baptists, and especially the associations, and she would always tell me all about the good preaching. The dear saints who stopped at our house during the last association here, will remember how faithfully she waited upon them. She said it was a great pleasure to do this, and she certainly did love the brethren and sisters. I believe she had an experience; I do not believe any one can understand good sound gospel preaching without an experience of grace. She left a devoted husband, father, mother, one brother and two sisters, to mourn their loss. Many friends join with us in our grief, but we do not mourn as those who have no hope. I do not feel like murmuring, for I believe that our God does all things well. "Why art thou cast down, O my soul?" I have been afflicted for many years, I have lost little children, but the death of my dear Fannie has been the greatest trial of my life; it is hard to say, "Thy will be done." But she has crossed the river just a little ahead of us, and I believe she is enjoying the blessed rest which awaits all the chosen people. While lying unconscious she would say, "Lord, have mercy upon me." She clasped her hands several times, and said, "Heavenly Father." She often called upon her papa and mamma, but when we would ask her what she wanted, she did not seem to hear or understand.

Our beloved pastor, Elder E. Rittenhouse, conducted the funeral services. She was interred in the cemetery at Bryn Zion. Subdued and tender thoughts will long linger around that solemn place.

From an afflicted mother,

LETITIA B. HEARN.

BROTHER EH Stump died at his home in Hocking Co., Ohio, Jan. 19th, 1901. He was born in the same County and State, Dec. 31st, 1819, making his age 81 years and 18 days. He was married to Mary Ann Notestone Dec. 2d, 1847. To this union were born ten children, three sons and seven daughters, one son and five daughters having preceded him to the grave. Brother Stump united with the Primitive Baptist Church, twenty-seven years prior to his death, of which he lived a worthy, devoted and faithful member until death, always filling his seat, and faithful to any duty to the church. His membership was with the Laurel Church. He leaves to mourn his death, an aged and devoted companion, also a faithful member of the Laurel Church. May the God of all grace sustain our sister in this great trial. The church has

lost one of its pillars in the church. He expressed himself as ready whenever it was the Lord's will to take him. Just before he passed away he remarked, "How blessed it is to trust in the Lord."

His funeral was largely attended on the 21st, at the brethren's meeting-house in the vicinity, and a discourse delivered on the occasion by the undersigned, after which the remains were laid to rest to await the resurrection of the just, when dear brother Stump will rise immortal. God bless all the dear ones that remain.

G. N. TUSING.

**Thompson Bridges**, son of William and Sarah Bridges, was born Feb. 23d, 1823, and departed this life Jan. 16th, 1901, aged 77 years, 10 months and 25 days. He, with his wife, united with the Baptist church in March, 1868, and lived a true christian life until death. In February, 1869, father was ordained deacon of North Cedar Church, which office he held till death; he was also Clerk of the same church for a number of years. His home was always a home for the Baptists, and as a brother in the church he was loved; as a citizen he was held in high esteem. He was a reader of the SIGNS OF THE TIMES for years, and loved the doctrine it advocated, and the last day he lived he quoted Scripture, and talked about the Baptists a great deal. He believed in a full and complete Savior, and always said if he was ever saved it would be by the grace of God. He leaves eight children, three sons and five daughters, the girls all being members of the Baptist church.

His funeral was preached by Elder J. M. Arledge, from Romans viii. 10, to a large congregation of relatives and friends, after which his body was laid in the grave to await the coming of Jesus.

Written by his daughter,

MRS. Z. I. JONES.

**DIED**—At the home for aged men, Utica, N. Y., **Robert Alexander**, in full triumph of faith in his precious Lord and Savior Jesus Christ, on Sunday, Jan. 20th, 1901, aged nearly 85 years. Brother Robert Alexander was born in Suffolk, England, April 10th, 1816, married to Kesiiah Vincent, Oct. 13th, 1839, at the same place. They came to America, and to this city, in the fall of 1851, and after awhile united by letter with the Ebenezer Baptist Church, at Utica, N. Y., Elder Thomas Hill being then pastor of that church. His wife Kesiiah, died Oct. 3d, 1870. He was married again Jan. 15th, 1873, to Lydia Pridmore, from Cambridge, England, who died Feb. 2d, 1894. Brother Alexander was a member of the Utica Ebenezer Baptist Church over forty years, and deacon about thirty years.

His funeral took place Jan. 22d, from the home, where he has been an inmate for the last five years. His body was then laid at rest in the old Forest Hill

Cemetery, to await the resurrection morning. He leaves two sisters, Mrs. Eli Cartwright, of Oshkosh, Wis., and Mrs. Robert Self, of Peasenhall, England.

I have lost a true friend and brother, with whom I have spent many precious hours in conversation and meditating upon the love of God towards poor, helpless sinners, such as he felt himself to be. But now he is gone to praise his Lord forever, and I miss him very much, but do not sorrow as those which have no hope, for I know my earthly loss is his eternal gain.

C. WINTER.

UTICA, N. Y., Feb. 1, 1901.

**DEPARTED** this life, after a gradual weakness from a paralytic stroke, at the home of her son-in-law, in Kingston city, N. Y., Jan. 29th, 1901, **Mrs. Mary A. Cudney**, in the 78th year of her age. Sister Cudney united with the Old School Baptist Church of Olive & Hurley, in 1872 or 3, being baptized by Elder John A. Badger, while on one of his visits to that church. She was a consistent believer in the doctrine of sovereign and reigning grace. By reason of nerve weakness she was deprived of meeting with the church as she would liked. I have had many precious visits with her. She was generally "sighing for home," realizing with the poet, This world to be a wilderness of woe. She was blessed to have in her old age a dutiful daughter and son-in-law to care for her, who made it as comfortable as one of her years and failing strength could be. Being of the family of Elder Jacob Winchell, she leaves three brothers and five sisters to mourn in that family, and she also leaves five sons and one daughter without a mother's love, to mourn the loss of an affectionate mother. The church also numbers one the less in membership here; but she is at rest.

Her funeral was quite generally attended by the relatives and friends, at the old churchhouse in Olive, and her mortal remains were deposited in the family cemetery on the hill her father once owned.

J. D. HUBBELL.

KELLY'S CORNERS, N. Y.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 69.

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NO. 5.

## CORRESPONDENCE.

### THE JEALOUSY OF THE LORD.

(Exodus xxxiv. 14.)

(NUMBER THREE.)

MY DEAR SISTER IN THE COVENANT ORDERED IN ALL THINGS AND SURE:—It has been given us to partake of the sure mercies of David, and thus it is manifest that we belong unto the Lord, in the bonds of this covenant. God has said, “I will put my fear in their hearts, that they shall not depart from me,” and I do hope this precious fear is in our hearts. Your kind, spiritual letter tells me very plainly that you are thus sanctified by the Holy Spirit. “The fear of the Lord is a fountain of life to depart from the snares of death.” Christ Jesus is the way to whom our hearts are turned by divine teaching; we look unto him as our all. There is within us that which reaches forth, and can only be satisfied with the experience of the very vitalities and realities of Christ’s gospel. What a sweet, sweet token of the covenant is this: “I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.” This lifts the burden of guilt and shame off our hearts,

and makes our countenance to shine. We shine upon him who in such grace and mercy shines upon us, and, dear sister, I sometimes feel if Christ will but smile upon me, I shall smile upon death when it cometh. Like yourself I am often wearied with the cares and trials that pertain to this dying life, and most of all with my inward sinfulness and the buffetings of Satan. But we are taught by the Spirit to look unto Jesus, his everlasting priesthood, his atoning sacrifice, his blood and righteousness, are our refuge and heavenly joy. Truly it is the gift of God to ponder in our hearts the glad tidings of the gospel of Christ, for therein is the righteousness of God revealed from faith to faith. In Christ we are made righteous, by one offering of himself he hath perfected forever them that are sanctified. O, this is blessed! Eternal perfection! Well may the apostle say, “I am not ashamed of the gospel of Christ,” for no other hope have poor sinners of being presented faultless before the throne of God, save through the perfect work of the Son of God, who hath reconciled us to God by his blood, presenting us holy and unblamable and un-reprovable in his sight. The evidence of

this felt in our poor hearts puts comfort and peace there, which the world cannot understand.

And now once more I will pen you a few thoughts upon the jealousy of the Lord, whose name is Jealous. It is not in vain that it is written, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." Our corrupt affections constantly need to be curbed by God's reigning grace, or else such is the power of our indwelling lusts, that we are found roving in every field, far away from the holy Redeemer.

"While we are held in his embrace,  
There's not a thought attempts to rove;  
Each smile upon his beauteous face,  
Fixes and charms and fires our love."

Those who are wholly in the grasp, and are the willing slaves of the world, the flesh and the devil, cannot understand the vicissitudes that belong to the life and pilgrimage of the children of God. I know from experience what it is to be enamored with earth's pleasures, and I have also felt the ensnaring power of the cares and burdens that are heaped upon us, and that the people of God sometimes heap upon themselves. "They that will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." When this wretched fever, "I will be rich," eats up a man's life, he finds little time for the worship of God. The precious Scriptures become a neglected book, they cannot find one minute in the day to read a few lines, and some are so wrapped up in the world, so hot in

pursuit of the things that perish, that perhaps for a whole month the Bible has been an unopened, unread book. Is this as it should be with one for whom Christ Jesus poured out his soul unto death? Sad indeed is the life of that child of God who has become so ensnared that to the utmost of their opportunity they are devoting themselves to the follies of the world. If we (yes, my dear sister, it is well for us to take the matter home to ourselves) are making provision for the flesh, to fulfill the lusts thereof, we may get along as we fancy swimmingly for a time, but we shall soon find ourselves sinking in "hurtful lusts, which drown men in destruction and perdition," and but for the sovereign grace of God we should drown in perdition to rise no more. In the soul's backslidings from the Lord, if only for a few hours, or for a longer period of time, when as it were our backs are turned to the Lord, (Jer. ii. 27,) and our faces are toward those things that are sinful, we shall meet with indications of the Lord's jealousy. How soon the Lord can spoil the choicest morsels that this word can yield. He can turn its honeyed sweets its wormwood and gall, what our hearts were set upon, and we anticipated would be a fountain of delight, beneath the Lord's jealousy it is dried up; instead of a pleasure, it causes grief; the Lord's blight is upon it, and it no longer flourishes, it withers and dies, and we are left desolate. I have tasted this, and I have heard a voice that I knew, that seemed to come from afar, saying, "Have I been a wilderness unto Israel? a land of darkness?"—Jer. ii. 31. Ah, in my soul's backslidings from the Lord I have suffered beneath the rebukes of his jealousy. He has pleaded with me face to face, (Ezek. xx. 35,) and O, how I have smarted beneath the words of his



injured love. Every word of the Lord, all the Scriptures, every precious hymn that might come into my thoughts, or that I might read, would cut me and pierce me, and fill me with wounds, or would be to my soul as the light in which was discovered to me how far off I had strayed from our Savior. As I look over the repeated scenes of my life in which from one cause and another I have been turned aside from following the Lord, I clearly see that the Lord our God is a jealous God, his providential dealings with me have manifested this. He reveals his displeasure against everything that ensnares us away from our allegiance to him, and he does not suffer us to harvest the pleasures that we anticipated. Then what a wilderness we discover we have been allured into by the Lord. (Hosea ii. 14.) Here we are humbled and chastened, and our hearts begin to pine after some knowledge of God's pardoning love; to taste again communion with the Lord. When I have been smarting under the shame of my vileness and wretched heart wanderings from God, unbelieving fears have also harrassed me that the Lord would not receive me and grant me the smiles of his face as he had been wont in former days. (It is a great thing, dear sister, to believe with all our heart in Christ's immutable love.

"Whate'er thou founds't him at thy best,  
He's at thy worst the same;  
And in his love will ever rest,  
Thy Husband holds his claim."

But at length in my sinful, folorn condition, I have been driven and drawn by a power divine to pour forth my complaints at his feet, and I have cried, O Lord, have mercy upon me, let not the lusts of the flesh, the vain delights of earth, swallow me up.

"Thy wounds Emmanuel all forbid,  
That I should seek my pleasures there."

O, may I more and more be captivated and held fast by the beauty of the Lord. May thy surpassing immortal charms, dear Lamb of God, ever ravish my heart; let my ravished sight be riveted upon thee, O lovely Savior. Snatch me away from all that would entice me from thee, for there is no love like thine. O, wilt thou not forbid that my sinful lusts, this vain world or the powers of hell, should drag me from love's devotion to thee, my Lord, my heavenly Friend. O, I love thee, but thou knowest my earthly nature is so sinful, I am so weak, so wayward, my conflicts with indwelling evil are so severe, that I am overcome, thrust down, or led away sin's very slave, unless thou holdest me fast with the cords of that dear love of thine. Draw me, and I will run after thee. O that there might be a perpetual stream of the revelations of thy love and mercy, that constant discoveries of thy loveliness might chain my soul fast to thee, for well, well, I know when thou art in my view the world, the flesh and the devil, exert their powers in vain.

"One smile, one blissful smile of thine,  
My dearest Lord, outweighs them all."

But O, sometimes thou hidest thyself and art gone, and dreadful night sets in, and my soul is the prey of all evils, then my flesh creepeth forth with the affections and lusts, and chaseth after lying vanities, the wilderness environs my soul, I am shut up and cannot come forth. Here O how unhappy I am without thee, O Savior of sinners, and as I call thee to mind, I reproach myself, I mourn in my complaint, and make a noise till visions of thee, O suffering Lamb of God, come before me, then my chilled heart is warmed, till inflamed with desire to thee I cry,

"Hide not thy face from the heart that adores thee,  
Hast thou not sought me, and called me thy Dove?"

Thus I approach thee, O fairest Redeemer,  
Lured by thy beauty to dwell in thy love."

Ah, my dear sister, I find some ease when I can pour out my chastened soul before our holy and gracious God. But if a time of winter sets in, and I am held in the vice of hard heartedness, O this is a desperate condition. When we are dwelling by faith with Christ, there is holy intercourse between us; we think upon his name, we have moments of comforting meditation upon his suffering and blood, and his grace to poor sinners is very sweet, and when trials are our portion, then to the bosom of our Lord and Friend we repair, to him we tell each rising grief, and seek his aid in our difficulties.

"O for that sweet simplicity that rests alone on Christ;  
Just as an helpless infancy hangs on the mother's breast."

But very trifles at times have such power that I am brought into a cold and lifeless condition. I do not know that I can portray before you my soul's condition while in this state of estrangement from the Lord. When I would see Christ Jesus in the conversation of the saints, in his doctrine that I might be hearing or reading, it was as though we carried it strangely with each other; there were no familiar glances; I have felt so unholy, so base, my backslidings were all in my view, and were reproving me. I felt I could not look the Lord in the face, I was in such shame I could not lift up my face unto our God. (Ezra ix. 6.) Though with downcast heart I was before him, I have thought his eye seeth me, and he give me no intimate salutation. Ah, he called me not his dove, and I could not call the Son of God my Beloved, my unbelieving heart said he would resent it. But notwithstanding all my crookedness, I do love him, I have loved him, and many

times my heart has ached to call him mine, and to tell the Redeemer that I loved him still. O, I have been pained, my bruised heart has been inditing endearing, familiar language, but there was something that choked down these words, and instead of saying, O my God, in my prayers, I said, O God; instead of calling him Ishi (husband) I called him Baali (Lord) (Hosea ii. 16.) I felt there was a distance, that there were barriers between my soul and the holy One of Israel. Then I have felt I am before him, before his throne, not as a sin-pardoned sinner, not as a child, his love, his bride, but rather as a formal courtier, with my formal manners, and formal speech; mere words, not the language that my stricken heart wanted to use. I came unto him as though I knew (loved) him not, and that he had never known me by name, calling me Hephzibah. I felt he treated me very coolly, I was confused and cut to the heart, indeed I was, and yet not sufficiently humbled and contrite over my wandering ways and bad behavior unto him who hath loved us and washed us from our sins in his own blood. Ah, nothing but God's invincible grace can give a vile sinner a contrite heart, and bring him to pour forth the confession of his sins at the feet of the Lord our Savior.

Let me present you a glimpse of another scene during a time of estrangement from the Lord, it comes all so new in my thoughts, I had been much perplexed with cares and trials, and in fretfulness and rebellion I had wandered far from God, I was a wicked backslider in heart, and filled with my ways. Times of trouble are not always times of spiritual mindedness. It is only the Lord's blessing attending them that brings forth in us those fruits of the Spirit in which

our heavenly Father is glorified. Without this grace supplied to us beneath afflictions, we prove that they crush out of us horrid vilenesses, at least so sinful is my flesh that such has been my shameful experience. At the time to which I refer, I had been a long time as the heath of the desert, and all that was visible or felt was briars and thorns, but the time drew nigh when the Lord would heal my backslidings, and shew me that he loved me most freely. I was assembled with saints at a certain place, and one was preaching the unsearchable riches of Christ; I looked upon the faces of the brethren and sisters as they listened to the joyful sound of the gospel, and as I looked upon them I saw that our dear Savior was in the gardens among the sweet lilies; I witnessed his smiles upon the daughters of Jerusalem, and his lips like lilies dropping sweet smelling myrrh, spake kind and healing words to the meek and lowly believers in him. It was as though I heard them saying in their hearts, His words are sweet and strengthening, and I saw their faces beaming with sacred pleasure, but there was no smile for me, no word for me; he passed by. O, then was I overcome as with a maddening fever, I felt, I have no right to be in this garden, in the church, I am not a child of God: how can I think I am beloved and chosen? I am a reprobate, I am neither a rose or a lily, I am nothing but cursed thorns and thistles; how have I dared to intrude myself into Christ's garden, among the trees of righteousness, the planting of the Lord? I am not fit to be seen, I am not fit to be known, I am so dark and wicked and unclean, that if I were known, I should be plucked up and cast over the garden wall to be burned. Then I felt my hardness departing, and I mourned over my sins before my God, I sighed

and cried unto him for mercy, I told him that my joy was fled, and that I could no longer live beneath his frown. Frowns and rebukes I deserve, but O, thou Savior of sinners, rebuke me not in thy hot displeasure; give, O give me one glance of pity, one look of forgiveness; one smile I entreat. Hast thou not, O mighty Savior, a kind word for me? Thus my soul was exercised before him, and he comforted and restored my soul, filling me with sweet peace in the hope that he loved a poor sinner like me.

Dear sister, I have opened up to you some of that hidden life of my soul which the mere talking religionist cannot understand. If the fear of the Lord be in a man's heart, there will in some measure be felt that life that reacheth forth after the living God, after holiness, after more and more knowledge of Christ, and many a sigh will be his portion, because of his non-attainments, but he will also have many precious moments of peace and comfort in Jesus. Sometimes in our simplicity we repeat the words, "Turn each cursed idol out, that dares to rival thee;" or,

"The dearest idol I have known,  
Whate'er that idol be,  
Help me to tear it from thy throne,  
And worship only thee."

The Lord, whose name is Jealous, will dethrone every idol, and a great stir he makes in his temple when he cometh in his jealousy saying, "Take these things hence."—John ii. 16.

There are times in the Lord's dispensations with us that cisterns break and creatures fail. The world and all things therein lose their charm, its fleeting, vain pleasures cannot satisfy, the lustings of our flesh affright us, and we cry unto our God for grace, lest we should fall beneath their power, and live in the gratification of them. The Lord in his jealousy will

put a blight upon whatsoever turns away his people from him. He only is their exceeding joy, and when this is felt, all other things are secondary. That word is sure which saith, "The fear of the Lord is a fountain of life to depart from the snares of death." Though those snares be manifold, the fear of the Lord fills us with ardent desires to be saved from all the wiles of sin and the devil, and if at any time we are entrapped, how restless we become. The fear of the Lord as a fountain of life will cause us to cry, Who shall deliver me from the snares of death? Our God hears the cry of the prisoners, and breaks every snare; then through his marvelous kindness we can sing, "Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken and we are escaped. Our help is in the name of the Lord, who made heaven and earth." I am very well satisfied that the true grace of God wherein we stand, is something more than our assent to the bare theory of gospel doctrine. God's grace in us will incite us to worship him in spirit and in truth; yes, his grace will be in us a fountain of ardent aspirations to hold communion with the Lord, to live and walk by faith in the fellowship of Jesus Christ, the only begotten Son of God. We need his mediation, his precious blood and righteousness, and his gracious and prevailing intercession for transgressors. This personal, spiritual knowledge of the Redeemer, is the one thing needful, and this I feel I can say my soul craveth. Ah, it is too true that I am sometimes languid, and my unbelieving heart and sin's deceitfulness draw me aside from the Lord. But though I am made to smart under the strokes of his jealousy, he has not put me away, he sheweth me mercy, and again and again quickeneth my soul's cravings

after him, and I long for that divine, unspeakable privilege to have a place in the bosom of Jesus.

"Jesus, thou pleasant art,  
And excellently fair,  
And for a loving heart,  
None can with thee compare;  
Majestic on a throne, yet mild,  
A King, yet lowly as a child."

The Lord has his own way with all his chosen, to cleanse them from their idols, for whatsoever we worship and look to for salvation, is an idol, an image of jealousy which the Lord will dethrone, and in his unabated, unexampled love, he will deliver us from our captors, and when from time to time he heals our backslidings, and turns again our captivity, in the eagerness of our souls we exclaim, "Behold we come unto thee; for thou art the Lord our God."

FRED. W. KEENE.

NORTH BERWICK, Maine.

### THE PROOF OF THE SPIRIT.

(Luke vi. 32-38.)

ELDER F. A. CHICK—DEAR BROTHER:—Having just read your editorial in the last SIGNS upon the text, "Keep thy heart with all diligence, for out of it are the issues of life," and being much touched with the gracious truths contained therein, and having read it to my invalid father, Elder J. P. Peters, who enjoyed it greatly, I have felt drawn out to send you a subject which I had written upon, but had not expected to ever bring to light until I read your editorial. Now I send it, thinking perhaps that you would be led to take up the subject upon which I have written, and publish in the SIGNS, for it seems to me there is a most blessed meaning in the Savior's words, which will be to the benefit of all the children of God. Should you feel to publish this letter instead of writing yourself, I hope

that you will at least make a short comment upon the subject. You can give the Savior's blessed meaning much more fully than I have done. I believe that what is here written is the truth, but it does not set forth the meaning of the Master clearly and fully enough.

The Scripture referred to reads: "For if ye love them which love you, what thank have ye? for sinners also love those that love them. And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful, and to the evil."

In reading over this language of the Savior, and reflecting upon its meaning, I am brought low in the dust of humiliation. Have I ever done any of the things here commanded? Can I do these things? Did any one ever do these things, except when the flesh was completely crucified? It is an easy matter to love those that love us; it is the most natural thing to do; even the vilest of men do that; it is nothing more than all unregenerate men can do. But the proof of the true spirit is in this, Do we that profess a hope, love them that hate us? Do we do good to those that spitefully use us, and do we lend to those who have nothing to lend to us, hoping for nothing again in return for our kindness? As we look back over the past of our lives, we are made to confess that in the absence of the Spirit and love of God shed abroad in our hearts, we are wholly unable to do any of these things. But with the presence and power of Jesus Christ, we can do all things, even those herein commanded by the Master. If ever we have been found

doing these things commanded, we must confess it is by the grace of God alone, and by grace alone, I am what I am. It is true that the people of God, when at home in the body, and absent from the Lord, are as ready to hate those that hate them, and spitefully use them, as any one can be; they love only those that love them, and will not lend except to those who can lend to them again. The same is true in any matter of difference that may arise among brethren themselves, it is only when under the abiding influence of the Spirit of God, and of that love which is shed abroad in our hearts by the Holy Spirit, which has been given us, that differences can ever be healed satisfactorily. Love alone can bring brethren together, and love only can hold them together afterwards. How often I am reminded, when meditating upon the Scriptures above cited, that I am entirely void in my flesh, of that holy principle which fits and qualifies any one to do these blessed things. I feel sure that I never have done them when left to myself, and I doubt whether I have ever been under the influence of the blessed Spirit long enough to manifest to others that I could be different and act different under trying circumstances, than the unregenerate do. I understand the Savior to mean by the term sinner, the unregenerate. It is most unnatural to love our enemies, and to be gentle and kind to those who are injuring us. Hence to do these things we must be guided by the Spirit which is not natural. We are reminded in Ephesians that nothing will so completely disarm us as for one toward whom we have felt unkindly, and have striven against, to do us a kindness in return for the injury which we have inflicted upon him. I think that the severest whipping that I have ever had, was a

whipping of this kind. I do not think that I ever felt so completely stripped of all my armor, as under this experience. Therefore I think the Savior put into the hands of his children the most powerful weapons ever known, when he declared by the word of Solomon, "A soft answer turneth away wrath." Love, pure and gentle, can soften the hardest heart. A broken heart and a contrite spirit is the Lord's offering. God resisteth the proud, but bindeth up the broken-hearted. No trouble among brethren can long withstand a strong flame of love. The best way to right any wrong is for love to have her proper course. Many times we stifle the love which is really within our bosoms, by holding out against those from whom we feel that we have received injury. The Savior in the connection of the text at the head of this article has said, "For with the same measure that ye mete withal, it shall be measured to you again." If ye forgive ye shall be forgiven; give, and it shall be given to you again, good measure pressed down and shaken together, and running over, shall men give into your bosom. Do good and lend, hoping for nothing again, and your reward shall be great, and ye shall be the children of the Highest. Be ye merciful as your Father is merciful. Jesus again said, "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy: but I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and upon the good, and sendeth rain on the just and the unjust. For if ye love them which love you, what reward have ye? do not even the publicans

the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so?" Let us remember that when our Lord and Master was crucified, he prayed to the Father to forgive those who did it, saying, "For they know not what they do." Did ever mortal man, left to himself, make such a prayer? And when the martyr Stephen was stoned, the true Spirit of Jesus made itself manifest in him, for he kneeled down and prayed, "Lord, lay not this sin to their charge." And Paul said, "Being reviled, we bless; being persecuted, we suffer it: being defamed, we entreat." And the apostle Peter said, "For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps. \* \* \* When he was reviled, reviled not again; when he suffered, he threatened not." And Paul has said, "Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head."

Now, from sad experience we must say, We are wholly unable to comply with these commandments of the Lord, except when his holy presence is felt within. There is one very peculiar and striking truth discovered by the children of God, which none others can know, and that is,

they cannot of themselves do the things commanded, but can do them, yea they are done in them, when the Spirit and love of God is shed abroad in their hearts. This is the reverse from what any natural man would understand. Our Lord and Master has given his children such commandments as can only be obeyed by the divine assistance, from beginning to end. He first shows that they of themselves are wholly devoid of the power to obey his commands, and shows them that there is nothing good about them in the flesh, nothing worthy of the regard of the Almighty, and then shows to them they can do all things through Christ, and that they are made clean and good only by him.

I have often noticed when matters of difference existed among brethren, that so long as they were left to themselves there could be no coming together; fallen nature will not forgive nor forbear; neither is long suffering found in it, so brethren find themselves wholly unable to adjust their differences, and will naturally hate those that hate them, and do just as the children of this world do, and the observer would not detect any difference between them and others. If left to themselves, what more do they do than others, or what praise have they more than others? Brethren sometimes wonder how they can ever forgive or forbear such and such a brother, and try within themselves to solve the problem, and are compelled to give up and say, There is nothing in us that can respond to such a command, but bye and bye a refreshing comes from the Lord, and love is shed abroad again in their hearts, like a refreshing shower after a long drought. This shower falls upon the hard and stony heart, and it is melted with divine love, and is softened into forgiveness, and forbearance, and longsuffer-

ing. Then the way to adjust "all" difference is seen clearly, and they love those who have wronged them, because the love of God is shed abroad in their hearts. God gives repentance, and he also gives forgiveness. Brethren must wait for this gift before they can do any different from the unregenerate among them. I have heard the remark made by brethren, They never wanted to hear some minister preach, except at such times as the Lord preached through him, and the same is true in meeting and conversing with any of the brethren; we do not want to meet brethren, unless we meet the Lord in them. So, in the adjustment of differences, when brethren meet for such purposes, if the gift of God to enable them to forgive and forbear is present, I am sure that there will be no difficulty in settling all troubles, but if left to themselves, no good can result. Thus again we are reminded that we do not differ from the wicked, if we only love those that love us; if we do not love them that spitefully use us, we do nothing more than the wicked, and have no reward. Brethren cannot *want* to cut each other off, except when left to themselves. When one brother has much fault to find with another, it is almost always proof that the fault-finding brother is void of the gift of brotherly love. If one is filled with the love of God, his brother's faults sink into obscurity, and he sees none whose faults excel his own, either in number or magnitude, and he is ready to accuse himself before any one else. Hence the ability to love those who do not love us, comes only from God, and every one of the commandments of God require the aid of his grace to enable one to keep them. None can walk this road only in him. Without him we can do nothing, no, not even love a brother.

Some might ask, Why command a thing that we cannot do? I answer that we may remember who is our strength, and that we may praise him for what we could not do without him, and that we might flee to that stronger armor which the world cannot furnish. But to love, and to forgive, and to forbear with long suffering, those who hate us, and despitefully use us, will disarm any foe, when no other weapon will. Jesus loved his people before they loved him, and when they were enemies to him he reconciled them to him by his death upon the cross. Christ died for the ungodly: this breaks the heart. Faith, belief, love, all are gifts of God. If some brother seems not to have so much of these gifts as others, shall we then cut him off as though we possessed all these qualities in and of ourselves? Let us remember that what we have, we have received from God.

I remain your brother,

NEWTON PETERS.

[BROTHER Peters asks us to write also upon the same theme, but we do not see how to add anything to what he has so well written. We are glad that the editorial of which he speaks has called out the above interesting article. Truly, if the commandments of God related only to the performance of some outward actions, there might be some excuse when men claim the power to do those things, but when we remember that obedience must be from the heart, and that without love in the heart, no outward act can be called love, the matter takes on a different light. "Thou shalt not steal," means thou shalt not covet or desire thy neighbor's goods. "Thou shalt not commit adultery," means that thou shalt not look upon thy neighbor's wife with desire. "Thou shalt not kill," means that we must not be angry with another. And

thus, while in the eyes of men we may have done none of these things, yet in the sight of God we may have broken every commandment. Thus indeed the words of God convince us of our inability to obey the least of them, and this puts the soul upon humble confession and prayer to God for grace, and how gracious are the words, "That the righteousness of the law might be fulfilled in us;" not BY us, but IN us.—ED.]

#### PATIENT IN TRIBULATION.

"AND not only so, but we glory in tribulations 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."—Rom. v. 3-5.

Paul, the inspired, wrote wonderful truths relating to our salvation, in the fifth chapter of Romans, as also in 1 Cor. xv, the two embracing the same central truths of sin and salvation, death and life, by Adam and by Christ, as representing sinners justly condemned in Adam, and the same sinners freely justified in Christ. Herein is revealed the whole fullness of the gospel of salvation. In this gospel the man Adam is embraced as the sinner saved, and the man Christ as the Savior. "By man came death, by man came also the resurrection of the dead." Sin brought death to men; righteousness brings life to men. Sin and death are by the one man Adam, unto all men in him; righteousness and life are by the one man Christ Jesus, unto all men in him. All who are in Adam were created in him; all who are in Christ were chosen in him, and through him foreordained to be conformed to his perfect and holy likeness. "For as by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous." Each result



follows the one disobedience, and the one obedience, with absolute certainty, unto the sinfulness of the many related to Adam, and unto the righteousness of the many related to Christ. For in both cases, the sinfulness of many, and the righteousness of many, are because of previous relationship; relationship so close and vital that all in Adam die, and all in Christ shall be made alive. To his own Christ said, "Because I live, ye shall live also." So, on the other hand, because Adam sinned and died, all his people shall sin and die also, because they are in him and of him. "As is the earthy, such are they also that are earthy."

Thus it is true that sin and death, with all their woe and curse, come unto the children of men through Adam; so is it alike true that righteousness and life, with all their joy and blessing, come unto the children of men through Christ. The Holy Spirit revealed it to Paul, that as all men in Adam die, even so all men in Christ shall be made alive. He speaks of the dissolution of man who is mortal, and of his resurrection out of death unto immortality. For it is a blessed mystery of godliness, that the children of men, who are only the creatures of God in Adam, were predestinated unto the adoption of children by our Lord Jesus unto God himself, and they are therefore the children of God as born again, born of the Spirit, having received the Spirit of adoption, whereby we cry, Abba, Father. Thus, though we were the servants of sin under the law and its curse, yet now in Christ Jesus are we no more servants, but sons; and if sons, then heirs of God through Christ.

It is as thus made and manifested that "we glory in tribulations also." In no other way could we do this. So Paul states what is true in our own experience

when he says, "And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness." This is a mysterious union of complex natures in the people and children of God, who are both the members of Adam and the members of Christ; yet so has the God and Father of his people and children foreordained them and put them forth. Sin reigns in them unto death, therefore, and they are brought into great tribulation, distress, affliction and sorrow, and the cry is made to go up from their burdened and suffering hearts, "O wretched man that I am! who shall deliver me from the body of this death?" Then, in the depth of this tribulation, they joyfully exclaim, "I thank God, through Jesus Christ our Lord. So then, with the mind I myself serve the law of God; but with the flesh the law of sin." It is in view of all this truth, or because of it, and in this way that "tribulation worketh patience" in those who are thus moulded and taught. Their God is thus refining them, but not with silver or riches, for he hath chosen them in the furnace of affliction, and forms them for himself, that they should show forth his praise in their salvation from all their conflicts and woes. The Lord is the refiner and purifier of his people and children, that they may bear the perfect image of the heavenly Man, and be the sons of God in the life and nature of the holy Son Jesus, who was both the Son of man and the Son of God. From having borne the image of the earthy man only, they shall bear the image of the heavenly Man only. In thus saving his people from their sins, and all that sin brings upon them, they must through much tribulation enter the kingdom of grace and glory. In this way did Christ himself go before them, through tribulation, suffering and death unto sin

in the flesh, and enter the kingdom of his Father. So must they follow him in his steps, as a man of sorrows and acquainted with grief, drink of his bitter cup, offer up unto God their prayers, with strong crying and tears, and be made conformable unto his death. For the suffering Christ says to his followers, "I am the way, the truth and the life; no man cometh unto the Father, but by me." So they must be made like him in his sufferings in their flesh for their sins, and die indeed unto sin, that they may live unto God in the life of Jesus. So Paul says, "And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together" (together with him).

Now, in this hope of his glory, we rejoice in tribulations also; for it is in this consecrated way unto God the Father, the way our dear dying Redeemer went, that we are brought into patience, or submissive endurance, and experience of our need of mercy and grace, and into the abiding hope in Christ, the good hope through grace that maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

In all this way of weeping and supplications, tribulations many, and deep afflictions, grace reigns through righteousness unto eternal life by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him. Therefore in his infinite love and rich mercy unto his afflicted and poor people, whom he hath appointed unto these afflictions, Paul says, God graciously sanctifies their manifold temptations and great tribulations through his Spirit of love and truth, the Comforter. In this way of holiness the Father brings his dear children into the faith

and hope in Christ his dear Son, in whom, believing, they rejoice on their way, and are meekly reconciled unto God, whom they love and serve in sweet submission. "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." In this divine work and way of the Lord with his people, his word of truth is fulfilled in their experience, which says, "They that sow in tears shall reap in joy." "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. \* \* \*

And our hope of you is steadfast, knowing that as ye are partakers of the sufferings, so shall ye be also of the consolation." To his sorrowing disciples Jesus says, "These things have I spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer: I have overcome the world." For us he has overcome the world, and every foe, and death, the last enemy. So to his people Jesus is the resurrection and the life; he is their redemption unto full salvation. All this way unto the Father of glory his people are made to walk in, because they are all taught of God in their experience of this way of salvation unto holiness, and therefore every one of them comes unto Christ, in whom they shall be made righteous and perfect by his obedience and through his sufferings, into which they shall be brought. So they are, as he was, in this world, and they shall also be as he is in

the world to come. His sufferings unto death in the flesh shall be fulfilled in every one of his members, which brings them into tribulation and sorrow, even the exceeding sorrow of death for sin and unto sin in their flesh, and then also his resurrection unto life and holiness and glory shall be fulfilled in them and to them through him and with him, and they shall behold his glory and be like him. This shall be the full consummation of the choice and predestination of God in them, as he revealed it to his servant Paul. This is most solemnly a sorrowful way of salvation to the saved from their sins, as they find in their personal experience, causing them to cry to God in their helpless weakness, when the waves of affliction go over them and they sink in deep waters; but they are only following their dear Forerunner, and to them he blessedly says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." "And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you." These are precious truths to us in our tribulation and sorrow. The sorrow and mourning, as the clouds and rain, are before the Sun of righteousness arises unto us with healing beams of peace and joy. This is the experience of the dear children of God, who are called into the fellowship of Christ's sufferings, to whom it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake. Their sufferings and trials often sorely perplex them, and they fear that they are alone, and that surely none of the children of God are ever brought

into such depths of affliction as they are made to experience. This was the bitter experience of my dear daughter, after the Lord called to himself her mother and youngest brother, within three days. In one of her sorrowful letters to me, about a month after this great sorrow came to us, dated May 26th, 1880, she said: "My dear father, you said in your letter, 'The hand that wounds can heal.' Unless that hand gives comfort and peace, no earthly hand can do so. I know that 'Whom he loveth he chasteneth.' But are his *children* not chastened with one hand, and comforted with the other? If I am a child of God, why can I not trust? He has promised his *children* strength for any trial. I sometimes come to the conclusion that for the past nine years I have been deceived. Can it be possible that God would permit such a thing? I try to be submissive and resigned, but it seems to me that I never can be. It is an utter impossibility for me to tell my feelings. I have suffered agony almost beyond endurance. You spoke of my 'sorely tried faith.' I have thought often, that surely no one was ever tried as I have been. For I have suffered till I felt that it would be a relief if my mind could become a blank." That was a time of overwhelming affliction to us; but the dear suffering Christ said, "I will not leave you comfortless: I will come to you," so did he fulfill his blessed word to us in our sorrow, and my daughter was again comforted in her faith and hope in the Lord, so that her troubled questionings were answered with peace, and she did sweetly trust in him, as in the time of her first rejoicing in Christ as her Redeemer. It has never been my privilege to behold such sweet and perfect patience as was given to her in her last long affliction, so that her peaceful and lovely face

looked Christlike and heavenly. So true is it that "tribulation worketh patience," and has its heavenly fruitage in the "hope that maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us."

In tribulation and hope,  
D. BARTLEY.

#### THE TWO SONS.

I AM the more interested in the history of the younger son, because I read in it somewhat of my own history. I think I remember when I first became dissatisfied with my condition, and felt that I must improve it, though I was at that time quite young. I did not then, nor for twenty years after, understand my situation, nor my exercises, as a sinner under the law, and trying to work myself free from its condemnation. I did not understand that my works were all legal works, by which no man can be justified. But one thing I learned again and again, and that was that my condition was not improved by any efforts I made, but rather became worse. Instead of obtaining more righteousness, and of a better quality, by my trading, I lost what I had, and became in my own sight utterly vile. I had nothing more to trade with, no legal goods left. My works were spoiled by sin, polluted, vile, and I had nothing more to offer. My hunger for righteousness was greater than ever, and there was nothing in sight to satisfy it. To me there appeared to arise all at once a mighty famine in all the land. For the first time I saw that there was no righteousness within my reach. Others appeared to have all they wanted, but I was in want, and no man gave unto me. If any was offered me it was a kind not suited to my need. When I tried to eat it I became hungrier than before.

I hired out to those who appeared rich, hoping thereby to satisfy my conscience and obtain some peace of mind with God, some feeling of righteousness, but in vain. I thought my devotion and works might help me, as those for whom I worked approved and relished them, and commended me for them; but they were husks to me, and I had to turn from it all, though my hunger consumed me. I was indeed "in a far country," "at the ends of the earth," farther off from God than any one else. All my goods, my substance, my strength, my hope, were gone, and I was left a vile, polluted sinner, "without God and without hope in the world."

But where could I go? I looked longingly toward the only righteousness I knew anything about, the righteousness of the law. Much as I had read the Scriptures which testify of Jesus, I yet knew nothing about him truly as the Savior of his people. I was totally ignorant of him as "the Way, the Truth and the Life." My former condition, which I had been so confident I could improve, now appeared good compared to my present, and I wished I could get back to it. I believed in salvation by grace, for that the Bible taught, but I thought of grace as given to show me what to do, and to enable me to do it. That one could come into God's favor without having done something to make him in some sense worthy of that favor, never had occurred to my mind. I knew I could do nothing of myself, but had till now hoped that my efforts might cause the Lord to show me what to do, and give me ability to do it. But now that hope was gone. I had been getting farther and farther away from what the law required, and now it appeared impossible that I should ever get back to where I was before. But while there is life there will be a cry

in the poor, sin-sick soul. My cry was for mercy, like the publican's cry, but it was made in the legal temple, and looking toward Abraham, or the Abrahamic covenant. The eyes could not be lifted, there was not confidence enough in myself for that. Knowing no other place of righteousness, and having forfeited all rights under that covenant which I had sinned against, I could only hope for some crumbs from that legal table. To be engaged about those holy things as the meanest servant, seemed desirable now. I think, as nearly as I can interpret my own feelings on that memorable Monday morning, more than thirty-six years ago, that my face was turned as steadfastly toward that legal covenant as the face of the prodigal was toward the house of Abraham his father, from whence he had wandered away. I was wondering what the end would be, wondering if ever I would know anything, ever be anything but a vile sinner; if ever a ray of true light or a crumb of heavenly comfort would be given to me? when something wonderful took place within my mind, and I saw that the work was already done, the atonement for my sins was already made, and they were gone. That was the wonderful but trembling hope that arose within me. The words through which the revelation was made were these: "Blessed are they who hunger and thirst after righteousness." Then it appeared I was one of those for whom Jesus died, and that I was already saved. I was one of those hungry ones who are already blessed. I saw no vision, but in my soul Jesus appeared as he had never appeared before, and I was glad as I had never been glad before. I think I was received into Abraham's house, not the legal house or field from which I had gone out, but into the gospel house, into

Jerusalem which is from above, to sit down among Sarah's freeborn children, where there is joy and gladness, thanksgiving and the voice of melody.

The elder son never becomes dissatisfied with his work or wages, but he is always jealous and angry when he hears music and rejoicing because a sinner has returned. The suggestion that salvation is for sinners, for those who own that they have done nothing to deserve it, excites the enmity of the legal character today the same as it did in the days of Jesus. They murmured then because he received publicans and sinners, and ate with them, and so they murmur now. It was on that account that he spake this parable, teaching thus the difference between the legal and the gospel character, (Luke xv.) and showing by what experience of sin and suffering the children of the free woman are separated from the children of the bond woman, and brought by the way of "the end of the earth" to finally experience a soul-surprising welcome among the children of the heavenly Jerusalem, "which is the mother of us all." (Gal. iv. 22-29.)

SILAS H. DURAND.

SOUTHAMPTON, Pa., Jan. 24, 1901.

22 N. FOURTH ST., CAMDEN, N. J., Feb. 5, 1901.

ELDER F. A. CHICK—MY VERY DEAR BROTHER IN CHRIST:—Ever since you visited us in December, I have felt that I ought to write to you and tell you how much I enjoyed your visit, but my pride, that evil with which all men are cursed, kept me from doing it, because it made me feel that I had nothing to write that would be of any satisfaction to the ones who read it. Now that I have begun this letter, I still feel weak, and must look to the God of our salvation to guide my pen, if I would write anything that

will be of any comfort to one of his dear children. He is the Alpha and Omega, the beginning and the end of our salvation, the author and finisher of our faith. A sermon of which he is not the context, will not be blessed with the unction of the holy Spirit, and consequently will not make the deaf to hear nor the blind to see, finding no lodgment in the hearts which God has sanctified to himself. Our God is a jealous God, and will not give his glory to another. A letter of which he is not the sole theme will be but a smattering of ink upon a sheet of paper. The words will not stand forth as though written in gold; they will not rejoice the afflicted, nor lift up the heavy laden, neither will they come as a harbinger of peace with tidings of great joy to one of God's children. Thus it will be with this letter; if I talk not of Christ, and ascribe all glory and honor to his holy name, I may as well lay aside my pen, for nothing that I could write would be of any comfort to you, or any one else that belongs to our Father's family.

In the thirty-second chapter of Deuteronomy, Moses says, "My doctrine shall drop as the rain, my speech shall distill as the dew, as the small rain upon the tender herb, and as the showers upon the grass: because I will publish the name of the Lord: ascribe ye greatness to our God. He is the Rock, his work is perfect; for all his ways are judgment: a God of truth and without iniquity, just and right is he. They have corrupted themselves; their spot is not the spot of his children: they are a perverse and crooked generation." Now we see that Moses starts out by declaring that his doctrine will drop as the rain, and that his speech will distill as the dew. What does Moses mean by my doctrine? Does he mean some theory that he has worked

out, some scheme which he has evolved out his brain as a result of much study and intellectual strength, by which he would teach others how to live in order to be worthy of the favor of God? It is true that the word doctrine, in English, is derived from a Latin word implying something that may be taught, but the original word in Hebrew which is translated "doctrine," in this instance, implies *something that has been received* rather than *something that may be taught*, so that Moses seems to be saying to the heavens and to the earth, "Give ear," for "I will declare what I *have received* at the hands of the Almighty, and what God himself has revealed unto me," and in doing this, "my speech shall distill as the dew." Following this he gives four reasons why his speech will distill as the dew: "Because I will publish the name of the Lord," is the first one; "Ascribe ye greatness to our God," is the second one; "He is the Rock, his work is perfect," is the third, and the fourth and last is, "They have corrupted themselves, their spot is not the spot of his children." These four constituents of Moses' doctrine are what caused it to drop as the rain and distill as the dew. Even so to this day every sermon which we hear preached must have in it these four elements in order to be called a gospel sermon, and in order to give comfort to any one of our heavenly Father's children. In other words, a sermon must publish the name of the Lord, declaring that he and he alone can save us from our sins, and that "there is no other name under heaven given among men whereby we must be saved." Such a sermon must also ascribe greatness to our God, for he is great in truth, great in justice, great in mercy, great in works which are all wonder-working, and in short, *all* greatness must be ascribed to

him. Not only this, but every gospel sermon must say, "He is the Rock: his work is perfect." It must declare him as the only foundation upon which a poor, lost and ruined sinner can rest in security, "all other ground is sinking sand." Also, it must say the work of Christ is a perfect work. The sufferings and death of Christ are a perfect atonement for the sins of all his people. His redemption is perfect, and in that redemption man's work has no part nor parcel.

Now a sermon may do all of the above, and yet fall short of the truth unless it comes up to the fourth requirement of a gospel sermon. It must declare, "They have corrupted themselves." That is, it must preach that man is wholly and entirely corrupt, that the flesh is not and cannot be capable of any good thing; "All flesh is grass, and the goodness thereof as the flower of the field."

A sermon that publishes the name of the Lord, ascribes greatness to our God, declares him as a Rock and his work as perfect, and declares man as corrupt, and capable of no spiritual good, is and always will be a gospel sermon. Such a sermon is the only one that God will ever bless with the unction of his holy Spirit, and such a doctrine alone will drop as the rain and distill as the dew in the hearts of God's little ones. A sermon that contains three of the above elements, and not the fourth, will always fall short of the truth, and nothing but the *whole* truth will do.

Now, my dear brother, I will not tire you any longer with my scribbling. In looking over this, I find I have not written in the strain in which I intended to write, but have written simply as my mind has been led, and such as I have, give I to thee.

And now, with love to you and all the

dear kindred in Christ, I remain your unworthy brother in hope of eternal life,  
HORACE H. LEFFERTS.

KIRKLAND, TENN., Jan. 20, 1901.

DEAR BROTHER BEEBE:—Inclosed you will find a letter written by our dear brother J. W. Stowers, of Kentucky. If you think it will be a comfort to other dear brethren of like precious faith you may publish it. I have not obtained his consent, but I am satisfied that it will be agreeable with him.

Your brother, I hope,

J. K. WOMACK.

STOWERS, Ky., Jan. 6, 1901.

ELDER J. K. WOMACK—DEAR BROTHER:—I fully intended to write to you after I left you at New Lebanon, Ky., but have delayed until now.

Whenever my desire is made known to God in prayer, for Zion and those upon her walls, you are specially remembered by me, and I have and do bless the Lord that he permitted me to meet you, and to gladly receive the precious truths uttered by you; how gladly I received them and how precious they were to me, how refreshing, God only knows. I really felt to bless God and take courage. I went hoping and praying that I might meet Elder Perkins, a faithful, fearless soldier, and servant of Jesus Christ, for I was really hungry for gospel truth. I quickly saw in you another and a different gift, but by the same Spirit. The precious truths spoken by you found deep lodgment in my soul. I blessed the Lord, I thanked him, and if I had had ten thousand tongues I should have used them in praising our God, the deliverer of Zion. Now it may be because I had not, I may say for two years or more, heard any real gospel truth from the mouth of one called

of God, and qualified by him, to go into his treasure-house and bring out and show to his heirs, things old and new: the deep and precious doctrinal truths that comfort and so much strengthen the poor, the weak and helpless saints. I very much needed the strong meat of the gospel, and I verily believe I got it, I feel confident I did, and I feel to bless God now for giving me the capacity to comprehend the precious doctrinal truths as uttered by you, and one other dear brother that I love for the truth's sake. I do love so much to find men nowadays who fear God and reverence him, and hold in disregard the opinion of men. I have met not a few men the past twenty-seven years, who impressed me as being men called of God and qualified of God to speak the right thing at the right place; words of truth, words of soberness, solemn, earnest men, men taught of God. Now who can be bolder, more fearless, than those fitted by the Lord and sent out? Then he gives an ear to hear, he gives a heart to understand, and how easy it is then to give all glory and honor and praise to his precious name; how humble, how glad are his poor, helpless saints. The last day (Monday) was a glorious day to me, I felt to be sitting in heavenly places, I could see Zion, its precious inhabitants. "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel." How safe; O how secure, O how blessed! Now did I not praise God? If I did not I know I felt to do so, I tried to. I left that association feeling that I was God's freeman, I thanked God for letting me, a poor, weak worm, enjoy sweet fellowship for his saints, and as I believed a conception of doctrinal truth. I did not know before that Red River Association would accept the whole truth, as so many are fighting shy of the doctrine as be-

lieved by God's people, but when you were preaching, it seemed to me the whole congregation was glad, and rejoiced in what you told them, and how it did gladden my heart to see and feel that God had kept secure those dear brethren I had met with so often and loved so much.

I now and then receive a good letter from Elder Bartley, he is a dear brother. I want you to visit us at some time soon, when you conclude to come, write to brother Wilson Baird, Stowers, Kentucky. Brother Baird is sound to the core, as are eight or ten others. I want to hear you very much, and if you do visit us at Sulphur Springs, write me, as I might not hear of the appointment as I do not live near the church.

I hope the Lord is blessing you with health, and I hope you are speaking to the comfort and edification of God's dear children. If you feel disposed, write me at any time, as I would be glad to hear from you.

May the Lord give you his dear presence in all your trials.

Your unworthy brother,

J. W. STOWERS.

SOUTHAMPTON, Pa., Jan. 21, 1901.

DEAR BRETHREN AND SISTERS:—As I am not able to go to meeting, and am alone to-day, I feel like writing a few lines at home. I have been sick with "la grippe" all this new year, and have not been able to be out to the meetings since, where I love so much to be. It has also been some time since I have written anything for the SIGNS, so I have been thinking I would write again to relieve my mind. I have been a member of the church at Southampton for over fifty years, and I feel that I have come far short of my duties all the years that are



past; I have made many crooked paths. Many have fallen asleep, yes, nearly all who were members of the church when I came in, and I believe that they are at rest in heaven, the only place of true happiness. During these fifty years, at times I have been very sick, but for some reason known only to God, I am here yet. I believe that we have no right to try to pry into the future, nor to say, Why or what doest thou? All things are in the hands of God, and all events at his command. Blessed Jesus, I am glad that it is so, for I am sure that if our destiny or happiness were left to poor, sinful creatures, we must give up all hope in despair. I am alone very often, and think much of the church. We know this promise is good, "I will never leave nor forsake thee." He has told us in his word, that it is through much tribulation that we must follow our Lord, and again, he has promised that the deep waters shall not overflow us, nor the fire kindle upon us.

"When through the deep waters I call thee to go,  
The rivers of woe shall not thee overflow,  
For I will be with thee, thy troubles to bless,  
And sanctify to thee thy deepest distress."

O, how sweet when we can take hold of such promises. Of late I have had some sweet seasons of enjoyment when alone. Sometimes in the night, I seem to be praising God for his manifold blessings toward me. We cannot impart to any one these revelations, each one must know these things for himself. I have been made to rejoice of late in seeing the young made willing to leave the world, and to take up the cross and follow the Savior in his divine commands. We hope to see more flocking in as doves to their windows.

I have been reading, as I have had leisure, in the Psalms, wherein I found much comfort; you each can read them. How sweet they are when applied to each

one as it is needed. I find it so with me

"We then move cheerfully on,  
The ground feels firm and good,  
And lest we should mistake the way,  
He lines it out with blood."

I often find myself enjoying a part of a hymn which has come into my mind. I feel that my journey is nearly at an end, but be that as it may, if I am but prepared by divine grace, then the Father will say unto me, "Child, your Father calls, come home." If I am permitted to gain such an inheritance, blessed indeed am I. I often used to hear Elder Purington read these lines at funerals,

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

Fearing lest I make you weary I will close. Forgive all that is amiss. May we pray for each other.

As ever, in hope of life eternal beyond,  
your sister,

RACHEL F. HART.

DEAR BRETHREN AND SISTERS:—I feel that I must speak with you, one and all, and let you know there is such a poor offcast in this desert land, one alone, yet not alone, for I am praising the great God that I did after years of wandering in pursuit, find the true sheep, and am once a year permitted to pasture with them, and partake of that food which is palpable to sheep alone, and nourishing to their hungry souls. Now I am often weeping over this my lonely life, no one to speak with of the great God who said, he would do all his pleasure. Who art thou that repliest against God? These people with whom I am associated believe they must be out hunting goats and all classes of wild animals. They do not know, and will not know, that the Savior said, "Feed my lambs; "Feed my sheep;"

"Feed my sheep." O, how sweet that is, and precious to my soul, and I know those to whom the command was given must feel very humble at his feet, that he should give them such a charge. Not only once, but thrice: If you love me feed my sheep. Now look at the picture: One lone sheep out on the plains with all sorts of wild animals snapping at him on all sides. I cannot half draw the picture, as I am no artist, but ask all to remember me in their prayers. I cannot tell why it is thus, only that I am such an unruly one, am not fit company to be with the flock.

When the Lord called me out of the depths of sorrow, to rejoicing and praising, had it been in my power, my voice would have reached from sea to sea in praises to his great name. I cannot describe the greatness of that God whose mercy reached me, and brought me out of the depths of sorrow of many weeks, and lifted me out of reach of all the earth, and that pertained to earth. While standing on the doorstep this beautiful Scripture was made mine: "By thee have I run through a troop: by my God I have leaped over a wall." Yes, it was a great wall which I shall never forget. The everlasting arms lifted me above all this earth, and I was carried there about two months, rejoicing that nothing of this earth could ever reach me again, but I found my mistake. How I was let down I never did know; it was so gradual; not a fall of Mephibosheth, though lame on both my feet. Yet I do not always realize that fact, and find that I will try to walk alone.

I am sorry to see that some brethren object to the term predestinate, that in which I so much rejoice, I have been for so long hearing of man's and money's power, I cannot hear too much of the

predestinated and fixed purposes of the great God who said, he would do all his pleasure. I like to hear of that great God who says, "All things are ordered of the Lord and sure." That is the great and grand power we like to hear. Some of us need to have things often rehearsed, as for myself I notice after a few years I forget whether a name is Smith or Jones.

LAURELVILLE, Ohio, Jan. 21, 1901.

DEAR EDITORS OF THE SIGNS:—I have been negligent about sending my renewal for the SIGNS, as you will see by the date of the accompanying money order, for which please credit me for another year. I believe I have enjoyed many feasts from the last year's publication. Predestination, by Elder Bartley, in the November 15th issue, was a very feast; also Elder Chick's editorial in same issue; both editorials in Jan. 1st were read with great comfort; the editorial by the late Elder Beebe, of same number, was a gospel feast for me to meditate on, long after I read it and went to my work. Although Moses (the law) left the Israel of God at the verge of Jordan, they had enemies to fight all their lives in Canaan. Beautiful type of the church! Enemies beset us on every side, which requires a constant warfare. O, may we not, as did the literal Israel at times, go forth to fight in our own strength, but in the strength of Israel's God. May we ever be dwelling alone, for in this lies our safety. May we never intermarry with the nations round about us. Israel never thought as much of one another as when persecuted, or indulged in as heartfelt prayers to Jehovah as when forcibly taken captive. So it becomes meet at times that we be forcibly taken captive and persecuted by our enemies. Israel was many times taken captive (capti-

vated) by friendliness of their enemies, and did not realize it until they claimed a blessing from God. O, may we ever be on our guard against the wiles, institutions and allurements of the religious world. Those coins stamped on the face "counterfeit," we do not fear, but that counterfeit stamped "United States Money." "What I say unto you, I say unto all, Watch."

I would like Elder Chick's opinion on Romans iii. 25.

Our church, called Laurel, in the Scioto Association, has enjoyed peace and fellowship ever since I have known it. Elder Tusing is our beloved under-shepherd. "Conditional time salvation" has not been mentioned but once in our pulpit, that we know of, and then by a visitor. I pray that brotherly love may continue, and that the fancied differences among Baptists may vanish away.

Excuse this rambling, unworthy scribble, as it is like myself. May the editors and readers of the SIGNS pray for one the most unworthy,

GEO. W. HARTSOUGH.

MARSHALL, Minn., Jan. 30, 1900.

DEAR BROTHER BEEBE:—I feel to say for your encouragement, that your remarks on Old School, or Primitive Baptists, in the close of volume sixty-seven, is my view, and has been for a long time. I for one have felt that those who refute the principles advocated by the SIGNS, have no right to the name, but I am only a woman, and know my inability to make remarks on things of such vital importance, but it grieves me to know of things causing confusion and distress among those that love the SIGNS, and know how long the SIGNS lived with no enemies within our ranks. I was surprised to learn how many periodicals, claiming to

be devoted to the Old School Baptist cause, there were now in the States; I knew there were some, for we have been asked to take several, but refused all their liberal offers. I do not feel, as I heard a sister say when I asked her if they took the SIGNS: "No, I have the Bible, that is enough for me." I feel that I want the SIGNS too, for they go well together, in my humble opinion. But it seems to be so ordered by the all-wise God. I was reading an editorial of your father's on 2 Timothy iv. 34: "For the time will come, when they will not endure sound doctrine," &c. But if the Lord is for us, who can be against us? The SIGNS will be published just as long as the Lord sees fit to sustain them, for God has sustained the editors, and he always will, for the doctrine of the Bible is what they teach, and always have. I have read the SIGNS since 1840, and they seem to me the same now as then, and maintain the same sacred truths, and those that have left the SIGNS, and taken other periodicals opposed to the SIGNS, should leave the name Old School or Primitive Baptist, is my view in full. Am I uncharitable? Brother Beebe, tell me my fault, if I am wrong; it seems to me that if all that profess to be Old School or Primitive Baptists had stood firm, and contended earnestly for the faith that was delivered to the saints, and not for some selfish reason forsaken the old path, you might to-day be sending out more weekly papers than you are now semi-monthly, and out of debt, and O, what a comfort that would be to the poor children living far from any church privilege, as I and my husband are, and only hear from churches and brethren and sisters through the SIGNS. If we could meet with those that love the truth, it would seem a comfort.

I am nearing my eighty-first year, and shall soon leave this world of joys and sorrows, hoping to find that land of rest where all the ransomed of Christ are, to go no more out forever. You are a stranger to me, and I feel that it is presuming very much to take your time to read this poor scribble, but perhaps this will be the last I shall ever write, and I want you to know that I and my husband stand firm in the doctrine contained in the SIGNS.

A poor sinner saved by grace, if saved at all,

(MRS.) O. PATTERSON.

[SISTER Patterson requests us to tell her if she is wrong in believing that those who oppose the doctrine advocated in the SIGNS, have no right to the name of Old School or Primitive Baptists. We fully agree with sister Patterson's views, and as stated in our article referred to by her, "Close of Volume Sixty-seven," that aside from the question of the truth or fallacy of the principles advocated by the SIGNS, they are the ones adopted by the brethren that assumed the name Old School Baptist, at Black Rock, Md., in 1832, at the time of the division (or split) from the "Missionary, or Free Will Baptists."—ED.]

SUNSET, Texas, Dec. 7, 1900.

B. L. BEEBE—DEAR BROTHER:—Inclosed please find two dollars for the SIGNS OF THE TIMES for another year, as we still appreciate the doctrine it contains, and do not feel willing to dispense with the paper, as we receive much comfort from reading the same. There are yet a despised few in these parts that stand firm on predestination, and salvation by grace and grace alone, both for time and eternity. When we work out our own salvation, God first works in us to will and do of his own good pleasure.

So it is all of grace, and the praise and glory all belong to God, and not to poor mortals whose breath is in their nostrils. All good and perfect gifts come from above, while all evil comes from another source, and God is not the author of it, but it is of our own evil nature, which is enmity against God, and is not subject to the law of God, neither indeed can be.

With much love to the household of faith scattered abroad, I will close. As ever the least of all the little ones, yet as we sometimes hope, your sister in hope,

LIZZIE CAMPBELL.

MADISON, Ga., Nov. 25, 1900.

GILBERT BEEBE'S SON—DEAR BROTHER:—Inclosed you will find post-office order for two dollars to pay for the SIGNS for another year, which in all probability will be my last, as I am now in my seventy-eighth year, and quite feeble. I have been a reader of the SIGNS from my youth to old age, and if not deceived, I love the doctrine for which it contends. May God support and sustain the editors for years to come, is the sincere desire of your unworthy sister, who craves an interest in the prayers of all of God's children.

How thankful I feel that brother William L. Beebe is yet spared. How we miss him here, near his old home, in Georgia; would be glad to have a letter from him once more, as I cannot hope ever to meet him again in time. God grant we may meet in a better world, and unite with all the blood-washed throng in praising Father, Son and Holy Ghost, through a never-ending eternity.

Please excuse this, as I did not intend writing, only to order the SIGNS.

(MRS.) L. L. PERRY.

ATLANTA, Ga., Feb. 8, 1901.

DEAR EDITORS:—I am trying to act as I think all Baptists should, toward this paper, and the interest of all sound Baptists who read it, this noble paper, with its contents of sound doctrine of sovereign grace, predestination, electing power and everlasting love. I am proud of the firmness and solid comfort this paper gives. It is about all the preaching we get, who read it here, although there are plenty ordained ministers here. We have five ordained preachers in our church, the East Atlanta Primitive Baptist, but they are not much for this paper.

H. H. BENTLEY.

[BROTHER Bentley has been a kind and efficient worker for the SIGNS, and we assure him that we do appreciate his labors in behalf of the paper, for many in his section who were once warm supporters of the SIGNS, have now turned back, and walk no longer with us in maintaining the principles of truth upon which the SIGNS was founded, and for which it has contended for nearly seventy years.—ED.]

CHAMPAGNOLLE, Ark., Feb. 11, 1901.

BELoved BRETHREN EDITORS OF THE SIGNS OF THE TIMES:—Through the goodness and mercy of our all-wise Creator, I am again permitted, although a little late, to send in my remittance. Please find two dollars for the dear old SIGNS, which I hope I love to read, yet at the same time I feel so sinful and so unworthy that the most of the time I am traveling in the dark with a sad heart, desiring to pray, yet evil is present, and I am made to mourn and cry, "Wretched man that I am! who shall deliver me from the body of this death?" I hope it is God's will to sustain you, brethren editors, in your good work, and that the

good old SIGNS OF THE TIMES may continue to live and grow, and cheer its many precious readers and correspondents.

Your brother, I hope, in love and fellowship,

JOHN D. STAPLES.

ROCKVILLE, Maryland, 1901.

DEAR BROTHER BEEBE:—Inclosed you will find post-office order for two dollars, my remittance for the SIGNS OF THE TIMES for 1901. I have just returned from Washington to this home in Rockville, after an absence of four months, hence the delay. Well, it is better late than never, and I am glad to once more be able to help to support that good book of experiences of grace, to children of a covenant-keeping God of love, mercy and grace. I believe in the doctrine of the eternal decrees of our God, and not that of chance, or just as it happens, as some have it. O no, our God is a God of purpose, and he rules all things according to his will and purpose, that he purposed in his Son ere the world was made, by his power. He sheds his love abroad in our hearts, that causes us to love him, his ways and his decrees. All he does is right, and he has an undisputed right to govern me and mine. Such is the doctrine that I have been taught by his Spirit dwelling in me in trials, troubles, losses, crosses, of more than forty years of mortal life. When he has deprived me of one joy, he has restored it by his loving presence in some other way, and made me obey his holy will. Love is the fountain whence all true obedience flows; without love to the brethren, we are as sounding brass and a tinkling cymbal. Love brings me to the feet of the brethren, and there I can look on their faults and failings.

RUTH ADAMSON.

**EDITORIAL.**

MIDDLETOWN, N. Y., MARCH 1, 1901.

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.*

**LUKE XVI. 1-12.**

A FRIEND in Macon, Ga., who reads the SIGNS, desires to know what the parable recorded in the sixteenth chapter of Luke, first twelve verses, signifies.

It is not our purpose to give extended views upon that parable, because in former years there have appeared in the SIGNS articles of some length regarding the same Scripture. We understand the subject matter contained in the parable to be continued on to the eighteenth verse of the chapter. "No servant can serve two masters." "Ye cannot serve God and mammon."—Verse 13. *Mammonas*, the Greek word, translated mammon, signifies wealth, riches. This is in keeping with the words of the Savior to the disciples upon the occasion of the departure of the young man who had great possessions, when he had been told to sell all that he had and give to the poor; he went away sorrowful, because he had great possessions. Then the Savior said, "How hardly shall they that have riches enter the kingdom of God!" The whole connection shows that his meaning was, How hardly shall they that set their heart upon riches, and all the gain of this world, enter the kingdom of heaven. The

kingdom of heaven means, not the future world of glory, but rather the love, joy, peace, humility, spiritual mindedness and communion with God, that belong to the kingdom of God here. How often does this world's riches prove a snare to the feet of the child of God, to his sorrow and shame.

In verse fifteen it seems the Savior uses the same thought of the riches of this world, and applies it to self-righteousness. It is sure that nothing can possibly be so effectual in shutting out any child of God from all the riches of the kingdom of heaven, from its righteousness, joy and peace, as a spirit of self-righteousness. This spirit of self-righteousness is what makes the humbling doctrine of the cross so hateful to the masses of the professing world. Self-righteousness made the preaching of Jesus Christ a stumbling-block to the Jews. "Being ignorant of God's righteousness, and going about to establish their own righteousness, have not submit themselves unto the righteousness of God," says the apostle. This was true in his day, and it is true in our day.

It is our understanding that the Scriptures teach that all earthly riches, of whatever kind, may be a hindrance to a believer, and to his growth in the things of the kingdom of God. So Agur prayed, "Give me neither poverty nor riches." They that have riches are in more danger than they that are poor in this world's goods, of becoming heady, proud, high minded and dictatorial towards their fellows, and forgetful of their dependence upon God. Therefore Paul charged Timothy to charge them that were rich in this world, that they be not high minded, nor trust in uncertain riches, but in the living God, who giveth all things richly to enjoy, that they do good, that they be

rich in good works, ready to distribute, (or give where needed) willing to communicate, thus laying up for themselves a good foundation against the time to come, that they may lay hold upon eternal life.

Now, if there be such danger in the riches of this world, or in great accumulations of wealth, it is evident that that other wealth of fancied self-righteousness, or of legal works, is infinitely more destructive, and is to be infinitely more dreaded. And as said before, it seems the Savior does introduce this sort of mammon in verse fifteen.

Still further, the parable contains a warning to disciples, as to how they are to use the goods of this world, which are committed to them as stewards of the manifold grace of God. And Paul, in the text just before quoted from 1 Timothy, urges the same thing. Both of these apostles by inspiration of God exhort to the right use of the goods of this world. So in the parable the disciples of the Lord are enjoined to a right use of what has been committed to them. Jesus said, "The children of this world are in their generation wiser than the children of light." That is, they show more wisdom in the affairs of this world, according to their judgment, than the children of God do in their use of what they have. As Paul exhorted to so use this world, as to lay up a good foundation against the time to come, so the Savior here presents the same thing.

Jesus does not commend, let it be remembered, the dishonesty and greed of the unfaithful steward, but he does commend his forethought and care for the future, as the part of human wisdom. Now, while the disciples know that all earthly things are bestowed upon them, that in those things and by their use they may do good to their fellows who have

need, and thereby glorify God, yet how often it is the case that they do not thus use these things, but rather strive to be rich, and trust in riches, and so pierce themselves through with many sorrows. God's people are not to seek to be rich, because they thus fall into temptation and a snare, and many hurtful and foolish lusts, which drown men in perdition and destruction. And they who covet riches err from the faith, and pierce themselves through with many sorrows. Such indeed find that they cannot serve God and mammon. The lesson is, if God confer riches, use them to his glory and the good of others, and surely this is a lesson of deep importance to us all, and they who realize these things will have deep heart searchings as to what is the prevailing motive within them, and as to the use they are making of what our God has bestowed upon them.

The other thought in the parable concerning the false and deceiving riches of self-righteousness, has been ably presented several times in the columns of the SIGNS in past years, and we do not feel like doing more than to indicate our approval of what has been so well said by others. Thus it appears that this parable is a presentation of what is elsewhere enjoined upon believers by inspired apostles. The children of this world know nothing but this world, and strive to bend all things to present or future gain and advantage in this world, but the children of light know that this world passes away, and that its riches are sure to melt away, and yet do not (often at least) use this world as though this were true. How foolish is a child of God who uses this world as the children of the world do. How foolish is that child of God who sets his affections upon things below, and not upon things above. How

solemn the admonition, "If riches increase, set not your heart upon them."

C.

#### ATTENDING MEETINGS OF OTHER DENOMINATIONS.

A SISTER in the west, who does not wish her name used, asks what we think about Old School Baptists attending meetings of other denominations?

First of all we will say, If any do desire to attend the religious meetings of other denominations, they can put up with hearing untruth concerning the blessed name of Jesus, better than we have ever been able to do. We suppose our sister means habitually attending those meetings. Whenever we have been present at such religious gatherings, either at funeral occasions, or at other times, we have never failed to come away feeling that we never wanted to go again. How can we bear to hear the name of our best friend belittled? How can we bear to hear salvation ascribed to the creature, and not to Jesus. We have never heard the name of Jesus exalted as the alone Savior of his people, except among those who bear the name of Old School Baptists. We have never in our life heard one reference to personal christian experience in any pulpit, but where Old School Baptists were preaching. We have heard once the name of christian experience used, but when it was described it was not experience at all of any kind, but just what we must do. There is certainly a vast difference between what we do, and what we experience. What we may experience will lead to the doing of some things no doubt, and what we do leads to some sort of experience, but the one is not the other in any case. If a man tells of what he has experienced, he will not be telling of what he has been doing, ex-

cept to point out how some things which he has done, have led to certain experiences. On the other hand, what a man has experienced will lead, as said before, to works of some kind. In other pulpits we have always heard the works of men enjoined and praised, but never one word of the experience which is of God, and which leads to good works. The child of God, when led by the Spirit, will want to hear his experience spoken of, because through this experience he is led to exalt the name of his God and Savior, and is himself humbled and abased.

The one truth which all who have experienced the salvation of God must know, is that salvation is indeed of the Lord. What all trials and struggles lead to, in the mind of the child of God, is that he needs daily help, and that all that he can hope for in the future, in the way of help, hope and deliverance, must come from the will and power of God. God alone can save him; grace alone can do him any good. Therefore to hear self exalted, is miserable comfort to him. He must say to such preaching as did Job to his friends, "How hast thou helped him that is without power?" And again, "Miserable comforters are ye all," "physicians of no value." How then can a child of God want to addict himself to hearing falsehood regarding his salvation, and regarding the God who is his trust? Would a man listen with any patience to reproaches cast upon the name of a father or mother? How can a child of God listen to aspersion cast upon the name of his Father in heaven? And how can a child of God seem to approve and indorse such falsehoods concerning his heavenly Father, which he does most surely if he addicts himself to attending upon such services. How can a believer who reverences the testimony of the word, listen



without deepest grief to assertions, If the God of heaven does this or that, which seems wrong to finite, human reason, he is unjust and a tyrant? But is this not daily said, in substance, by all who contend against the doctrine of predestination, election, effectual calling and final perseverance? All these principles of truth are and must be dear to every called disciple of the Lord. Paul, in Romans ix., was provoked to stern rebuke against all who fought against the election of grace, and the predestination of God, and charged upon them that they were replying against God. Would he have been willing to hear what he there so sternly condemned, advocated in the name of the Lord? We are sure that if a man be filled with the love of the truth, he will not want to hear such things, and if he have a proper regard to the glory of God, he will not want to even seem to indorse such misrepresentations of him, by his presence at such places. 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.

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.

A REVIVAL CERTIFICATE.

We have been furnished with the following copy of an extraordinary certificate which has been copiously issued by a number of influential citizens of Philadelphia, who are interested in promoting the present religious revival. It bears a close resemblance to the old Papal expedient of selling indulgences:

AMERICAN SYSTEMATIC BENEFICENT SOCIETY.

Auxiliary to every Benevolent Institution in the Land.  
\$. ———. (Vignette.) ———-shares.

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This certifies that ——— is the holder of ——— shares in THE SABBATH-SCHOOL CHARITY FUND.

Stockholders are guaranteed to receive one hundred times as much as they put in. (Matt. xix. 29.) Those who continue to pay into the fund as much as six cents a week, for three years in succession, to be life-members of the American Systematic Beneficent Society. Those who do this for six years, to be honorary members for life. Those who do this for ten years, to be honorary Vice-Presidents for life. Those who do this (from love to Christ) *while they live*, will have a free admission through the gates into the Heavenly City, a snow-white robe, a heavenly harp, a crown of gold, and a seat at the right hand of the final Judge.

[Signed.] M. W. BALDWIN, President.  
GEO. H. STUART, Vice-Pres't.  
THOS. COOPER, Treasurer.  
W. J. R. TAYLOR, Rec. Sec.  
JOHN GULLIVER, Cor. Sec.

This certificate, with the remarks which precede it, appears to have been clipped from a Philadelphia paper; it was handed us by a friend who seemed to think it entitled to some special notice, as indicating the progressive march of antichrist. It is true the spirit of modern fanaticism assumes occasionally some new and novel phases; but the principles and policy of the powers of darkness have always been substantially the same in all ages.

Chartered companies, with titled officers, for evangelizing the world, together with numerous financiering agencies for collecting and disbursing funds, for the professed object of sustaining that kingdom which is not of this world, and that gospel which is without money and without price, have been too numerous to attract any unusual attention. But the stock-jobbing enterprise of the "American Systematic

Beneficent Society," proposes to divide the throne of the Eternal God into six-penny shares, and sell the mansions of immortal glory for filthy lucre. Were any organized company of men to practice such frauds in regard to any earthly territory that does not belong to them, they would, on conviction of their rascality, be lodged in our State prisons. But the fraud of thus swindling the unsuspecting and credulous Sunday School victims of their toy-money, mean and unjustifiable as it is, sinks to insignificance when compared with the bold, unblushing blasphemy of offering the throne of Jehovah for sale. God, who occupies that high and exalted seat, has said, "Heaven is my throne." And this band of pious swindlers advertise that heaven for sale. And, to crown the climax of their effrontery, they forge the indorsement of him who overturned the tables of the money-changers, and scourged all manner of religious traffickers from his temple, and forbid peremptorily that his Father's House should be made a place of merchandise, or occupied as a den of thieves. To pretend that the blessed Savior, in Matt. xix. 29, gave his sanction to their swindling religious stock-jobbing operations, is handling the word of God deceitfully, and turning the truth of God into a lie. In the darkest ages of Popery, no greater abominations were practiced for swindling unconscious children of their money. Truly has the Scriptures said of these worshipers of mammon, that they subvert whole houses, and lead about the silly, for filthy lucre's sake.

MIDDLETOWN, N. Y., June 15, 1858

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MATTHEW XXVI. 40.

WE have and do understand this passage to mean that the disciples—Peter, James and John—were literally asleep.

Such was the weakness of their flesh, that, although they loved the Savior with the most sincere and abiding love, and were at that time willing in spirit to go with him to the prison or to death, they could not watch with him in that one hour of his dreadful agony and suffering. Peter's protestation in a preceding verse, "Though all men should be offended because of thee, yet will I never be offended," and also, "Though I should die with thee, yet will I not deny thee," were uttered in the sincerity of his heart; and we have no doubt that the affections of the other two disciples were equally strong. But what are our affections and resolutions, when we rely upon our fleshly powers to execute them? "The spirit truly is willing, but the flesh is weak."

There was a special cause for the selection of Peter, James and John, from the other apostles, to experience this scene of trial and of suffering. Peter's evident confidence in his own fidelity and power of perseverance required correction. And James and John had said they were able to drink of his cup, and to be baptized with his baptism; and therefore felt themselves competent to fill distinguished places in the kingdom of their Lord; the one to sit on his right hand, and the other on his left. But Jesus had said to them, "Ye know not what ye ask." And this utter failure for want of ability to resist this lethargetic pressure upon their natural energies, taught them most effectually by experience what they were slow indeed to comprehend in any other way.

Nor was this important lesson of the weakness of human flesh alone for the benefit of these distinguished apostles of the Lamb. The saints in all subsequent time are admonished to beware of self-confidence, or of reposing confidence in the flesh. The flesh is to be denied, the

body kept under, for in the flesh dwells no good thing. The spirit within these disciples which was willing, was born of God; but the flesh which was weak, was not born of God; it was only born of the flesh, and therefore could not rise above itself; and in the most critical and important hour of trial, its weakness was developed. They could not watch one hour. Well did the inspired Paul say to those who were with himself, members of the one body of Christ, "We are the circumcision which worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh." And why should we have? "It is the Spirit that quickeneth; the flesh profiteth nothing."

Another important consideration bearing on the subject is, that our Redeemer was by the irrevocable decree of heaven, to tread the wine-press alone, and that of the people there should be none with him to share in the work, making reconciliation for the sins of the people. He was himself legally the embodiment of all his members; so that his death and suffering was the execution of the penal demands of law and justice which stood against them. So that when he died for his members, they were legally dead; and in his resurrection for their justification, they were released from death and delivered from all condemnation; yet the propitiatory sacrifice was made by him as their High Priest, single banded and alone. Therefore in his victory, his arm, in the achievement of their salvation, brought salvation unto him; for they are his body, his flesh and his bones.

It could not therefore be that any fleshly power should aid in the accomplishment of that work. When the Shepherd was smitten the sheep were scattered; and notwithstanding the strong inclination of these disciples to drink of his cup, and be

baptized with his baptism of overwhelming sufferings, it was impossible for them to keep awake or watch with him that one hour.

MIDDLETOWN, N. Y., June 15, 1858.

CONTRIBUTIONS FOR THE  
"SIGNS OF THE TIMES."

Previously acknowledged.....	\$439 80
Mrs. Edward Griffin, New York.....	3 00
Total to date.....	\$442 80

OBITUARY NOTICES.

DIED—Near his home in Gosper Co., Neb., of heart failure, **Jacob Bruce**, on the evening of Nov. 11th, 1900. He was born in Harrison Co., Ind., May 3d, 1831. His wife preceded him to the grave over four years. He leaves nine children, five sons and four daughters, all married but one son. His death was very sudden; he had attended his regular meetings Saturday and Sunday. Sunday night his oldest daughter, who lived near him, went to meeting with him, it being about five miles from his home. After meeting they started home at about 9 o'clock at night, and it was very dark. About half way home they lost the road, and brother got out of his buggy to search for it, and only got a few steps from the buggy when he sank to the ground without a sign of warning; his daughter listened for him and became uneasy, and called to him several times, then got out to hunt for him, but it was so dark she could not see, and stumbled over his body. He was lying on his right side; she turned him on his back, and he gasped once. She tried to lift him in the buggy, but could not, neither could she find the way out with the buggy, as she was among the heads of large canons. After making a trial to drive out, she left the horse and buggy, and succeeded in finding their home, and told her husband and brother that her father was dead, but could not tell where his body lay, but as the horse had missed the road there before, as it was not traveled much, and went through pastures, so they found the body about 12 o'clock that night.

Brother Jacob united with the Old School Predestinarian Baptist Church called Salem, in Harrison Co., Ind., in 1858, and came to Nebraska in 1881, and went into the constitution of Providence Old School Baptist Church July 2d, 1898. Elder J. H. King is the pastor of the church, and was there at the time, and officiated at the funeral services.

ALSO,

DIED—At her home in Mitchell Co., Kansas, Dec. 6th, 1900, **Mrs. Tatum**, with paralysis of the stomach.

She was sick seven weeks, with intense suffering; she was 72 years and 24 days old. Her maiden name was Brooks. She was married to H. C. Tatum, Nov. 10th, 1834, in Illinois, who preceded her to the grave five years. She leaves six children to mourn their loss, four sons and two daughters, one son and one daughter preceding her to the grave. There are thirty-two grandchildren living, and seven dead, and fourteen great-grandchildren living, and five dead.

She united with the Primitive Baptist Church in Iowa, a number of years ago; I do not know the name of the church, but she was baptized by her father-in-law, Elder James Tatum, and moved from Iowa, to Mitchell Co., Kansas, in 1879, and united with a Primitive Baptist Church in Ottawa Co., Kansas, called Mill Creek. She was a worthy member, a loving mother and kind friend, and was a reader and subscriber of the SIGNS OF THE TIMES, which she appreciated very much.

ALSO,

DIED—At his home in Nuckolls Co., Neb., Dec. 2d, 1900, **George T. Hutchinson**, with heart failure. He was sitting in his chair conversing with his daughter-in-law, and died instantly. He was born in Page Co., Va., April 18th, 1835, and moved from there to Ohio, and later to Illinois, where he was married to Miss Jane Martz, in Shelby Co., Ill., Dec. 26th, 1858. He united with the Primitive Baptist Church called Union, in Shelby Co., Ill., at the regular meeting in November, 1858, and was baptized by Elder Benjamin Mahon. Deceased enlisted at Peoria, Ill., in the Civil war, serving during the war in Company K, Fourteenth Regiment Illinois Calvary. He leaves a wife, four sons and one daughter, to mourn their loss, two daughters and one son preceding him to the grave. He united with Little Flock Church of Primitive Baptists, in Nuckolls Co., Neb., by relation, Oct. 22d, 1898, and remained a worthy member until he was called home.

His funeral was conducted by Elders J. H. and Joel Hammons, Dec. 4th, 1900, at his home. The text used was 1 Thessalonians iv. 14.

ROCA, Nebraska.

JOSEPH BRUCE.

MEMORIAL.

Whereas it has pleased God in his providence to remove our dear brother, George T. Hutchinson, from our midst,

Resolved, that in his death the church has lost a worthy member, his wife a dutiful husband, and his children a loving Father, who, together with the church, mourn their loss.

Resolved, that we sympathize with the bereaved family in their sad loss, but sorrow not as those without hope, for we believe our loss is his eternal gain.

Done by order of the church, January 26th, 1901.

ELDER J. H. HAMMONS, Moderator.

JOEL HAMMONS, Clerk.

It has been the will of an all-wise and loving heavenly Father to call home to himself, on Dec. 22d, 1900, our dear sister, **Mary Jane May**, of Mays Mill, N. Y. She was born May 10th, 1826. Deceased was the widow of the late Deacon Jabez May, who died April 10th, 1896. She and her husband united with the Old School Baptist Church at Burdett, N. Y., about twenty-five years ago, and were both faithful and consistent members until death. Sister May was confined to her bed about three weeks, of a complication of diseases, before she was taken from this mortal and transitory life, during which time her family of two daughters, two sons and a niece, (who was like a daughter to her, having spent most of her girlhood in sister May's home,) were constantly around her, doing all that mortal hands could do for her comfort. Besides her family, she leaves a host of friends and relatives to mourn their loss. We feel that our loss is her eternal gain, as the Lord doeth all things well. Our sister was a good mother in Israel. Her house was always open for Old Baptists, and she is greatly missed wherever she was known.

Services were held at her late home, Mays Mill, N. Y., and she was laid at rest beside her dear husband in Penn Yan Cemetery. May the blessing of God sustain the grief-stricken family, is my prayer.

"Asleep in Jesus! blessed sleep!

From which none ever wake to weep!

A calm and undisturbed repose,

Unbroken by the last of foes."

C. BOGARDUS.

WHITE CHURCH, N. Y., Feb. 6, 1901.

OUR beloved brother, **Deacon Abram E. Lester**, departed this mortal life at this place, on the morning of February 12th, 1901, from heart disease, aged 67 years, 6 months and 3 days. He was born in Smith Co., Virginia, in 1833, and in the year 1852 received the evidence of pardoned sins, and upon a profession of his faith was received in the fellowship of Marlborough Church, Old School Baptists, of Delaware Co., Ohio, being baptized by Elder John H. Biggs. For about forty-eight years he has been a lover of the doctrine of salvation by grace, and a faithful follower of the heavenly Master, and for the last several years has held the office of deacon. He was a faithful attendant at the church meetings, a good example, and apt to teach, and often spoke to the comfort of the brethren. On Thursday, Feb. 14th, at 2 o'clock, assisted by Elder Wm. Morpew, at their residence in this town, the unworthy writer hereof, tried to speak words of comfort to the bereaved, from John v. 24. He leaves a widow and six grown children to mourn their loss, which surely is his eternal gain.

Brethren, pray for us, that our God may support our bereaved sister and children in their affliction.

GARRETT MURPHY.

GARDEN CITY, Minn., Feb. 15, 1901.

MEETINGS.

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(ESTABLISHED 1832.)

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 69. MIDDLETOWN, N. Y., MARCH 15, 1901. NO. 6.

## CORRESPONDENCE.

### “APOSTOLIC HYMNS.”

THIS is the title of a new song book recently published by Elders J. V. and R. S. Kirkland, of Fulton, Ky. This book has been adopted by many of the churches that have recently embraced the doctrine of free moral agency and conditional time salvation. Inasmuch as these people claim to be the original Primitive Baptists, and charge all those remaining steadfast in the ancient doctrine and order, with departures, and new things, and *fatalism*, and many other ugly things, it is but fair to bring this new song book, published and used by this party, as a witness in the case. Let all who are of an honest heart and sound mind decide for themselves whether the following songs are in keeping with Old Baptist doctrine, or whether they are such as are sung by every Arminian order.

In No. 11, page 21, we find the following:

“We'll run and never falter by the way,  
For Jesus' word is true;  
He's promised if we ever will obey,  
To bring us safely through.

I'll stand upon his word and prove his power,  
The Rock of Ages past.

I know he'll keep me trusting every hour,  
While life on earth shall last.”

Is not this in strict keeping with the doctrine of salvation by works? Is not the expression, “He's promised if we ever will obey, to bring us safely through,” strictly Arminian? Is not this an entirely new sentiment for Baptists to sing?

No. 15, on page 25:

“Whene'er the heart is sad and drear,  
Give, O, freely give;  
'Twill bring the sunshine bright and clear,  
Give, O, freely give.

No selfish heart can enter there,  
Give, O, freely give;  
Then with the poor thy blessing share,  
Give, O, freely give.

'Tis Jesus speaks, O, hear his voice,  
Give, O, freely give;  
He bids not one, but all rejoice,  
Give, O, freely give.

On peaceful shore or stormy deep,  
Give, O, freely give;  
In Christ a rich reward thou'lt reap,  
Give, O, freely give.”

The above lines are in full harmony with the mission system, and full of the spirit of salvation by works. They are appropriate for any kind of an Arminian gathering, but wholly unfit for an Old Baptist meeting.

On page 30, No. 19, is the following :

“ On the distant heathen shore,  
Far beyond the ocean's roar,  
God has opened wide the door,  
Over the sea.  
Go ye christians true and brave,  
Cross the blue and rolling wave,  
For there are many millions saved,  
Over the sea.

Bear the glad and joyful sound  
That a Savior has been found,  
To the souls in error bound,  
Over the sea.

That the glorious gospel bright,  
With its glorious power and light,  
May dispel their gloom and night,  
Over the sea.

Then shall dawn the happy day,  
When the bright millennial ray,  
Shall the darkness drive away,  
Over the sea.

When the earth redeemed and free,  
Shall Messiah's kingdom be,  
'And each soul shall bow the knee,  
Over the sea.”

Any one can see at a glance the sentiment of this song. The modern mission spirit has never been more enthusiastically set forth. In the original copy of this song, the next to the last line of the first verse reads, “There are many now to save over the sea,” but this was a little plainer than the publishers wished to come out at present, so they garbled it, and for a blind changed it to its present reading. But the entire composition is directly opposed to every sentiment of Baptist doctrine and order, and is entirely in keeping with what Baptists have always condemned as false and deceptive.

No. 30, page 42 :

“Hark! 'tis the Shepherd's voice I hear,  
Out in the desert dark and drear,  
Calling the lambs who have gone astray,  
Far from the Shepherd's fold away.

CHORUS.

Bring them in, bring them in,  
Bring them in from the paths of sin,  
Bring them in, bring them in,  
Bring his lambs to his service.

Who'll go obey this Shepherd kind,  
Seeking the little lambs to find?

Who'll bring the wandering to the fold,  
Where they'll be sheltered from the cold?

Out in the desert hear their cry,  
Out in the mountains wild and high;  
Hark! 'tis the Master speaks to thee,  
Go find my lambs where'er they be.”

No. 50, page 67 :

“Soon the evening shadows falling,  
Close the day of mortal strife;  
Soon the hand of death appalling,  
Draws thee from its weary strife.

CHORUS.

Are you ready? are you ready?  
'Tis the Spirit calling, why delay?  
Are you ready? are you ready?  
Do not linger longer, come to-day.

Soon the awful trumpet sounding,  
Calls thee to the judgment throne;  
Now prepare, for love abounding,  
Yet has left thee not alone.

O how fatal 'tis to linger,  
Are you ready, ready now?  
Ready should death's icy finger  
Lay its chill upon thy brow?

Priceless love and free forgiveness,  
Freely still awaiteth thee;  
Yield no longer to temptation,  
But from sin and sorrow flee.”

No. 84, page 104 :

“Softly and tenderly Jesus is calling,  
Calling for you and for me;  
See on the portals he's waiting and watching,  
Watching for you and for me.

Why should we tarry when Jesus is pleading,  
Pleading for you and for me?  
Why should we linger and heed not his mercies,  
Mercies for you and for me?

Time is now fleeting, the moments are passing,  
Passing from you and from me;  
Shadows are gathering and death-beds are coming  
Coming to you and to me.

O for the wonderful love he has promised,  
Promised for you and for me;  
Though we have sinned he has mercy and pardon  
Pardon for you and for me.”

No. 92, page 112 :

“Who at my door is standing,  
Patiently drawing near,  
Entrance within demanding,  
Whose is the voice I hear?

CHORUS.

Sweetly the tones are falling,  
Open the door for me;



If thou wilt heed my calling,  
 I will abide with thee.  
 Lonely without he's staying,  
 Lonely within am I;  
 While I am still delaying,  
 Will he not pass me by?  
 All through the dark hours dreary,  
 Knocking again is he;  
 Jesus, art thou not weary  
 Waiting so long for me?"

No. 238, page 230:

"The Lord has overcome thy heart,  
 And by his grace forgave your sin,  
 And made you love his holy name,  
 Then why not come in?"

CHORUS.

O why not to-night? O why not to-night?  
 Wilt thou come home?  
 Then why not to-night?

To-morrow's sun may never rise,  
 You may not live to pay your vows;  
 This is the time, O then be wise,  
 Come home then to-night.

\* \* \* \* \*

Our blessed Lord refuses none  
 Who by his blood have been made white;  
 Then as the work of grace is done,  
 Why not come to-night?"

The above number seems to be especially adapted to *night* meetings, and is a good one for Methodists, New School Baptists, or any other Arminian order to sing them in with.

No. 209, page 208:

"Through heat and cold I've often went,  
 And wandered in despair,  
 To call poor sinners to repent,  
 And seek the Savior dear.

My brother preachers, fare you well,  
 And stand on Zion's wall,  
 To revive the strong, confirm the weak,  
 And after sinners call."

I have given above some of the most conspicuous examples from the book under consideration, in order that the readers of this paper may know something of the sentiments of those who in many parts of the States are warring on the SIGNS, and the doctrine it sets forth. Is it any wonder that preachers and churches holding the sentiments exemplified in

these songs should rail against God's truth, and persecute those who hold it? Besides the examples cited, there are a great number which are not so glaring, yet they are made up of material which is essentially carnal, and are light and flippancy in music, and trashy and worthless as literature. In fact the book seems to be a gleanings from all the recent books published for Sunday School, Christian Endeavor and Epworth League use. I do not mean to say that there are *no good* songs in the book. There are many good songs both new and old, set to excellent, grave and devotional music; songs that the saints can sing with both the spirit and understanding. But this is true of almost any book published, and cannot redeem this collection from the censure which is justly due it on account of so much foreign matter contained in it.

I have given this sketch fairly and impartially, feeling pained at every line that circumstances render it necessary for me to do this. There are many good brethren who are ensnared in this delusion by first being blinded by a misrepresentation of the doctrine of predestination, and then by being made believe that this delusion is the only way out of the dreadful doctrine. If the doctrine preached by the leaders of this faction, and the songs sung by them, were preached and sung under any other name than that of Primitive Baptist, they would be ignored and renounced at once by nine-tenths of those who now tolerate them. I do not mean by these words to presume upon the ignorance of any one, but to note what influence a name has. The Romans, from the time they expelled their kings, could not endure the idea of being governed by a *king*, but submitted most willing to the tyranny of rulers, under the name of *emperors*. The Amer-

ican colonies submitted to oppressions by the mother country in the way of restrictions in commerce, amounting to many times the tax on tea, or the stamps for paper, but as soon as these exactments took the name *tax*, they at once arose in rebellion. Many other instances might be cited to show what influence a name has upon public and private opinion.

May God open our eyes to all innovations, no matter under what name, or by what church, paper or preacher they may be introduced. May God according to his will purge Zion from her superstitions, false hopes, flippant songs and carnal strifes.

If in those places where lawsuits over church property have been entered on account of divisions over free moral agency and conditional time salvation, this book should be introduced as a witness, I think it would undoubtedly decide the matter at once.

H. M. CURRY.

PLEASANT PLAINS, III.

### FRAGMENTS.

"AND if thou take forth the precious from the vile, thou shalt be as my mouth."—Jer. xv. 19.

So the Lord said to the prophet. To take forth the precious from the vile is beyond the power of mortal man; his wisdom is not equal to that work. Only the holy Spirit of God can do that, therefore he who does so speak as to make manifest that line, invisible to human sight, between the precious and the vile, between the evil and the good, speaks not as the mouth of man's understanding, but as the mouth of God.

We know that there is a distinction between evil and good, between wicked works and righteous works, but what man has ever been able to declare always with truthful authority where that dis-

tinction is? Let a worldly man, the wisest and the best, undertake the task, and he will set forth as good, valuable, precious, that which pertains entirely to this world, philosophy, science, ambitions, and the worldly attainments which are their object, gold, precious stones, lands, power and authority over men, all of which are in God's sight fleeting vanities. Let a man possessed of worldly religion give his judgment as to what is precious and what is vile, and he will "turn things upside down," and "put darkness for light, and light for darkness." He will extol as precious that goodness and glory of man which fades and withers like the grass, and like the flower of the field, when the Spirit of the Lord bloweth upon it, (Isa. xl. 7, 8,) and that righteousness of sinful man which the Lord pronounces as filthy rags; while he will pronounce vile those soul troubles on account of sin, those humble confessions of guilt before God, and those pleadings for mercy, which are caused by the Spirit of the Lord, and which are distinguishing marks of those who are chosen and blessed of the Father.

But let a child of God try to decide where the line is that divides between the precious and the vile, and he will find perplexities and hindrances constantly in his way. When he examines his own works, the best of them, he will see so much of the evil of his nature in them that he dare not put them on that side of the line where the good and precious things are. Yet he cannot pronounce them vile altogether, for they have been approved in his conscience. He cannot say they are altogether good, nor yet can he say they are evil. He has to say, "The best obedience of my hands, dare not appear before thy face," and yet he is thankful for the spirit of obedience

which he felt, and for the work of obedience in which he was given to walk.

The Spirit of the Lord can, and does, show him that line which he could not of himself see, and clear up the perplexities that he felt. "The word of the Lord is quick and powerful, and sharper than any two-edged sword," and that word "pierces even to the dividing asunder of soul and spirit, and is a discernor of the thoughts and intents of the heart." The soul is the natural life, (the meaning of the original word is "breath," "animal life," including all the intelligence and emotions that belong to the life of man,) and "the thoughts and intents of the heart" that originate in that soul are on the one side, and those thoughts and intents which result from the work of the Spirit, with the consequent actions, are on the other side. The word of God divides between them. On the one side is all that is good, and on the other side is that which is natural and evil. Every good gift, every perfect gift, every good thing, is from above, "from the Father of lights." We look in vain in any other direction for that which is good and precious. No good thing can come from man, from the soul. Every man in his best state is altogether vanity. "There is none good but one, that is God." So said the Savior. Faith is given us as the evidence of things not seen. The things that God hath prepared for them that love him have never been seen by the eye of man, nor have they entered into the natural heart, "But God hath revealed them unto us by his Spirit," which searcheth all things, even the deep things of God. (1 Cor. ii. 9, 10.) Those things of Jesus are precious. Faith sees them, or by faith we see them, and receive them, and realize them as ours, and rest in them. Faith is the only power we

possess that does look to the things which God has prepared for us, therefore, "Without faith it is impossible to please him." The things of faith are precious; the things wrought by Jesus, and shown unto us by the Spirit, are good and precious; the experience of sorrow on account of sin, of self-aborrence because we are vile, of the love of God shed abroad in our heart by the Holy Ghost, of repentance, of a good hope through grace, all these are precious things. All opposite experiences are vile. All self-confidence, all complacent regard for our own works, considered as ours, all thoughts of our own fancied ability to please the Lord by our own works, all such feelings and thoughts are vile. The word of God, which is quick and powerful, divides between all these natural things, and those things which are the work of the Spirit in our hearts. We feel that all thanks are due to his blessed name that he does work in us at times, "that which is well pleasing in his sight," and at times, when we are led to cry mightily unto him in our trouble, that he does "make us perfect in every good work, to do his will," and that he does give us the grace and faith and power to work out that which he has so lovingly and graciously worked in us. (Heb. xiii. 21; Phil. ii. 13.)

THERE are dear brethren who have thought that when Paul said, "And we know that all things work together for good to them who love God, to them who are the called according to his purpose," he meant only "all good things." I have always thought that he meant all the things that are connected with their experience of grace, from first to last, bitter as well as sweet, evil as well as good, as we distinguish the different things in our life and exercises, calling the afflicting

sense of sin, evil, and the pleasant emotions of love and hope, good. I have thought he included "the sufferings of this present time," and the vanity to which the new creature was made subject, not willingly, and "the bondage of corruption," under which we groan within ourselves, and the infirmities which cause our supplications, the intercessions of the Spirit within us, to be "with groanings which cannot be uttered," as well as the pleasant things that are given us by the way.

But let any candid man undertake to draw a line between those events, works, exercises, emotions, which he would name "good things," and those that he would call evil or wicked things. Then let him name those things which are on the dark side of the line, which are wicked, and which therefore he regards as outside of the purpose and predestination of God, and those things which are on the bright side, being good things, which do work together for good to them that love God. Well, does the division answer his mind? Look over the dark list. Is there no good at all mixed up with the evil in any of those wicked works? Joseph's brethren showed some good traits. Are they and their works all put on the dark side? They were kind to their father and to Benjamin, and when Joseph spoke roughly to them they felt sorry for what they had done to their brother, who was dead, as they thought. Besides, the very things in which they meant evil against Joseph, God meant unto good. Then that wicked thing worked for good, to save much people alive. Do you know just how to divide up those things so as to place them right? All through the Old Testament we find some very evil and wrong doings, which resulted in the opening of the eyes of others to the truth, and in bring-

ing the doer of them down into depths, where he experienced true repentance and godly sorrow. Then the wicked men who with wicked hands crucified the dear Savior, who was delivered unto them by the determinate counsel and foreknowledge of God, did "what God's hand and counsel determined before to be done." Those who have been made alive unto God hate and abhor wickedness in themselves and others. But would we dare to undertake to put this terribly wicked deed, and that of Joseph's brethren, and that of Cyrus, "the ravenous bird from the east," with many others, on that side of the line where those things are supposed to be which God did not predestinate? But some things seem to just have a little spice of wickedness in them, and it seems to be mixed up with a good deal of kindness and generosity and self-sacrifice. We would hardly know how to take forth the good from the evil in them. Sometimes the two are so mixed up and interwoven together that we cannot tell how to divide justly; we have to leave that to the Word.

But look on the good side, have we got that all right and sure? You have placed one of my works there, for you have been very kind to me, and so all the brethren have, far more so than I deserve. But if you knew how many evil thoughts I had when I was doing that work which you have placed among the good things, you would change it, I am sure. That time I was enabled to preach so that your soul was refreshed and comforted, you did not know how much of vanity, unbelief, doubt, evil thoughts, there was in my heart at that time. The work was good in itself, and was a work of obedience and of faith. The sermon was the truth, and I believe it was by the Spirit I was enabled to preach it. But what a tangle

of briars and thorns in my own heart I had to encounter and go through while preaching that truth which the carnal mind is enmity to. But you have put these things, and the kind act I did for that poor man, and the refraining from the utterance of the anger I felt once when reviled, all on the right side, and it really makes me tremble to see them there. You cannot sift the evil out of them, but I hope the blood of Jesus, that precious blood, washed them and me clean before God. I am afraid after all that you have placed a smaller proportion of your own works on the good side, among the good things, than you have of any of your brethren.

We cannot divide between soul and spirit, only as the Lord gives us that sharp, dividing word in our souls. We cannot take forth the precious from the vile, only as the Spirit makes us speak as God's mouth. Then we are always astonished to see so many things counted precious which we had thought were vile, and so many things which had appeared to us as pretty, and sweet, and good, now shown to be vile. When the King's "reign in righteousness" is felt in our hearts, then we no more call the vile person liberal, nor the churl bountiful, but we see things as they are in the sight of God. (Isa. xxxii. 1-7.)

One thing we know, that all good is from God. He gives us every good gift and every perfect gift, and with him is no variableness nor shadow of turning. (James i. 17.) He works the good pleasure of his goodness in us, if it is ever there. We know also that there would have been no evil or wicked thing in the world if God had purposed that there should not be. His purpose must have embraced whatever transpires. We believe, also, and know, that in the end of

all things his wisdom and power will have been justified, the highest good for his people will have been accomplished, and the most exalted glory of his name attained. Does any christian doubt this?

ONE says, "If the advocates of the theory of unlimited predestination object to the application of their theory to all the acts and movements of beasts, birds and creeping things, as well as the acts of all men, as working together for good to them who love God, they should cease to misapply Scripture to brace up their dangerous doctrine." That doctrine which is founded on the Rock does not need bracing up. But does the brother forget the many instances recorded in the Scriptures, in which the acts and movements of beasts and birds and creeping things, as well as the acts of wicked men, were especially directed by the Lord to the fulfillment of his wise purposes? Does he forget that there is a special covenant made for his people in the gospel day "with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground"? (Hosea ii. 18.) What is there worthy of ridicule in the belief that even the mote which flies in the sunbeam, as well as the sparrow in the sky, is directed by the Lord? The frogs and insects were important in the execution of God's judgments upon Egypt. The frogs and flies and caterpillars filled the land of Egypt, but their movements were so directed and controlled that not one, not even one of the lice, could pass over the line that divided Egypt from Goshen. The Lord sent fiery serpents to punish Israel, ravens to feed Elijah, and two bears (only two) to vindicate the character of Elisha as a prophet. The lion must slay the disobedient prophet, but could not tear his body nor hurt the

ass, yet he must wait quietly by until the other prophet should arrive to witness the fulfillment of God's word by him. (1 Kings xiii. 14.) Also in other cases it is recorded that lions were directed and controlled by the Lord. (1 Kings xx. 36; 2 Kings xvii. 25; Daniel vi. 20.) It was not by chance that Herod was eaten by worms; the angel of the Lord was sent to smite him with that fearful judgment. Also the viper was directed to fasten upon Paul's arm, that the barbarians might know that he was an honest man. (Acts xxviii. 3-6.) The dove was returned by the Lord to Noah with the olive leaf, and the flight and time of every sparrow is so bounded and controlled that "one of them shall not fall on the ground without our Father."—Matt. x. 29.

To me this is a most precious doctrine. It is glorious to know that in all events, and over all things, "the Lord God omnipotent doth reign." As in the case of Job, so in the case of all the Lord's people, he designs all their trials, and the cause and manner of them, and no enemy can go beyond the limits of God's purpose in his power to afflict, and all the wicked designs of men and devils shall result in the final good of the Lord's people, and in his own declarative glory. Jesus said to Pilate, "Thou couldst have no power at all against me, except it were given thee from above." So Job recognizes only God's good hand in all the evil that came unto him through the devices of Satan, saying, "Shall we receive good at the hand of the Lord, and shall we not also receive evil?" So Joseph said to his brethren, "But as for you, ye thought evil against me, but God meant it unto good, as it is this day, to save much people alive." "O the depth of the riches both of the wisdom and knowl-

edge of God! How unsearchable are his judgments, and his ways past finding out." "For of him, and through him, and to him are all things, to whom be glory forever. Amen."

"AND they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one is in bitterness for his first born."—Zech. xii. 10.

These mourners are "the house of David, and the inhabitants of Jerusalem," and these represent the Lord's people, for whose sins Jesus died. It is by the spirit of grace and of supplications, which the Lord pours upon them, that they are thus made to mourn for Jesus, who was pierced by their transgressions. It is when they feel the pain of their own sins upon their consciences that they know a measure of his pain when he bore them in his own body on the tree, and they are in bitterness for him when they feel the bitterness of their own transgressions in their souls. It is then that they can say with David, "Against thee, and thee only, have I sinned and done this evil in thy sight." Whenever one feels true sorrow before God for any sin, it is a sure evidence that this was one of those sins by which the dear Savior was pierced, and brought down into the awful depths of sorrow and death. None but those whose sins Jesus bore upon the cross, will ever feel the pain of their sins upon their consciences, and the bitterness of them in their hearts. But all of them will thus "know the fellowship of Jesus' sufferings, being made conformable unto his death," when the spirit of grace and of supplications is poured upon them. Then they shall cry unto God in their trouble, and shall realize the pardoning love of Jesus. Then shall they know what it is to mourn for him, and at the same time

to feel their hearts melted before him with unspeakable thankfulness and tender love, while they feel the sweet burden of the song,

"Was it for crimes that I have done,  
He groaned upon the tree?  
Amazing pity! grace unknown!  
And love beyond degree!"

SILAS H. DURAND.

SOUTHAMPTON, Pa., Feb. 4, 1901.

KANSAS, Ill., Jan. 21, 1901.

EDITORS SIGNS OF THE TIMES—DEAR BRETHREN:—At the request of some of my friends I have concluded to write a brief sketch of some of the events of my life, that it may be left to them when I have fallen asleep, and been gathered to the fathers. I fully realize the fact of having lived to little purpose, but what it is, is all I can now make of it. I shall try in simplicity to state facts as they occur to my mind, without any coloring or reservations of truth, beginning at my birth into the world, and including my second or spiritual birth, and unto the present time.

I was born in Scott County, Kentucky, and according to the record there made by my parents, in the old family Bible, it was on the 14th day of October, 1823. My father, John True, moved his family to Bourbon County, Kentucky, when I was about five years old, where he lived until the fall of 1834, when he moved to Coles County, Illinois. Here I was born the second time, which I hope and believe was the birth Christ told Nicodemus he must have to see the kingdom of heaven. This last birth was in the month of February, 1843, when I was but a few months past nineteen years old. I could give account of many of the things and feelings connected with this birth prior to and succeeding my being made, as I hope, to know the truth of it, but will only give a

few of the many, and if there is evidence enough in what I here give to cause the children of God to have fellowship for me as one of the redeemed family, I shall be content, for the fellowship of the Lord's people is now my ardent desire.

As above stated, in February, 1843, I was enabled, I hope, by the grace of God as given me, to trust in the righteous life and obedient death of Christ Jesus. I had been born of and reared to manhood by christian parents, who belonged to the Predestinarian Baptist Church, but I found as years came upon me, that their christianity would not, nor could not, suffice for me. I found myself, without knowing when, or where, in an uneasy, restless frame of mind. At times I would be engaged in innocent amusements, when thoughts would come into my mind that these things would some day have an end, and that I must die and go to an unknown world. The question would come into my mind, Was I prepared for this change? During the summer of 1842, a sister, who was two years my senior, joined the church, and while standing on the bank of the creek witnessing her baptism, it seemed that my entire frame shook with despair; I felt then, and did often afterwards, that God would be entirely just in sending me to eternal woe. These feelings continued at times, and seemed occasionally to grow more severe. On one occasion, in the early part of January, following the time my sister was baptized, I was studying in my room in the house where I boarded, in Charleston, Illinois, where I was then attending school, when it seemed to me I must die before the light of another day dawned. This was about nine o'clock at night. I found I could not study, so I laid aside my books and walked listlessly around the public square, passing one of the

hotels of the town. Just in front of the doorway I met a schoolmate, and he invited me into the office of the hotel. When I had but entered the door I felt the house trembling. I stopped to know why it was, when I heard the music of fiddles, and voices calling for dancers. I felt like if I did not get out of that building the Lord would strike me down, so I immediately returned to my boarding-house and retired for the night, but not to sleep. I slept but little that night, and about daylight determined to go home, as I was doing no good with my studies. After returning home I engaged in hauling rails from where they had been prepared in the woods, out into the then open prairie, to inclose some more land that my father owned. While doing this work I often felt that surely the Lord would not suffer such a wretch as I felt myself to be, to live. One dark and gloomy day in February, I shall never forget, I had loaded on the rails, and was walking in the road behind the load, as the team (which was several yoke of oxen) was walking towards the farm. Here I was bowed down in sin and guilt, thinking whether I would ever get home or not, when I was suddenly made to feel a calm resignation to everything around me. I cannot say I felt that it was a hope in Christ, but soon after getting in that night, my mother said she saw the change in my countenance. There are times and places I cannot forget. On Saturday before the third Sunday in March, 1843, I told the church at Little Bethel, in Coles Co., Ill., some of the things here written, and was received with three others for baptism, and on the next day four of us were baptized by Elder Thomas Threlkeld, in the creek near by the meeting-house, the ice being about eighteen inches thick. In Septem-

ber following, I was married to my first wife, Miss Nancy B. Threlkeld. To us were born six children, five of them preceding their mother to the grave, the last one being our oldest child, a dear daughter, who had turned into her twenty-first year. She had joined the same church her mother and I were members of, and was baptized by her grandfather, Elder Threlkeld, during my absence in the army, and died and was buried before I came home from the army. I was at the time of her death in the southern part of Arkansas. I have one child, a daughter, now living, (sister Lillie Hayes) who was baptized by Elder S. H. Durand, at Utica, N. Y., while we were living at Kingston, Canada, while I was in the Consular service of U. S. She is now living near us in Edgar Co., Ill. She has four children, one daughter and three sons, also two grandchildren.

My first wife and I lived as happily together as is necessary for husband and wife, for forty-seven years and six months, she falling asleep in Jesus on the 27th day of March, 1890, in Seward, Nebraska, Elder James H. Ring preaching her funeral the next day before we buried her body.

My second experience, or call to the ministry. In a few years after I was received into the church, impressions of mind come on me that I must preach. These impressions whenever they come upon me would cause me even to doubt more and more my having a well grounded hope in Christ. I would have in mind such able defenders of the gospel truth as Elders Gilbert Beebe, Thos. Threlkeld, Thos. P. Dudley, John F. Johnson, Wilson Thompson, and others that I was accustomed to listen to, and I would think if I could preach as ably as they did, I might have such feelings. But I would always



dismiss as much as possible these feelings; they would however return unexpectedly, and often with great force, so much so that at times I was almost unfitted for any kind of business. I was teaching school when these impressions first came into my mind, and I would often leave the school-room and go out into the surrounding woods to agonize in secret prayer, beseeching God to relieve me of such thoughts. Thus I traveled for about thirty years, sometimes feeling a comparative ease of mind. At such times I would hope I would no more be troubled with such feelings as these, thinking it was even wicked in me to have such thoughts. At one time some three years after these impressions come upon me, I was so tempted by the wicked spirit that I went to the church and asked to have my name erased from the church book, telling them that I had deceived them, and was not a fit person to have a name among them. To this request the dear old Moderator modestly remarked, that the Lord would give me grace, and enable me to resist the devil, and he would yet flee from me. I then thought strange of how lightly I was answered. But my membership was retained in the church, and I still have a standing with the dear people of God, though many times since the one I have spoken of, I have had very serious doubts as to whether I ought to be held in fellowship with the people of God. But to return to the subject, I continued in these feelings for years, yet let no one know of them except my wife, until the Civil War came on. I then concluded the matter was forever settled, and that I now knew that it was only of my selfish nature that these feelings had taken root in, for I concluded that it was my duty to volunteer to serve my country. Strange as it

may seem to some, these impressions were with me all the time I was in the army, which was nearly four years, and bore upon me with more weight than before leaving home. After my return home I thought to get away from any Baptist would relieve my mind, so I moved to Iowa, but I found Baptists there. I soon had an opportunity of accepting from President Grant a foreign mission, so I accepted it, and went as American Consul to Kingston, Canada. Here I remained a little over four years, as I hope and believe filling the office of U. S. Consul acceptably to my superiors. But while there, and receiving a salary equal to twenty-five hundred dollars per year, I was made willing to take up the cross, heavy as it was, and come home and preach Jesus as the way, the truth and the life, for salvation to sinners.

I was licensed by the West Liberty Church, in Des Moines Co., Iowa, at her March meeting, in 1879, and ordained to the full functions of the ministry, on October 18th of the same year, since which time I have been in great weakness trying to serve my brethren, constantly having the care of from two to four churches, until the death of my first wife. After I had seen her body laid away, I closed up all my business matters as soon as possible, and started to travel among the churches, giving up the pastoral care of all my former charges. I traveled one entire year in my lonely and distressed condition.

On the first day of June, 1891, I was married to my present wife, who was the widow of brother N. R. Kester, to whom she was married in Shelby Co., Kentucky, on March 17th, 1859. She was baptized by Elder Robert Ricketts, into the fellowship of Elk Creek Church, on September 21st, 1851. Her maiden name was C. M.

Stout, her father's name being Peter Stout. She was born on the 27th of May, 1833. She came with her first husband to his home in Edgar Co., Ill., as soon as married, and joined the Concord Church; her husband joined July following their marriage, where they retained membership and lived happily in church and family relationship until his death, which occurred Dec. 5th, 1887. They never had any children. As before stated, she and I were married on the first day of June, 1891. Our membership, as also my daughter's and her oldest son's, is now in Little Bethel Church, where I was baptized nearly fifty-eight years ago. I realize the truth of what Paul wrote to Timothy: "The time of my departure is [near] at hand." O, may I with Paul be enabled to say at the close of my life, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

Unworthily your servant,

JAMES M. TRUE.

PHILADELPHIA, Pa., Feb. 9, 1901.

DEAR BROTHER BEEBE:—The brethren say to me sometimes, "I have written to you in my mind, but did not put my thoughts on paper." And I tell them I cannot see the fruitfulness of such mis-sives. I tell you this because I have at different times lately desired to write you, and have not fulfilled my desire. In December last I wrote you a part of a letter and destroyed it when about half finished. I censured myself for that act, because my conscience told me it was no more my letter, but yours. So now I will try to clear my conscience, and write you

a letter, not taking into consideration whether it is a good or a poor letter. Do you ever sit down to write without an idea in your mind what the subject of your letter will be? I do often, and it is just that way with me to-night. The hopper appears empty, and it seems useless to start the mill wheels. But sometimes the vision cometh when least expected, and indeed I think always so, for it is when we are full of vain thoughts, and our soul is empty, that the Lord performs a marvelous work in us, in turning our worldly wisdom to naught, giving us in its place, "beauty for ashes." If the Lord puts the desire in our heart to communicate with a certain brother, or to visit a sick sister, the admonition is not a vain thing with him. If we make excuse, saying, "I have not time; when it is altogether convenient then I will do so," for our disobedience he will pour out upon us leanness of soul. But in doing the commands of the Lord our reward is in the work. In telling you these things, my brother, I am writing my own condemnation, for I am very neglectful, and altogether an unprofitable servant in the Lord's vineyard. To visit the fatherless and the widows in their affliction, is a good thing, but to neglect to do so deserves the direst punishment. I think I hear you say, Well, we must of necessity be moved by the spirit of divine grace in order to do any good thing. Yes, that is true, for neither the power nor the inclination to do good is in the flesh, yet we are not excused for disobeying the law, even when we are too weak to keep it. Neither does divine grace make us strong enough to keep the law, but it keeps it for us. I cannot think of any greater punishment (for neglect of the Spirit's promptings) than leanness of soul. Many sad experiences have taught me this. I

have more leanness of soul than my brethren because I am more neglectful. I long so much for a meek and quiet spirit, for such a spirit is always obedient. One of the poets puts it in this way: "Love is the fountain whence all true obedience flows." Yes, and I am inclined to believe that the love of God shed abroad in the heart begets every christian grace and virtue. I so often wonder (if it is true that I have a good hope through grace, which I so fondly hope I have) why I do not walk more circumspectly? Why my mind is not always on divine and heavenly things? Why I am so weak in the faith? Yet in my abundance of infirmities I find some encouragement all through the Scriptures. I remember how Jacob after he had received the blessing, went halting all his days; he never walked upright again. Job said, "I have said to corruption, Thou art my father: to the worm, Thou art my mother and my sister. And where is now my hope? as for my hope who shall see it?" Yet Job maintained his integrity. The psalmist says, "Help, Lord; for the godly man ceaseth; for the faithful fail from among the children of men. They speak vanity every one with his neighbor: with flattering lips and with a double heart do they speak." Is it not enough to raise my failing hope, to feel a companionship with such worthy men? Like Paul, "I rather glory in my infirmities, that the power of Christ may rest upon me." But not always do I glory, for my sins seem to swallow me up, and carry me away as an avalanche, my hope seems to be gone, and I am in a strait. Yet I cannot say there is ever a moment that I do not desire and long for the courts of Zion.

Brother Beebe, do you sometimes feel that a desire for heavenly things is about

all you can lay claim to as a foundation for your hope? It seems that way to me. I wonder if that is not what the apostle meant when he gloried in his infirmities that the power of Christ might rest on him? A knowledge of our infirmities implies the knowledge of a power which we desire shall undertake and overcome for us. For I know that when the power of God rests upon me, then am I strong when I am weak. To follow the dictates of our fleshly mind, we want to be strong, and think we *are* strong, and fully capable to undertake for ourselves. While on the other hand, in following the dictates of the spirit of Christ within us, we want to be weak, altogether helpless, and glory in it, because in our knowledge of the power of God we recognize his omnipotence. I feel that a desire to be righteous is an evidence of righteousness; that although our outward man daily perisheth in his corruption, and we are fully conscious of such daily death, yet at the same time the power of an endless life worketh mightily in our inward parts, manifesting in us the life of Jesus, by which we glorify God in a simple *desire* to worship him, having no confidence in the flesh. Do not you often find your heart saying, "O that I might love him more and serve him better?" Every one of the Lord's people will admit that they *desire* to be followers of Christ, although they may not be able to discover another ray of evidence that they are true followers. To profess religion, and have his name on some church book, does not constitute a follower of Christ, although many of my neighbors fully believe that such accomplishments are about all that is requisite. The great trouble and concern of the true followers is whether they honestly and simply possess what they confess. I am glad to know that the

truth never shines less brightly because men go about deceiving and being deceived. The beauty and glory of our gracious Redeemer is not marred by those who take his name upon their lips, while in their hearts they are far from him. "An holy nation" is none the less holy because traditions and heresies and all manner of evil imaginings have crept in among them. In and about every building in course of erection is necessarily much rubbish, which, when the building is finished, is swept away, and it is found the building is not contaminated thereby. We are glad to know that all things of time perish with the using, but the kingdom of Jesus Christ is eternal, its subjects are "an holy nation," as with one voice they proclaim the honors of their King, as with one voice they declare, "I am a worm and no man," but Jesus is all in all. He is their very life, and is declared to be "Their Sun and their Shield." They are holy because he is holy; they are alive for evermore because he is alive for evermore; they are clean every whit, because his perfect righteousness is imputed unto them.

Brother Beebe, I find myself running on about things which you know so much more about than I do. Yet your broader knowledge makes you more generous and considerate of those who swim in shallow water. This makes me bold to expose the small measure of the rich things of Christ's kingdom which has been vouchsafed unto me. Anyhow I have relieved my mind, and I sincerely hope you will not be greatly fatigued by reading this long drawn out epistle. You know it takes a great many words and many sheets of paper for some people to say a very little. So you will please accept this, not for its intrinsic

value, but for the high esteem in which I hold you.

My wife joins in love to you and sister Beebe.

Affectionately your brother,

B. F. COULTER.

[ALTHOUGH the above letter is rather of a personal nature, we think it will be of general interest to our readers. We indeed have found it very comforting, especially where mention is made of our still having the desire to be more spiritually minded, for this has been for months about all we could cling to as an evidence that we had any interest in the things pertaining to the kingdom of heaven, for most of the time we are in such a cold, barren, unfruitful state, that it seems we certainly can have no knowledge of spiritual things; then comes the thought, You are not indifferent, but do desire to love and serve the Master, and your brethren, with more love and zeal. And this I cannot deny, for I know I do have the *desire*. The Savior said, "Blessed are they which do hunger and thirst after righteousness." And what is this desire to be more spiritually minded, and to love and to better serve the Lord, but hungering and thirsting after righteousness? Then this very condition the Savior says is a blessed condition, and he also assures all such, "They shall be filled." Dead must be that saint who does not mourn over the lack of the fruits of the Spirit that he can see in himself. In fact those that do not so mourn, but can boast of what they have done and are doing for the Lord, give no evidence of the work of the Spirit in their hearts.

Those that are personally acquainted with brother Coulter will more fully appreciate his letter, and will doubtless feel as did we, when they read it: If such a brother has to complain of barrenness of

soul, how can we hope to be free from such trials?

If the idea of conditional, or merited time salvation, was true, we feel that he should receive the highest wages paid, for we never knew a brother more highly favored of the Lord in his walk and conversation, and we know of hundreds of others who will indorse our statement.—  
ED.]

FREMONT, Neb., Feb. 15, 1901.

BENTON L. BEEBE—DEAR BROTHER:—  
Inclosed you will find draft for two dollars, for which you will continue to send the SIGNS to my address for another year, as I do not feel that I can well do without them, as they advocate that which I believe to be the truth, and that is something we seldom hear in this country. Although there are lots of good Old Baptists both in Nebraska and Iowa, I seldom get to meet with them, not as often as I would like, for they are so out of the way, and the distance is considerable. But when I do meet with them I firmly resolve in my mind that I will no more disregard the admonition, "Forsake not the assembling of yourselves together." I am often made to wonder that the gracious God has prospered me as he has, while my whole life is one that is prone to wander in forbidden paths. I can only wonder and thank him the more that I am not entirely cut off from his presence and mercy when I consider my own unfaithfulness and short comings. It seems that if I am a follower of the blessed Savior at all, it is only as one who follows him afar off, while in truthfulness the sincere prayer of my heart is, "Nearer my God to thee; nearer to thee." Though weak is my faith, yet to the sinner's friend I go with the prayer that he will guide me by his counsel, and lead me in

the paths of righteousness, for his name's sake. O, that our God would hush every murmuring thought, and subdue in us everything that is not in accordance with the divine will, as we journey onward through this unfriendly world, which has no mercy for a poor, fallen, yet helpless sinner, a sinner saved by grace. Its commands are the same as the fountain from whence they sprang: "Pay that which thou owest." Miserable comforters indeed to one who is weary, footsore, and not a farthing to turn to the account. But of him who is our strength we would humbly plead that we may find safety under the shadow of his strong protecting arm, for we do feel that we have nowhere else to go; he is all our strength, all our hope and all our salvation, we have none of our own. This we learn more and more as the years go by. Without him we can do nothing. If we would drink to quench our thirsty souls we must go to the fountain, the living fountain, the streams whereof make glad the city of God. How often in our attempts to reach this life-giving fountain do we find the way cut off by the impenetrable darkness that surrounds us because of our failure to go up by the right way, and we are made to realize, "There is a way that seemeth right to man, but the end thereof is death." Discouraged at times in our attempts to walk as becometh the saints, we say we will return unto the house from whence we came out, only to find it empty, swept and garnished. We find no place in that which was once to us a palace whose furnishings were all that our souls desired. Earth has no resting-place for me. How strange is human life. What is it? 'Tis but a vapor that soon passes away. I loathe it; I would not live alway. The anxiety of  
ving is to us more than the reality some-

times, and we have to confess with the poet, "It is not all of life to live." The wages of sin is death, but the gift of God is eternal life, and I am glad it is so, and we are made more glad that our own daily experience can testify that it is a gift that we are unable to work out only as God works in us both to will and to do of his own good pleasure. This is what we understand to be time salvation. And how becoming to the children to be still and know that the Lord is God, and beside him there is no Savior, either for time or eternity. He is the same yesterday, to-day and forever. Thou God all sufficient.

The last number of the SIGNS has come to us since we commenced this letter, and as our eyes looked over the different communications, our attention was especially called to one from brother Scates, of Ontario, and how glad we were that one has the courage and ability to command the soul's utterances, a thing we ourselves are so fearful of doing, lest we disturb the fellowship. He tells just what we have in our minds to tell, and it makes us ashamed of our poor effort. Truly he is our brother, our companion in tribulation. Amen and amen, say we to every utterance in that letter. How closely do we linger by his side as we follow his footsteps through the wilderness way as he journeys onward and upward. How plainly do we see our own lives reflected as we follow him in his description of the poor, tried, weary pilgrims here below. Are not these helpful communications to such as cannot do the things that they would? This one letter alone is to us the worth of the subscription price, it makes us to feel that we are not entirely alone, though ourselves the least of all, and we feel at times that we really have no part or lot in the matter.

By such humble confessions as these we are not only assured again that we not only know the way, but that we ourselves are in the way.

Perhaps we have written enough for this time. With christian love and fellowship to all the household, both to the weak and the strong, your unworthy sister in hope,

ABBIE CODDINGTON.

PRESCOTT, Ark., Feb. 3, 1901.

DEAR BROTHER BEEBE:—I herewith send you a letter I received from Elder H. B. Jones, of Mt. Vernon, Texas, some time back, and if you think proper you can publish it at your convenience; I think the reading of its contents would be comforting to the "household of faith."

Yours in much love,

P. H. JAMES.

MT. VERNON, Texas, Jan. 8, 1901.

ELDER P. H. JAMES—MY DEAR BROTHER:—Yours of the 30th ult., came to hand to-day, and has been perused with much satisfaction, and I feel a desire as I sit around the fire this evening to pencil you a few lines by way of answer. If I am not sadly mistaken in my own experience, I know how to sympathize with you when you speak of being "in the depths." O, the darkness, the tribulation of such experiences surely none can know except those who have been there; the greater portion of my time since I was given a hope it seems has been spent there. I sometimes think when in this condition, If I could only know that the Lord has ever blessed me with light at all, or if I could only have satisfactory evidence that I was a child, that I had not been deceived, I could then bear all my trouble with patience. But how fearful I am that I have been mistaken, that I know nothing at all as I ought, that I have

caught the shadow and missed the substance. O, the terrors of such a condition! But blessed be God, who has said, "I am God, and beside me there is no Savior." He is not only our past, but our present and our future deliverer. For the help of the poor, tempted and tried children, the experience of many of the ancient servants of God is recorded. "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." David said at one time, "Why art thou cast down, O my soul? and why art thou disquieted in me? Hope thou in God; for I shall yet praise him who is the health of my countenance and my God." And again he was made to pray, "Restore unto me the joys of thy salvation." Again he testified, The Lord hath "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." All this shows that David knew what it was to be down "in the depths," as well as what it was to experience deliverance. To this agrees the testimony of all the prophets and apostles; even our Master himself being "a man of sorrow, and acquainted with grief." Were it not for such an array of Bible testimony that the people of God have ever been a "poor and afflicted people," and oppressed and persecuted in the world, together with that witness within, of which you spoke, then we might give up in despair.

I sometimes feel that it is best that I am just such a creature as I am, and that I have had just such an experience as I have, although so much of the time I am irreconciled. I believe that it is all according to the will and purpose of God.

In my early experience I had some ideas that my later experience has taught me were incorrect, and that experience, I find now, accords with the testimony of the Scriptures. (I would not pretend to say that I have no incorrect ideas now.) But when I first saw the light, I verily thought I should never more have trouble, I could then no doubt have been easily persuaded that sin was eradicated from my being, that I could live obedient, and never more commit sin, that all love of sin was killed in me, &c. But experience has taught me the truth as the Scriptures teach it: "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 "When I would do good, evil is present with me," and "The good that I would I do not: but the evil which I would not, that I do." And as a consequence of the consciousness of indwelling sin, and a continued proneness to go from the paths of rectitude, I am with the apostle constrained to cry out, "O wretched man that I am! who shall deliver me from the body of this death?" By experience I know that I cannot live obedient, sin is mixed with all I do. I do greatly desire to live as I think a child of God ought, but I cannot keep myself right, so I have to give all the praise to God for every act that I have any reason to think was an act of obedience. Every impulse to obedience, with every emotion of love, gratitude or praise, is of his sovereign grace, and all the praise is due him. Experience teaches me that if left to myself there is nothing that I would not do, that I would have done before I had a hope. So you see I am by my own experience forced to reject every conditional theory, and hold on tenaciously to the doctrine of salvation by grace, from the cradle to the

grave. It is the only salvation that will reach my case, or do me any good.

"I cannot satisfy the law,  
Nor hope nor comfort from it draw."

I thank God from the depths of my heart that I believe the Scriptures corroborate my experience, and salvation by grace is the only salvation that will, or has, saved any poor sinner of Adam's race, for it is the salvation the Lord has ordained, and the only salvation, so none are truly saved by any other, either in time or eternity.

I heartily concur with your ideas on the two witnesses, also on the sovereignty of God.

Accept this short and imperfect scribble as a token of my love and fellowship. May the Lord continue to bless you and yours. Remember me at the throne of grace.

Your little brother in the bonds of fellowship,

H. B. JONES.

WARWICK, N. Y., Feb. 26, 1901.

MY DEAR BROTHER BENTON:—I inclose a letter from sister Attie A. Curtis, which I think would be good copy for the SIGNS, if you approve.

Very affectionately your brother,  
WM. L. BEEBE.

LAWRENCE, Mass., Feb. 15, 1901.

ELDER WM. L. BEEBE—MY DEAR BROTHER:—I thought I would write you as soon as I knew you were improving in health, but have been away from home the most of the time, and could not seem to have the talk with you that I wanted. Now I am at home again, and you have come into my mind, so be ready for a long letter, as there are many precious things I want to speak of. I was very glad when the report came that you were

recovering from your severe illness, and hope as long as you remain in this world you will declare the unsearchable riches of Christ. The weather was so stormy both January and February that we had no meetings at my home church, Bowdoinham, and I felt disappointed in not hearing any preaching. There is such a satisfaction in hearing the finished work of Jesus proclaimed. His life, death and resurrection all declare his power to save. His people are blessed in knowing the joyful sound of the gospel, and they shall walk in the light of his countenance. What a sweet promise this is. We cannot always behold the light while walking here below, but as our God changes not we are often given the assurance, that nothing can separate us from the love of God, which is in Christ Jesus our Lord. We cannot flee from his presence, and "he knoweth the way that I take." The Lord has given me much enjoyment in leading my mind to dwell upon the safety of his people, and in connection with this comes the beauty of the church; the foundation which is already laid; "the whole building fitly framed together." Not one of the stakes thereof shall ever be removed, nor any of the cords be broken. God has appointed salvation for walls and bulwarks. When these precious truths are so sweetly felt within, I love to sing,

"Glorious things of thee are spoken,  
Zion, city of our God!  
He, whose word cannot be broken,  
Formed thee for his own abode:  
On the Rock of Ages founded,  
What can shake thy sure repose?  
With salvation's walls surrounded,  
Thou mayest smile at all thy foes."

The many conflicts and trials we are called to pass through are all for our good, as they destroy our own goodness and righteousness, and we cry unto the



Lord and he delivers us out of our distresses, so we sing, "The Lord hath triumphed gloriously." Our deliverance is in such a way that we know it was the Lord's work, not ours, and we say with David, "I will make mention of the loving-kindness of the Lord." I wish I could tell, so it would be full of interest to you, how the loving-kindness of the Lord has surrounded and followed me all my life; his work in bringing me from nature's darkness into his marvelous light, and causing me to believe on the Lord Jesus Christ, and shedding his love abroad in my heart. The half of it can never be told with my tongue or pen, I can only speak of these things, knowing that those of like precious faith will understand by their own exercises of mind what I am trying to express. I do enjoy writing of the great things the Lord has done for me, to my kindred in Christ. I know they are taught the same things, for all of God's people are taught of him, and their peace is great. Jesus says, "My peace I leave with you, my peace I give unto you." We can never find words to express the peace of God, for it passeth understanding, but when it is felt in our hearts it takes only a few words for a brother or sister to know what we want to say.

But I am afraid this long letter will weary you, and I must think of drawing it to a close. All the excuse I have for writing so much is, my mind has been full of the sweetness of spiritual things, and I could not seem to express what little I have without using many words. I hope you will be able to send me a few lines, for I am always glad to hear of your temporal welfare. I hope if it is the Lord's will, that you will be spared many years yet, to go in and out before

his people, declaring Jesus the Savior of his people from their sins.

Remember me to your daughter, sister McColl. I appreciate her kindness in writing to me when you were so very ill. I wish I could see you all face to face, and wish your health would be so that you could come to Maine again. It is good when we are made to trust in God and feel that what he does is all right.

Love and fellowship for you and family, and all the saints you meet. May God reconcile us to his will, and enable us to talk of his kingdom and power, his goodness and mercy, is the desire of your loving sister in hope,

ATTIE A. CURTIS.

CRAWFORDSVILLE, Ind., Feb. 11, 1901.

BELOVED BROTHER BEEBE:—My heart prompts me to thank you for your dear letter of the 8th, received this morning, bringing words of blessed comfort in my sorrow, and they have done me much good. Dear brother Chick also sent me helpful words of comfort yesterday. As I write you now, in tears of mingled sorrow and comfort, I think of the angels of God who were sent and ministered to his Son in his trial and great sorrow, and it melts my heart that the Father thus ministers to one so poor and unworthy as myself in this time of heavy sorrow and sore trial. O, my dear brother, I cannot now tell you how deeply I am tried. The Lord knoweth it all, and he knoweth how to succor me. The blessed words of the suffering Redeemer come to me, spoken to his troubled disciples in their sorrow: "I will not leave you comfortless: I will come to you." When the sisters of the sleeping Lazarus were in heart-breaking sorrow, and there was nothing in the law or the Jew's religion that could comfort them, Jesus himself went to them and by

his word and power he relieved and comforted them, so that their mourning was turned into joy. "The words that I speak unto you, they are Spirit, and they are life," he says, and we find it true. To the sisters he said, "And whosoever liveth, and believeth in me, shall never die." Their brother lived and believed in him. Therefore, Jesus said, "Our friend Lazarus sleepeth." Lazarus was not dead, then; for Christ was his life, and he slept in Jesus. O how comforting! This truth consoles me in this great sorrow for my own loss. The divine assurance abides with me that my daughter, who was so lovely in spirit, lives with her Savior within the veil, and that his precious word is true of her: "Weep not; for she is not dead, but sleepeth." O, brother Beebe! in such an hour as this, how exceedingly precious is the grace of our Lord Jesus Christ, and how empty and puerile is all else.

For the relief of my sorrowing and burdened heart, I have just finished a paper on Sin and Redemption and Salvation, which is submitted to you, and which gave me comfort as my wife read it to me. If you find comfort in it as the truth of God, you will please give it to the precious brotherhood in Christ, that they may be comforted with the same comfort wherewith we ourselves are comforted of God. It has strengthened and cheered me in my trials of faith, that many have written me of the solid comfort the SIGNS is to them, and my poor writings also—poor as compared with the riches of our Lord's grace and truth. My own spirit has so often thanked and blessed the gracious Giver of every good and perfect gift for the perpetuation and abiding faithfulness of the precious SIGNS OF THE TIMES. The Lord richly bless you and yours, my dear brother Beebe, in

all your tribulations and afflictions in the gospel of his grace, and all your dear readers also, with our meek and faithful brother Chick, whom I have known and loved from his youth.

Now in closing, I am impressed that the measure of my affliction is nearly filled up, and that "I am now ready to be offered, and the time of my departure is at hand." I would not have it otherwise; for to depart, and be with Christ, is far better. It is only by the grace of God and in sorrowful humility that I may further say, with Paul, "I have fought a good fight, I have finished my course, I have kept the faith." The name of the Lord be praised, for his grace and glory. Please say to all the beloved in Christ for me, Be faithful unto death, and the Lord will give you the crown of life.

In fervent love and fellowship in Christ,  
your sorrowful brother,

D. BARTLEY.

MT. VERNON, Texas, Feb. 20, 1901.

DEAR BROTHER BEEBE:—I inclose herewith a short letter from Elder D. G. McCowen, of Forsyth, Ga., which I think breathes the same spirit of the general tenor of the SIGNS, and was comforting to me, coming from the locality it does, where there is much of conditionalism to contend with. This is one reason of my desire to send it to you for publication in the SIGNS, if you should think it suitable. I have his consent to send it.

Yours in fellowship,

H. B. JONES.

FORSYTH, Ga., Jan. 20, 1901.

ELDER H. B. JONES—MY DEAR BROTHER:—Your much appreciated letter reached me some days ago, which after some delay I now proceed to answer. I say your appreciated letter, not only be-

cause I believe you to be a child of God, but that you are a minister of God, called of him to preach the unsearchable riches of Christ, though it be in opposition to a gainsaying world. None but those called of him, and upheld by his Almighty power, will ever be able, in the face of all the opposition in this day, to give him all the praise, and hold him up as the way, the truth and the life, and as the only Savior whereby we must be saved. It does look like some of our people, even Primitive Baptists, in this day are afraid to risk the whole matter of salvation to him, but seem to believe that he has done his part, and left us poor sinners to take care of ourselves in this world of sin and wretchedness. If this be true, why oppose the Arminian because he says Christ has done all he is going to do, and if you do not do the balance you are lost, and it is all your fault? O consistency, thou art a jewel. I feel sometimes that if a child of God, surely I am the least of all. I know I need his protecting grace every day I live, and hope to feel that it is his Fatherly care, love and mercy, that has kept me unto this day. When cast down by trials and troubles, he has promised to be with us, and tells us that his grace is sufficient for us. Brother Jones, he deserves all the praise, and I hope I feel a desire in my heart to give it all to him. O, that I could praise him more and more. If I preach, or pray, or bear the fruits of obedience and godliness, or serve him in any way, I am dependent upon his Spirit and grace to enable me to perform it. He has said, "Without me ye can do nothing," and I hope I know this by experience, and I hope that I do not want to try to serve him, without his Spirit and grace, because my service would be no better than I am.

But your experience and views upon

these things are the same as my own, and hence have a tendency of bringing us together in love, and as brethren in the Lord, thus John helps us here when he says, "We know that we have passed from death unto life, because we love the brethren." Not for loving the brethren, but to love the brethren, is the evidence, or fruit, that we are passed from death unto life. Dead folks do not or cannot love life. But this old covenant of works decayeth and vanisheth away, being faulty, for had it been faultless, there would have been no use for the second, but as it was too weak to take away sin, (nor did God ever intend it should) he now says, "This is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind and write them in their hearts: and I will be to them a God, and they shall be to me a people: \* \* \* I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." What a merciful God! In this truth my hope rests.

May the Lord bless you and family with his Spirit and grace, that you may worship him in Spirit and in truth.

Yours in hope,

D. G. MCCOWEN.

OPELIKA, Ala., Feb. 22, 1901.

ELDER F. A. CHICK—DEAR BROTHER:—I feel inclined to write if I can for the edification of the saints. Brother Scates' letter in the last number of the SIGNS, so completely describes my own travels and exercises, that I feel encouraged to hope, and also to write. Such an article is apt to draw one out, and make him think he is not alone, but is in line with other pilgrims on the same journey, though severed by hundreds of miles: far apart and yet so near. All the feelings of infidelity

and skepticism, of which he speaks, have been mine also, and questionings of which he speaks. It has been a long time since I felt any inclination to write. I have felt that I would not write again, and have tried to quit preaching, and persuade myself that I had no hope, much less a call to preach the unsearchable riches of Christ. I have often felt that I would give up before I should do something that would cause me to be excluded from the church, and the fellowship of saints. I feel that I am not even my own, of such no account do I feel, yet I cannot help but try to utter a word of encouragement to the tried souls. I have cried for wisdom, and understanding, and grace, to enable me to be what I profess to be, and in that my cry was not heard I thought I had evidence that I was not his; all these things seem to be against me. Tried as I have been, I wonder why yet I do know that the trial of our faith is more precious than gold that perisheth, though it be tried with fire, so that it might be found unto praise and honor and glory of that God who gave it.

Lately, such exercises as I have had, have given me some encouragement to hope in Jesus, the Friend of sinners. My mind for two or three days, has been taken up with the solemn, high and dignified office of the gospel ministry. I felt that I knew what was required of them, and when I saw how far short I came when judged by the perfect standard; I almost despaired. I felt that I had presumed and allowed myself to be led, where I was most unqualified to fill. Did I not know then there was such a thing as learning obedience to God, by the things which I suffered? I do feel that I know something of this. If what I have been taught is well learned it may yet be of profit to some one. I know

what it is to cry out by reason of darkness, and to stumble, and to blunder along the way. I remember telling a brother, that if I was in the ministry at all, I was crawling and rolling along cross-ways, and nearly every other way, but the right way. A few times I have felt that I was almost up on my knees, but never upright on my feet, with a clear eye and upright walk. I fall so far short of what I see in the perfect standard laid down by the Savior, who is the true Preacher of righteousness, I wonder if I shall ever preach as I should, the glorious gospel of the blessed God. I hope on, and desire and expect it. I feel somewhat encouraged.

My mind has not been as I thought when I began to write, certain Scriptures were in my mind when I began. It shows that I cannot do as I think I can. May this, or some part of it, be sanctified to the good of some humble child of God, is my prayer.

Yours in hope,

WILLIAM LIVELY.

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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., MARCH 15, 1901.

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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.*

**I TIMOTHY III. 1-7.**

SISTER Rebecca Harris, of Hudsonville, Miss., desires that we present some thoughts concerning 1 Timothy iii. 1-7. This Scripture describes the character and qualifications of one who has been called to the work of a bishop, and called of God. It is not our purpose to consider each special statement of the text suggested, in detail, but will present some general thoughts concerning it. From the first verse is learned there is such a thing as a man desiring the office of a bishop. In itself there is nothing wrong in such a desire, but the apostle impresses here the truth that he that has such a desire, must remember that he is desiring a good work. When the goodness of the work comes to be realized by any man, he will feel altogether unfit for it. To have the name of bishop is one thing, to possess the qualifications, is another. To desire the name is one thing, to desire the work is another. The place of a bishop, is not a place of ease, pleasure and idleness, it is a place of care and labor. The man who desires it is desiring much of burden and responsibility. Paul would first of all call this to mind.

While there is nothing wrong in such a

desire, nevertheless, the question is a very solemn one, What is my motive in this desire? Why do I desire it? Have I in view an easy life, honor among men, and a desire to be called by the title, as a mark of distinction? Then indeed it is an evil thing to possess such a desire. But is the feeling of our heart one of great desire to be of some use and comfort to the children of God in their burdens and afflictions? Is the heart stirred up to endeavor to hold out to them the blessed name of Jesus, in whom alone is strength and comfort to be found? Is it the desire of the heart to exalt before his people his blessed name, and if possible to bear their burdens, and so fulfill the law of Christ? Then indeed is the desire a good one. But when the soul is actuated by such motives, there will always be a sense of the deepest unfitness and unpreparedness for such a work. The work is so good, and I am so unfit and unworthy.

The work is so great and important, that he who enters upon it must remember the word of the apostle is that he must possess the qualifications which follow, yet every one who has been really called of God to that work, will never be able to see that he possesses a single one of them. But the apostle is not setting each one to judge of his own qualifications, but rather all those who afterwards should be called to act in such matters. It is essential that a bishop, or pastor, should have these qualifications, but it is not said that he must know that he possesses them, but the church must know it. A bishop's, or pastor's, work, calls for these qualifications which follow: Blameless, that is, giving no cause of blame, one to whom exceptions cannot be taken on account of any evil doing, or any injustice toward any one; the husband of one

wife; (It is our understanding that the meaning is not that a bishop must be married, so much as it is that he be free from the polygamous habits of the time; he must not be the husband of more than one wife.) he must be vigilant; (literally wakeful, that is, awake to all the interests of the people of God, considering what is needful for them, and looking out for anything that may harm the cause, and be to the dishonor of the holy name of God) of good behavior; (that is, as the original word more properly signifies, modest) given to hospitality; apt to teach; not given to wine; no striker; (rather no reviler, as the word more properly signifies) not greedy of filthy lucre, but patient; not a brawler, not covetous; ruling well his own house; having his children in subjection with all gravity; not a novice; having good report of them which are without. It would be easy to see how the lack of these qualifications would mar the usefulness of a bishop in his work. Lacking these things he would not have the confidence of his brethren, and beside, the apostle intimates that these natural qualifications which fit a man for positions of trust among men in the relations of this life, must not be absent in those called to fill places of trust in the house of God. God qualifies men to the place which they are to fill in his house, before he calls them to that place.

When the church decides that a certain man is the pastor or bishop they ought to have, this decision does not confer any qualification, but simply recognizes what God has already given, and given to him for their benefit as the house of God. Any church sins, who confers this office where they do not see these distinctive qualifications, but this does not mean that bishops have no faults, nor that they do not err and come short; they are men of

like passions with other men, but it does mean that these graces shall appear in them, and evidently be what rule in their lives. To set apart men to the office who have only the name, but who really are not pastors, is a lasting injury to the church, to the cause, and last, to the unhappy man who has been put where he does not belong, and in a place for which he is not qualified. O.

#### THE NAME OLD SCHOOL BAPTIST.

SISTER Eunice Lindsey, of Scioto, Ohio, asks how far back we can trace the first organization of the Old School Baptist Church? and desires a reply through the SIGNS.

The name "Old School Baptist" is but one of the many names which have been applied to the church of Christ in the ages past. That church in the first place, or those who composed it, were called christians first at Antioch, before that they were known simply as disciples, that is, disciples of Christ; this we have from the Scriptures themselves, (see Acts xi. 26; xxvi. 28; 1 Peter iv. 16,) and in some hundreds of places they were called disciples. Later they were known in different parts of the world by a variety of names which were imposed upon them mostly as terms of derision, by their enemies and the enemies of truth and God. The name Baptist, was given to them, because they believed in and practiced baptism, which for the past sixteen hundred years has been entirely discarded by the Romish church, and all protestant sects. The fact that their enemies were willing to give to them the name of Baptist, is an indirect testimony that they themselves are not Baptists, that is, that what they call baptism, is not baptism at all. John was not originally named "Baptist," but this word was connected with his name to

distinguish him from all others who might be of the same name. John, who wrote the gospel under his name, was not called the "Baptist," because all who were disciples of Jesus, as well as he, were baptized. But John the Baptist was the first to administer this ordinance in the ushering in of the gospel dispensation. Baptists are called Baptists to-day because they do baptize, and no others in the Romish or protestant orders do baptize. They only sprinkle or pour, the respective Greek words for which are not *baptizo*, but *rantizo* and *cheo*. Enemies of God and truth do not realize what unwitting testimony they are giving to us as the descendants of the first disciples, when they call us willingly Baptists. They thus declare that they are not Baptists, that is, that they do not baptize at all. This is admitting just the truth concerning themselves. The name Old School Baptists was given to us by our enemies, when the division took place nearly seventy years ago, first at Black Rock, and then through all the country at large. In the south the term "Primitive Baptist" was given us, and in England the term "Particular Baptist" is used. The name is nothing, but the question is, Who holds to the faith and practice of the apostles? these are the true disciples, whether called Baptists, Christians, Disciples, Primitive Baptists, or Old School Baptists. The first Old School Baptist Church was organized at Jerusalem upon the day of Pentecost; Old School Baptists are the only people on earth who maintain the same order that was then established; then and there was the organization of the first gospel church, and all who depart from that pattern are not churches of Christ, and the Old School Baptist churches are the only churches on earth who maintain that order. Read Acts,

second chapter, from the thirty-seventh verse to the end.

Sister Lindsey also asks if there are any histories of the Baptist Church to which we can refer? The best history of the Baptist Church, or in other words, the church of Christ during the first century, is found in the New Testament itself. Most of what are called histories of the church, since, have been written by her enemies. The histories are mostly histories of the Romish Church, which never has been the church of Christ, but always has been the synagogue of Satan, and this is still true of her. There have been a number of histories of the church written of more or less value, but after all, the true evidence of being the church of God is to be found only in the faith and order which we maintain. If these things be scriptural, then we are the true church, if not scriptural, then we are not the true church of God. We do not get the name from John the Baptist, but both he and we do get the name Baptist from the ordinance of baptism, which was commanded to be observed, and which we alone do observe among all Protestants or Romanists who claim to be disciples of the Lord. Thus, as said before, our enemies have unwittingly admitted that we are the true followers of the Lamb, who was himself baptized, and who said, "Thus it becometh us to fulfill all righteousness." Thus they, all unknowingly, have condemned themselves, and confessed that they are not walking in the commandments of the Lord. Thus God makes even the wrath of men to praise him, and turns the counsel of the ungodly against themselves.

## ELDER H. M. CURRY'S REVIEW.

IN this number will be found a review, by Elder H. M. Curry, of the "Apostolic Hymns," recently compiled by the Elders Kirkland, claiming to be Old School or Primitive Baptist in sentiment, and they are now in use among some of the churches still clinging to our name. If those advocating the sentiment of these songs, did not assume our name, we should not feel called upon to sound the alarm, and caution the brethren against the pernicious influence of such songs. It is as essential that we should hold fast the form of sound words in praise, as in prayer.

But comparatively few of the readers of the SIGNS OF THE TIMES have an idea to what extent some have gone who claim our name in their advocacy of free will, free moral agency and salvation by works, and therefore have felt to echo the cry, "Let us cease this strife about words to no profit." If to refute such God-dishonoring, Arminian sentiment as is set forth in the songs cited, is "strife about words to no profit," then the SIGNS has been for nearly seventy years contending for that which is to no profit, and all those dear old soldiers of the cross, now gone to their reward, who spent their lives contending against these false doctrines, strived in vain and to no profit.

If to still continue to contend for the truth after it has been assailed, is strife to no profit, then the enemies of truth have but to make an attack, to accomplish a victory. But we have no idea that our readers would have us yield the truth in hope of securing peace, but as said before, it is more from the fact that they have not been fully aware of the innovations that have been brought into the camp, that they have felt to call for a cessation of hostilities, than from any

disposition to compromise with error. It is that such may have a more complete knowledge of what is now masquerading under the name of Old School or Primitive Baptists, in some sections of the country, that we publish these productions in verse, lately offered to our people as "Apostolic Hymns," and leave our readers to judge for themselves as to their soundness.

B.

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 EDITORIALS OF THE LATE  
 ELDER GILBERT BEEBE.
 

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## ROMANS VI. 17.

"But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you."

That the children of God have ever raised their hearts and hands in rebellion against him, is most unquestionably a source of deep sorrow and regret to them when born of his Spirit; and none more sensibly felt that godly sorrow for having been in opposition to God, than did the apostle who wrote the above text. But in presenting the contrast between what the saints had been and what they now are, he attributed this change in their condition to the sovereign grace of God, and instead of accrediting the glorious change to them as having been brought about by their will or work, he thanks God for the great and marvelous display of his goodness in their salvation from sin and death and hell.

MIDDLETOWN, N. Y., June 15, 1858.

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## OBITUARY NOTICES.

By request of the bereaved widow, our dear aged sister Pollard, I send you for publication, notice of the death of our late beloved pastor, **Elder William Pollard**, who died Jan. 24th, 1901, aged 75 years, 11 months and 14 days. He was for thirty years pastor of the Covenanted Baptist Church of Canada, (Primitive Baptists) and he had lived to see nearly all who were members when he took charge of the church, pass away. Out of perhaps an hundred and fifty or more, who were members when he came among them, there are now perhaps three or four living. He attended nearly all the funerals of those who have died, and has baptized as many or more than have died, seeing one generation pass away and another take its place. During all this long period of time I have never known of his missing an appointment but twice from ill health or bad weather, though he had to drive from fifteen to thirty miles to two of his four monthly appointments, and one was twenty miles away, which of late years he reached by rail mostly, and one was near his home. On fifth Sundays he had an appointment some thirteen miles away, to which he drove, and in weakness or strength, storm or calm, heat or cold, wet or dry, he never hesitated or flinched from going forth in the service of his Master, and to preach the unsearchable riches of Christ, for the comfort of his people. What a wonderful record.

I have also in connection with this been requested to write a sketch of his life and ministry. It would have been a relief, and I would have been glad had some more competent pen than mine been called upon to undertake the request to write of the abounding grace of God which was manifest in this soldier of the cross, and able minister of Jesus Christ. He was indeed devoted to the welfare of the church, and the service of his Master, untiring in his labor of love for the people of God, firm, steadfast and unmovable in the principles of truth, and faithful unto death, yet he had not wherewith to boast, for all his good works were but the result of the abounding grace of God toward him. They were the fruits of the Spirit, and not of himself. Surely it could be said of him, Through grace alone he had fought a good fight, and finished his course with joy, and now has received the crown of life which is given to all who love our Lord Jesus Christ, even eternal glory in that world that shall never end, where sin and sorrow cannot enter, and where never-ending songs of praise will be given to God and the Lamb.

The subject of this notice was born in Suffolk, England, Feb. 10th, 1825. His parents, John and Mary Pollard, were Baptists, and firm believers in the doctrine of sovereign grace, free and unmerited. They believed election and predestination, as held by sound Old Baptists to-day. His mother was of a very dependent mind in spiritual feelings, but a consistent

christian. He came to Canada with his parents at the age of about seven years, and was married to Mary Jamison at the age of twenty-two. Of this union were born seven children, three of whom died while young. Two sons and two daughters survive him, all of whom are believers, and three are members of the church.

Soon after his marriage he saw himself a condemned, lost and ruined sinner before a holy God, and saw no way of escape from the wrath of God, until Jesus revealed himself as his Savior, then he was enabled to rejoice in the salvation of God, and to have no confidence in the flesh. At the age of twenty-four years he united with the Baptist Church. Soon after this there was a division in the church at that place, Dundas, Ontario, and a number of members, among whom were his father and mother, and my father and mother, and others withdrew from the church on account of unscriptural practices and erroneous doctrines, which had been introduced into the church at that place, and they formed a church founded on the doctrine and order of the Primitive Baptists. Among this little number Elder Pollard cast in his lot, and soon began to feel impressed to speak in the name of the Lord, and though he rebelled and struggled against it, he was compelled to preach Jesus as the way and the truth and the life, and the only way of salvation to poor, lost and ruined sinners. He was set at liberty by the church to exercise his gift, which soon became so comforting and necessary for the church that they called for his ordination, and in the year 1855, when about thirty years of age, he was ordained to the full work of the gospel ministry, by Elders Gilbert Beebe, J. F. Johnson and Thomas P. Dudley, and was called to the pastoral care of the little church. But by death and removals it soon became extinct. Not long after this he removed to the wilds of Michigan, and labored very hard for the support of his family, and occasionally preaching at funerals, and at other times. But the Lord had other purposes for him, and in 1867 he visited this church, which he had visited some eleven years before, and it culminated in his being called to its pastoral care. Their old pastor, Elder McColl, was getting very feeble, and much desired that he would accept the call, which he did, and moved here the following year. He has retained the pastoral office here ever since, until called to enter into his eternal rest. About ten years later he received a call from the church at Warwick, N. Y., which he felt strongly impressed to accept, and did so much to the sorrow of the church here, which could not give him up. So he retained the pastoral care, and visited them at each quarterly meeting, while at Warwick. Just before he moved was the most affecting sight that I ever witnessed in public, as almost the whole church was in tears, many weeping as if losing their dearest friend. The church refused to call any other minister, as their hearts were

bound up in Elder Pollard, and after two years stay at Warwick, he returned, as he could not feel satisfied, though being much more comfortably situated, so far as worldly affairs were concerned, than he had ever been or ever expected to be here. The church at Warwick was very anxious that he should remain, but his heart was turned to the people that he had left, and the hearts of the people here were always fixed on him, and so when he returned the church rejoiced.

I have mentioned these circumstances in his ministry, as they always seemed mysterious to me, and also to himself. He could not understand why he was impressed to go away, and also impressed and compelled to return, but God had a purpose in it, and this is enough for us to know. From this time he never had a thought of leaving us, but labored most faithfully and acceptably, ever growing in the esteem and affection of the people of God, yet having his trials both inwardly and outwardly, and even in the church. He was very patient and forbearing, yet firm, where firmness was needed, never hesitating to do what he felt was right, and for the welfare of the church, for which he had the most fatherly care and affection. The heavy burden of anxious care that he felt for the church was realized by but few. There has been a large ingathering into the church during his ministry, and yet he never urged either privately or publicly, the duty or privilege of believers to unite with the church. He firmly believed that the Lord only could add to the church of such as should be saved, and that preaching the experience of the Lord's poor, afflicted people, would compel them to come home to the church.

He was a wonderful expounder of Scripture, and to my mind had the most variety in his preaching of any one that I ever heard. During the long years of his ministry I never heard two sermons from him with any degree of sameness, and he was enabled to ever present new things, on the old theme of salvation by grace, and the election and predestination of God, which he firmly believed to its fullest extent, and from his own first experience, and this he never failed to preach. He could never accept the "conditional time salvation" theory, feeling as he would often say to me, that if God did not keep him every moment of his life, he could never keep himself. His belief was, "grace first, last, and at all times," and yet he could never excuse wrong doing on the ground of its being predestinated, but mourned over his deep depravity of heart, and the vileness of his nature. Many comforting conversations we have had, in telling over our mutual joys and sorrows, and it is a great satisfaction to me in my sorrow, that never in our long and intimate acquaintance of more than thirty years, was there a jar or discord in our spiritual or natural friendship, nor anything said or done that offended either, and yet we did not always see things alike.

To me his ministry has been wonderful. He never sought popularity, but was naturally diffident in his manner, and at times seemed cold and unfeeling, and yet he grew constantly in the love and confidence of the church and people where he labored, and his congregations increased, until at three of his appointments the large houses were filled in all kinds of weather. Surely the Lord blessed him in his labors, and blessed the church and people in hearing him. He never preached to please natural people, or the natural mind, but what God gave him to speak he never held back. He was bold as a lion in defense of God's eternal truth, and I believe was entirely delivered from a man-fearing, or man-pleasing spirit, yet I do not believe that he ever willingly offended any, though accused of doing so. He often said to me, Such a thought never came to his mind while preaching, and if opposers were present he never thought of them while preaching. Often he went into the stand with a sense of utter helplessness, and his mind as empty as a broken pitcher, but at such times I believe he preached the most acceptably.

Dear editors, excuse me for writing so much and saying so little; I have not done justice to my subject, and feel like consigning it to the flames. In conclusion I will say that for the past few years Elder Pollard was failing visibly in his strength, yet his preaching seemed to get better and richer in experience, and mellowed with the ripening of age, and the nearness of eternity, still he felt more his deficiencies and the need of God's power in his last years, than he ever had in his life.

But I must hasten to the end. On Jan. 15th, he started from home to attend the funeral of an aged sister McIntyre, who lived in Lobo, about thirty miles away. He stopped with us for dinner on his way, and after seeing him to the cars, I said to my wife, "Elder Pollard will not be able to go to Lobo many more times," yet I little thought the end so near. He spoke at the funeral with nearly his usual vigor, but was quite weak afterwards. He did not go to the grave, but went to a sister McGugans, to remain until after his next Sunday appointment. Saturday he was taken quite ill with weakness and trembling, and a black spot was noticed on his great toe; on Sunday he was much worse, vomiting badly, and the toe had become all black; on Monday he felt easier, but very weak, and the gangrene, as it proved to be, was spreading into his foot; on Tuesday his son and daughter reached him, and they sent for his wife and the rest, and she reached there Wednesday evening. He was quite conscious, and seemed glad to see them all, but he talked but very little. When shown his foot, he said, "It means death." I drove to see him on Wednesday evening; he was conscious, for when I asked him if he knew me, he said, "O yes, it is Robert," but he did not seem to want to talk. When roused he would answer questions, but that

was all. He seemed to be preaching in his mind a good deal, his lips and hands moving as they did when he was preaching. Once he said quite loud the words, "We love him because he first loved us." Soon after midnight he could not be roused any more, and gently sank to rest about 11 a. m. Thursday, like one who was worn out and welcomed rest. His countenance was the least like that of a corpse that I ever saw in death; he was like one asleep, which we believe was the case: "Asleep in Jesus, blessed sleep." His remains were taken home the same evening, and many gathered to mourn with the family the loved one gone. The funeral was Saturday, Jan. 26th, when a very large concourse of people gathered. Elder Carnell, of Ohio, attended the funeral, and made a very impressive and solemn prayer at the home, and preached at the meeting-house with much of comfort to the large congregation, from the words, "For we know that all things work together for good to them that love God," &c. After this the mortal remains of our beloved pastor were consigned to their mother dust in hope of immortality in that life which shall never end. We mourn not as those who have no hope.

I inclose a resolution passed by the church at their quarterly meeting in February, and also some poetry composed by sister Pollard, which please publish with this.

May God comfort the bereaved widow and family, and grant us all grace to bow in humble submission to his sovereign will.

Asking your pardon for taking up so much of your space, I will close.

I remain your unworthy brother,

ROBERT SCATES.

Whereas, it has pleased Almighty God, in the infinitude of his wisdom, and according to his all-wise purpose and decree, to remove from our midst by the hand of death, our faithful and beloved pastor, Elder Wm. Pollard, who has labored for and among us as a church and people, in word and doctrine, long and faithfully, giving us the services of almost a lifetime, ever devoted to the cause of truth, and never failing to proclaim the blessed gospel of the Son of God, and salvation by the sovereign, free and unmerited grace of God, both for time and for eternity,

We, the Covenanted Baptist Church of Canada, being assembled together, do unanimously desire to place upon record in our church books, our appreciation of his long, arduous and untiring service, as a servant of this church, and in the cause of his Master, of that truth which he loved more dearly than life itself, and also our deep sense of the loss which we sustain in his being taken away from us. But desiring to bow in humble submission to the will of him who doeth all things well, we look to the Lord for guidance and help in this time of need. We wish also to tender our sympathy and love to his lonely com-

panion, sister Pollard, and the family in their bereavement, desiring that the Lord would support and comfort them in their time of trial, and that a copy of this resolution be sent to the SIGNS OF THE TIMES for publication.

R. SCATES, Church Clerk.

DUART, Ontario, Feb. 2, 1901.

Composed by Mrs. Pollard, upon the death of her husband, Elder William Pollard.

A husband dear, a pastor loved,  
Has gone to his long home;  
Death's icy hand has laid him low,  
And we are left to mourn.

No cloud shall mar his peaceful brow,  
Or foes beset him sore;  
He calmly sleeps in Jesus now,  
On that celestial shore.

All earthly cares are at an end,  
And pains forever cease;  
He dwells with his eternal Friend  
In perfect joy and peace.

Though sad we are, and loath to say  
A long and last farewell,  
Yet God who gave has taken away,  
And he does all things well.

We laid him in the silent grave,  
While friends stood weeping round,  
But he who hath all power to save,  
Can heal their every wound.

We do not wish him back again,  
Though sad may seem the blow;  
Our loss is his eternal gain,  
For God ordained it so.

Elder W. M. Mitchell died on the evening of February 26th, 1901, at 6 o'clock, surrounded by his children and brethren, after an illness of two weeks with "la grippe." His funeral took place to-day, and he was buried at Mt. Olive, about 1 o'clock, in the presence of a large concourse of people. Elder J. T. Satterwhite opened the service with the song, (1224, in Beebe's Collection,) prayer was offered by Elder H. J. Redd, and Elder Satterwhite spoke first, and gave the dates of his birth, his marriage, the time he united with the church, the time he was set at liberty, and ordained. He was the last surviving member who was in the constitution of Mt. Olive Church, and the last member of his father's family. He was born Jan. 10th, 1819, and died Feb. 26th, 1901, in his 83d year. He had been the pastor of Mt. Olive Church for over fifty years. He was conscious most of the time of his illness, and spoke freely on the Scriptures, to the comfort of those present.

Elder Satterwhite also read portions of the Scripture which were very appropriate, and Elder Redd

also spoke of the sleep and rest which Elder Mitchell had entered into. The writer made a few remarks, referring to certain Scriptures which Elder Mitchell quoted on his dying bed, and concluded the service at the grave. He was buried in a quiet, calm manner. We doubt not that one of the ablest ministers of our day, has gone to rest. Sister Mitchell, his companion, survives him, and is very feeble at this time, but they all seem reconciled to the will of God.

W. LIVELY.

OPELIKA, Ala., Feb. 28, 1901.

**Dr. Wm. Bell Slauson** died at the home of Ananias Ayers, in Burdett, N. Y., Feb. 13th, 1901. He came from a sturdy Scotch ancestry, who emigrated to Lynn, Mass., in the year 1636, and whose descendants are widely dispersed over many states and territories. When brother Slauson's father, Nathan, was a lad of fifteen years, he removed to Wallkill, Orange County, where he grew to manhood and was married. As a result of this union brother Slauson was born March 1st, 1805. Arriving at maturity he was married to Miss Elizabeth Slauson, daughter of Major Ebenezer Slauson, a Revolutionary War soldier, and a distant relative. The first years of his married life were spent in teaching school. Later he studied medicine with a Middletown physician, with whom he afterward formed a co-partnership, after graduating with honors from the **Herkimer Medical College**. Two years after he moved to Bloomsburg, where he remained three years, from whence he went to Morganville, where he enjoyed a lucrative practice for thirteen years. From this place he came to Jefferson, now Watkins, where he practiced his profession and published for three years the *Independent Freeman*. While the Chemung canal was building, cholera broke out in that place, and in combatting that disease the doctor contracted it himself. It so weakened his physical powers that he was obliged to give up his profession.

In 1855 he moved to Batavia, N. Y., where he engaged in the hardware business until attacked with a mental disorder, and was, at his own request, placed in the Utica Asylum, where he remained six years. From Batavia he moved to Greenville, Mich., where his wife died, after which he resided in Wisconsin and Colorado, spending the three years preceding his 84th birthday with his son, then a prominent St. Louis publisher. At this advanced age he came unattended from St. Louis to the town of Hector, where he resided with a nephew until the latter's death, when he went to live with Henry Ayers, near Bennettsburg, remaining with him until he, too, passed away. Since that time he has resided, with a short intermission, with Ananias Ayers.

The end came without warning. He was sitting by the window reading, when he fell to the floor. A physician was summoned, but to no purpose; a few

desultory heart beats, and he passed into his eternal rest.

The funeral was held in the Old School Baptist Church, in Burdett, of which denomination he was a faithful member, on Feb. 16th, the sermon being preached from Numbers xxiii. 10, by E. W. Abbey, pastor of the Presbyterian Church. Interment was made in the adjoining cemetery.

GEO. W. SLAUSON.

My mother, **Nancy Jordan**, died Feb. 7th, 1901. Mother's maiden name was Downey; she was born in Noble Co., Ohio, Sept. 2d, 1827, where she was married to John Jordan, Nov. 6th, 1845. She was the mother of nine children, all living, and four of them members of the Old School Baptist Church. Some time after she was married she united with that people, and remained steadfast in the faith. As long as it was possible she traveled seven miles to her meeting, often on horseback. She shone brightly in her home, where she toiled for her children, and gladly welcomed her christian friends and kindred. She was a sister of Elder John Downey, of Illinois. For about two years she had heart trouble. Her plans and her occasional remarks led us to believe that she was conscious of the near approach of death. A few days before her death she said that she would not live long, for the beauties of another world were before her whenever she slept. It was often a remark of hers in life, that she did not wish to live after she ceased to be useful. She had made arrangements about her funeral. Elder E. Barker, her faithful pastor for many years, spoke to our comfort at the old home, after which she was laid to rest beside her husband, who preceded her.

Truly in this case it is fulfilled, "Her children arise up and call her blessed."

AUGUSTA BRETZ.

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 69.

MIDDLETOWN, N. Y., APRIL 1, 1901.

NO. 7.

## POETRY.

PLEASANT PLAINS, Ill., March 6, 1901.

MR. B. L. BEEBE—MY DEAR BROTHER:—Inclosed find a little poem, which tenderly expresses the sentiment of my heart. I feel the sweet spirit of these lines so ardently that I would like for all the readers of the blessed SIGNS to enjoy them with me if they can.

H. M. CURRY.

Brethren called by one vocation,  
Members of one family,  
Heirs through Christ, of one salvation,  
Let us live in harmony;  
Nor by strife embitter life,  
Journeying to eternity.

In a land where all are strangers,  
And our sojourning so short,  
In the midst of common dangers,  
Concord is our best support:  
Heart with heart divides the smart,  
Lightens grief of every sort.

Let us shun all vain contentions,  
Touching words and outward things,  
Whence, alas, so much contention,  
And such bitter rancor springs.  
Troubles cease where Christ brings peace  
And sweet healing in his wings.

Judge not hastily of others,  
But thine own salvation mind;  
Nor be lynx-eyed to thy brother's,  
To thine own offenses blind;  
God alone discerns thine own,  
And the hearts of all mankind.

Let it be our chief endeavor  
That we may the Lord obey;  
Then shall envy cease forever,

And all hate be done away.  
Free from strife shall be his life  
Who serves God both night and day.

## SOME TIME.

SOME time, when all life's lessons have been learned,  
And sun and stars for evermore have set,  
The things which our weak judgment here has spurned,  
The things o'er which we grieved with lashes wet,  
Will flash before us out of life's dark night,  
And stars shine most in deeper tints of blue;  
And we shall see how all God's plans are right,  
And how what seems reproof was love most true.

And we shall see how, while we frown and sigh,  
God's plans go on as best for you and me;  
How when we called, he heeded not our cry,  
Because his wisdom to the end could see.  
And e'en as prudent parents disallow  
Too much of sweet to craving babyhood,  
So God, perhaps is keeping from us now  
Life's sweetest things, because it seemeth good.

And if sometimes, commingled with life's wine,  
We find the wormwood, and rebel and shrink,  
Be sure a wiser hand than yours or mine  
Pours out this portion for our lips to drink.  
And if some friend we love is lying low,  
Where human kisses cannot reach his face,  
O, do not blame the loving Father so,  
But wear your sorrow with obedient grace.

And you shall shortly know that lengthened breath  
Is not the sweetest gift God sends his friend,  
And that, sometimes, the sable pall of death,  
Conceals the fairest boon his love can send.  
If we could push ajar the gates of life,  
And stand within, and all God's workings see,  
We could interpret all this doubt and strife,  
And for each mystery could find a key.

But not to-day. Then be content, poor heart,  
 God's plans, like lilies pure and white, unfold.  
 We must not tear the close shut leaves apart,  
 Time will reveal the calyxes of gold.  
 And if, through patient trials, we reach the land  
 Where tired feet, with sandals loosed, may rest;  
 When we shall clearly know and understand,  
 I think that we will say, "God knew the best."

## CORRESPONDENCE.

MIDDLETOWN, N. Y., Feb. 12, 1901.

DEAR BROTHER CHICK:—I have just read your editorial in the SIGNS OF THE TIMES for February 15th, on the subject of prayer, with comfort and instruction. This subject has for many years given me much comfort, as well as many doubts and fears. The question often with me is, What is prayer? and do I know anything about it as the children of God do, who often express themselves as to the comfort and sweetness of it, or in it, to them? I can remember when a mere boy I often would try to thank God for the preservation of my life, and the blessings I as a child enjoyed, also when I did wrong would ask his forgiveness. I can say, for the last thirty years I have been trying to pray, and to-day I ask solemnly, Have I ever in the Spirit approached the throne of grace? My dear brother, such questionings occupy much of my time. My doubts and fears are many, but my assurances few, as I hardly ever get above doubt and unbelief, and some of the questions I find in my mind often bring with them horror, and I am made to mourn because of my lack of faith, trust and confidence in an all-wise and gracious God, whose promises are yea and amen in Christ Jesus our Lord. I can now see that my prayers when a child were entirely selfish and without faith, and I fear they are the same to-day. When speaking publicly in the way of prayer, I often feel it is cold, lifeless and

without faith, and often would rather try to preach than to try to pray. When I seem to have freedom of mind in making my wants and desires known to God, the devil comes and tells me, You are doing well to-day, the brethren will enjoy such a prayer, at once horror takes hold of me and I fear and tremble. Again, when I seem to stammer and stumble, the devil comes and says, You have not prayer in your heart, and this is only form and mockery, and my soul sinks within me. Sometimes at night in my wakeful hours, and again at my duties in the day, I try to pray, and address the Father of mercies and the God of all comfort, begin with a few words, and perhaps in a few moments I come to myself and behold I have forgotten I began to pray; my mind has been taken up with something of the world, and again I fear and quake. Do you wonder at such a poor, helpless, dependent sinner as I, having doubts, fears and sufferings of mind?

"I am a stranger here below,  
 And what I am 'tis hard to know,  
 I am so vile, so prone to sin,  
 I fear that I'm not born again."

Lord, decide the doubtful case and give my weary conscience ease.

The few thoughts above will give you an idea of what trouble I have passed through in regard to prayer, but feel sure you cannot fellowship such an experience, and this causes me doubt also, to know I am alone in such an experience, but just so I am, and instead of growing stronger, as I hoped years ago, I am getting weaker and weaker each day of my life.

You say in your editorial, The Lord waits his own time to answer prayer, and if he wait long we should not faint or be discouraged. This I fully believe, but sometimes the request is not granted at all. Now the idea presents itself that a form of words is not always prayer, and



many times when we have thought we were praying, there was not a word of prayer in it; words without faith never reach God. You well remember when President Garfield was shot, how the different denominations of the United States set apart days to pray for his recovery, but he died, this fully demonstrates the fact that all which is called prayer is not prayer. Had one of the thousands who desired his recovery had faith to believe God would hear or grant his request, the president would have lived. James tells us, "We ask and receive not, because we ask amiss." We do not know what we need, and if all our desires were granted, we would soon be cut off from the fellowship of God's people, or would have a very different experience from what we do have. We ask to be delivered from temptation, affliction, fears, doubts, sorrows and pain, if this was granted how could we be conformed to the image of the Son of God? How could we grow in grace and in the knowledge of our Lord and Savior Jesus Christ? Nature and grace have their opposites, so what seems evil to us is good and to the glory of God. The sick child would prefer sweets to the bitter medicine it needs, and so with the children of God, they would have the sweets at all times, but their Father knowing what is good for them, gives affliction, sorrow and pain, not that he has pleasure in their sufferings, but that they may know more of him, and his strong arm, that they may have fellowship with the sufferings of Christ, and know the power of his resurrection. If we could feel as we would like, the time would be but short before we would be proud pharisees, and would be thanking God that we were not as other men. This is not according to the will of God, therefore we are a poor and afflicted people, yet

trust in the name of the Lord. The very knowledge we have of our sinful and depraved nature is a blessing, because it brings us to God, and here we see Christ the Mediator between, in garments dyed with blood; he is seen and not us. He paid the debt and is forever at the right hand of God to make intercession for us.

Now the question comes, Who prays and whose prayer is answered always? The apostle tells us in the following language, "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God."—Rom. viii. 26, 27. Nothing therefore in the way of prayer is answered but that which is in accordance with the will of God, consequently such petitions are given of God, and ascend to him through the Spirit, as Jesus said, "No man cometh unto the Father but by me." Hence we cannot come unto him in prayer only through or in Christ, any more than we can ascend to him when the summons comes that calls us from time to eternity, without having Christ, the truth, the way and the life. We poor worms of the dust should indeed be thankful and rejoice because we have such an High Priest, who can be touched with the feeling of our infirmities, and who being tempted in all points like as we, is able to succor us who are tempted, and with his own blood did cleanse us from all sin. Yet we feel the leprosy remaining, and are in continual warfare, but through him the victory is ours, over death, sin and the grave. Notwithstanding all this, we find ourselves trying to pray always, and are neither

faint or discouraged though we wait, and wait again.

The prayer of the publican is in the mind of the saint more than any other, and whether a child of God or not, it suits my case: "God be merciful to me a sinner." For surely sin is mixed with all I do, and mercy and grace I need every moment of my life. Mercy because of my sin, unbelief and rebellion, and grace to keep me and sustain me in the trials and conflicts of my pilgrimage. So, because of my crippled condition, I go halting and stumbling along, finding in this life no continuing city, but I seek one to come, where prayer and desire are no more, but there the saints have fullness of joy, and pleasures for evermore.

With love and fellowship, I am your brother in hope of the gospel,

H. C. KER.

[It affords us much pleasure that the editorial upon the subject to which brother Ker refers, has called out such an excellent letter from him. We can assure him that we are fully aware of the very conflicts of which he has spoken. In all our ministry we have found more perplexity and anxiety regarding prayer, than we ever have known concerning preaching. Perhaps we might be understood if we should express our feelings in this way: In preaching we are talking to men who are in some sense our equals; in prayer we are speaking to that God who is supreme, and who knows every thought of the heart, and who shall bring every secret thing into judgment. We do not know what to pray for as we ought, and we may add that we feel deeply that we do not know how to pray as we ought. Yet it has been our encouragement that the Holy Spirit does make intercession for us according to the will of God, and we understand that this

intercession, and groaning of the Spirit which cannot be uttered, goes on in our own heart.—ED.]

CAVENDISH, Idaho, Feb. 21, 1901.

ELDER D. BARTLEY—DEAR FRIEND:— I have been reading your writings in the SIGNS OF THE TIMES the past year with much comfort, also your books, Priesthood and Early Religious Life. It is all interesting and instructing.

I was born and raised in Barbour Co., W. Va. My parents were Old School Baptists, strong advocates of the doctrine of election and predestination; and I never knew until lately that any Old Baptist objected to it. At one time I could not believe it, although I never took occasion to oppose it, as my parents were Baptists. But I always thought that the Old Baptists were a good people. My father took the SIGNS a good portion of the time from my earliest recollection, and to say that he enjoyed reading it, does not express it.

After I left West Virginia I never heard but one gospel sermon preached, until a few months ago. Two young preachers moved in near where I live, and we now have meeting every month. And then the old family paper comes twice a month, laden with the gospel. It is a paper that I love; that is, I love the doctrine that it advocates, and I also love the people that write for it, although they are strangers to me. Many lone-some hours can I pass away by perusing its columns. It does seem to me that it gets better all the time. But if we look over the old papers, we find it just the same. But some will contend that it is not as good as it used to be; but I cannot see it that way. If I have any understanding at all, it is just the same that it was years ago. It always held out a full

and complete Savior; salvation by grace alone, leaving man's ability out entirely, nothing conditional whatever. I do not know how I could content myself without the paper, and I do not calculate to do without it.

I want your views on a certain thing, if you feel like writing to one who is not a brother; if not, all will be right. Is it nothing but tradition to keep Sunday? or should we work on that day, the same as any other day, and sin not by so doing? Some claim that as the old covenant has passed away, and the old Bible is all fulfilled, and the New Testament does not say anything about keeping any day holy, that it is no more harm to work on Sunday than any other day. Now I know that the old covenant is passed away. That is what the apostle called carnal ordinances, and a worldly sanctuary—the priests, and such like. But, is there not a law in the ten commandments that will never pass away while time lasts? And, if it does not say to keep the Sabbath or Lord's day in the New Testament, is there not something that leads up to it? Now I may be wrong, but I was raised where there were a number of Baptists, and I never knew one but what kept Sunday. It is not for argument that I want this answered, but just to satisfy my own mind. I hope that I have the cause at heart.

Very truly yours,

B. B. MATHEW.

R E P L Y .

OUR dear friend's interesting letter is sufficient evidence of his honest sincerity, and that he both fears the Lord and loves his people in the truth and for the truth's sake. His inquiries are comprehensive and important. There is more than tradition for the general observance of Sunday as a day of rest from the business

and labors of the week, for it is a legal requirement among civilized nations, and Baptists wish to be a law-abiding people; yet there is no commandment in the New Testament which requires the followers of Christ to observe one day above another; and certainly there is no evidence therein that God changed the weekly Sabbath from the seventh day to the first, or from Saturday to Sunday. "For the law was given by Moses, but grace and truth came by Jesus Christ." The law was given to the Israelites, the people of the old covenant; but grace and truth came to the brotherhood of Christ, the people of the new covenant. The first were under the law, and it was binding upon them, until Christ fulfilled it and redeemed them from it; but the last are under the reign of grace, and are free from the demands of the law, so that sin shall not have dominion over them.

To our friend it is submitted, that if there is a law in the ten commandments that will never pass away in time, and something in the New Testament that leads up to it, and this law is enforced or binding on the redeemed of the Lord, the children of God in Christ Jesus, then they must also be under its penalties if they fail to obey and fulfill it. This would indeed be a yoke which neither our fathers nor we were able to bear, as shown in Acts xv., and in Galatians. The children of Israel, whom God commanded to remember the Sabbath day, and keep it holy, never so kept it in the letter and spirit of it. So neither do the Gentiles, who claim to be under it, ever thus keep it. But the man Christ Jesus did fulfill it, and he is its perfection and end, yea, the righteousness and perfect holiness of every believer in him. Laboring and heavy laden they were under the law, but Jesus calls them away from it all unto

him, and he gives them rest. "And of his fullness have all we received, and grace for grace." "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." The old things have not passed over into the new, but they have passed away. Christ fulfilled them for his people, nailed them to his cross, and took them out of the way. And now, to his people, he is the way, the truth and the life. They need no other way or truth or life. He is above all and more than all else to them. He is greater than Moses. His life and righteousness and divine nature, which are given to and wrought in his new-born people, are far superior as the law of life, the active motive-power, to the morality and legal force of the ten commandments or the law given by Moses; and by this new law of life and love are the members of Christ quickened and raised up together with him, and made to sit and worship together in heavenly places. Paul has shown that these are infinitely higher and holier and more blessed than all the best moral attainments and excellence in the law and the flesh.

"Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ." "One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind." Paul here shows us that Christ, our new Master and only Law-giver, has not bound any heavy yoke upon his disciples, to whom he says, "For my yoke is easy, and my burden is light." "My Beloved spake, and said unto me, Rise up my love, my fair one, and come away. For, lo, the winter is past, the

rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle (dove) is heard in our land: the fig tree putteth forth her green figs, and the vines with the tender grapes give a good smell. Arise, my love, my fair one, and come away." Thus the beloved Bridegroom calls his redeemed bride away from all that was legal and worldly, fleshly and carnal, which boded only failure and blight, as the chilling winds and rains of winter, into the soul-satisfying garden of his gospel grace, to behold with joy its heavenly beauties, hear with rapture its divine melodies, and feast upon its spiritual fruits. Herein is true rest to the weary soul. The inspired John was in this heavenly place when he said, "I was in the Spirit on the Lord's day." And Paul said, "For we are the circumcision, which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh."

To our dear friend, I would say, history shows that the first law, either ecclesiastical or civil, which ordained Sunday as a sabbath, was the edict of Constantine the Great, A. D. 321. Since then Sunday has been established by emperors and popes; hence it exists as a sabbath day by human authority only. It is true that many articles of faith, adopted by the Baptist churches, speak of "the sanctity of the first day of the week," but if we were asked to give the reason for so regarding Sunday, we could find no divine authority for it. Yet, since it exists in civil law, and custom has established it as a day of public worship, and since the seventh day sabbath of the law is not binding now upon the Jew or Gentile, it would not be commendable as a rule to work on Sunday, the same as any other day, for the Lord's people, who are under law to

Christ, desire to be subject to the powers that be, and to live peaceably with all men. But there is no sin in the sight of God in doing right and needed work on Sunday, any more than on Saturday, or Monday. To hold that Sunday has taken the place of the weekly sabbath of the law of God, and possesses its sacredness and binding force, is to make all christendom, Catholics, Protestants and Baptists, the worst of sabbath-breakers, and therefore sinners, for none observe and keep it as God commanded of all who were under it.

Dear brother Beebe, I submit the above to you first, and then to our friend, if you publish it in the SIGNS, and to all your dear readers, who have believed in Jesus, ceased from their own works, and entered into rest. Should either you or dear brother Chick feel moved to add some remarks, please do so, for the instruction and edification of us all.

Your brother in affliction and sorrow,  
D. BARTLEY.

CRAWFORDSVILLE, Ind., March 14, 1901.

#### SALVATION.

JONAH, when at the bottom of the sea, in the fish's belly, said, "Salvation is of the Lord." We may inquire with propriety, What is the definition of the word salvation? The dictionary gives several meanings of the word, and in the entire subject all tend to one end, that is, "The act of saving; preservation from destruction, danger or great calamity." It is very clear to every Bible reader who without prejudice looks at the condition Jonah was in when he used the words quoted above, that he meant a temporal salvation, as well as eternal. He surely could not then save himself alive for one moment by any of his efforts, as he was where he could not breathe the natural

air into his lungs. This one case of temporal salvation it would seem ought to convince our new theory "Conditional time salvationists" that there was no condition left in the matter to Jonah, and he was compelled to say, "Salvation is of the Lord." Jonah had been trusting in himself, and was in that strength fleeing from the Lord, feeling, doubtless, much like some of our "free moral agent" friends do when they preach to the people that they "can have all the religion they will live for," and that "If the sinner is lost it is his own fault." We find that Moses, when the children of Israel were at the Red Sea, and Pharaoh was closing in on their rear, had no faith in any conditional system of salvation, but by God's direction said unto them, "Fear ye not, stand still and see the salvation of the Lord," &c.—Exodus xiv. 13. He knew they could not save themselves, and this was a temporal salvation, similar to Jonah's when he could not save himself. And the case where "all Judah stood before the Lord," and there was one Jahaziel upon whom the Spirit of the Lord came, "And he said, Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou King Jehoshaphat; thus saith the Lord unto you, Be not afraid or dismayed by reason of this great multitude; for the battle is not your's but God's."—2 Chronicles xx. 15. This had no reference to eternal salvation, but was a time salvation without any conditions in it. David said in the third Psalm, "I will not be afraid of ten thousands of people, that have set themselves against me round about. Arise, O Lord, save me, O my God, \* \* \* salvation belongeth unto the Lord: thy blessing is upon thy people. Selah."—Verses 6-8. Paul said to the Corinthian brethren, "Not that we are sufficient of ourselves to think anything

as of ourselves: but our sufficiency is of God.—2 Cor. iii. 5." If this great apostle felt that way, is it any wonder that such poor creatures as we are, should be so dependent as not to be able to save ourselves from the trials and conflicts that beset us all through life? But what a comfort to the helpless child of God, to feel that Jesus Christ is his sufficiency. "Therefore seeing we have this ministry, as we have received mercy, we faint not." This kind of salvation is to the one who has tried all his powers, both in regard to eternal and time salvation, a great satisfaction, when they see all their efforts have failed, and with Paul have been made to cry, "O wretched man that I am! who shall deliver me from the body of this death?" On one occasion when Christ was speaking to the people he said, "I can of mine ownself 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."—John v. 30. Surely if Jesus of himself could do nothing, the advocates of the theory that says, "God gives the new life, and then leaves us to work out our own time salvation, and that there is no grace in it," are mistaken. Paul said, "By the grace of God I am what I am." One poet had use for grace all along the journey of life, and said,

"Grace led my roving feet  
To tread the heavenly road,  
And new supplies each hour I meet,  
While pressing on to God."  
"Grace taught my soul to pray,  
And pardoning love to know;  
'Twas grace that kept me to this day,  
And will not let me go.  
Grace all the work shall crown,  
Through everlasting days:  
It lays in heaven the topmost stone,  
And well deserves the praise."

These expressions of the poet suit my feelings. I think the lesson has been

taught me, that if I am not kept by grace every moment of my life, I shall surely fall. Jesus in his prayer, as recorded in the seventeenth chapter of John, among other things says, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." We notice he does not pray to the Father that he would let them keep themselves, but asks the Father to keep them. This does not sound like the Savior regarded them as "free moral agents," or as having power to save themselves with a "conditional time salvation." Webster says, Salvation means to preserve, or prevent destruction, or even danger. If then the children of God are in no danger of going astray, they may with propriety claim that "grace has nothing to do with them after regeneration, and that they are really free, to live as they will, and thereby "have all the religion they live for." If this is true, O how little there is for me. I am compelled to say, as one of old, "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," and again, "I find a law, that when I would do good, evil is present with me." This entire seventh chapter of Romans tells so clearly where our help is, and must come from, if we have salvation either in time or to eternity, that it would seem strange that any redeemed sinner could claim any credit of saving himself for one hour. With the truly saved sinner he is ready with Jonah to say, "Salvation is of the Lord."

May God in infinite mercy keep us all by his grace, is the prayer of a poor old sinner,

JAMES M. TRUE,

KANSAS, Ill., Feb. 22, 1901.

## JOHN XXI. 15.

"LOVEST thou me more than these?"

Peter had been fishing; he had toiled all the night and had caught nothing, but when the morning came, and Jesus told him where to cast the net, he caught a great number, and the disciples were convinced that it was the Lord, and while they were eating of the fish and bread which Jesus had on the coals of fire, as well as of that which they had just caught, the Lord said to Peter, "Lovest thou me more than these?" In other words, Which do you prize most, the gift or the giver? And Peter was grieved because the Lord repeated the question three times, and said, "Lord, thou knowest all things, thou knowest that I love thee."

Peter had said, I will go with thee to prison and to death, and although Jesus had told him that he would deny him, yet he had said, "Though all men deny thee, yet will not I." But no sooner did the tempter come, than with cursings and swearing he said, "I know not the man." While he was thus engaged he gave no evidence that he loved the Master, but plainly showed the weakness of the flesh, which he had also shown but a little while before in the garden, by falling asleep while Jesus endured such great agony. But when the cock crew, and Jesus turned and looked upon him, he remembered what he had said, and being convicted of his sin he went out and wept bitterly.

Now Peter did really love Jesus, and was among the first to go to the grave when the resurrection was announced, and was with the disciples each time that Jesus showed himself to them, and in each time was glad with the rest, for in the presence of Jesus is fullness of joy. And no one seems to have enjoyed his presence more than Peter. O, what love

and beauty there was to Peter in that the Master did not meet him with a charge of infidelity, but each time gave him to enjoy the glory of his appearing, never accusing him, except with a look of love and pity, and to ask of him what was the object of his greatest love. And we have no account that any of his brother disciples ever mentioned his sin to him. They no doubt had seen and known of his bitter weeping, as well as the sin, and they could sympathize with him, knowing their own weakness and liability to go astray. What could have been more effectual in the case of Peter, than for his Savior to show him and others that notwithstanding his sin he loved him still? So Jesus simply asks the question, "Lovest thou me more than these?" The rod is used in his heart, and not upon his back.

The manifestation of such love to poor, sinful man, begets love, and gives strength and courage to the hearts of such poor, penitent backsliders as Peter. Is not this a begetting again to a lively hope? This love of God, and hope of his children, is that which slew the enmity between Jews and Gentiles, and made the apostle say; "O ye Corinthians, our mouth is open unto you, our heart is enlarged." The past was nothing to them now, neither was Peter's denial of Jesus any cause of nonfellowship with him upon the part of the disciples, for Jesus had given him repentance, and so all now recognize him as a dear brother in the bonds of the gospel of Christ. So they go on rejoicing in the love of Jesus, and in the fellowship of each other.

Now, brethren, is there anything in all this for us? It seems so to me, for if we are born of God we have the mind of Christ, while if any man have not the Spirit of Christ, he is none of his. Jesus

is not talking to the dead, but to the living Peter, and to men and women to whom he has given eternal life, and who having life, can feel, see, hear and have some understanding of what is said to them. To such as these he has said, Forgive men their trespasses, even as your heavenly Father has forgiven you. This teaches Peter and us all, as it seems to me, that with the same forbearance and love that Jesus showed to Peter in forgiving him his sin, we should forgive our brother, when he shall sin against us; and as the Lord bore with his weaknesses and infirmities, so should he bear with the infirmities of the weak brethren, and not oppress them; and as the Lord restored to him the joys of his salvation, when overtaken in a fault, so should Peter restore his fellowship to a brother thus overtaken. This he is to do in the spirit of meekness, considering himself also lest he be tempted. All these things are of full force and effect upon us today, if we be the brethren of his sinful, yet beloved servant, Peter.

Sometimes he seems to threaten us, saying, "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." And as though he would encourage us to walk in his ways he says, "Blessed are the merciful, for they shall obtain mercy." If then I obey with the thought in my heart of the joy which is found in obedience, or of the solid comfort that grows out of it, I have only done as my blessed Savior did, 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, and upon that glorious seat is making intercession for the saints, who are all poor sinners, according to the will of God. The erring brother should be rebuked, but who can adopt a better plan than

that of Jesus with Peter? If I can show my brother that I love him, notwithstanding his sin, and that in dealing with him I also remember that I too am a sinner, what can cause him to feel his guilt more fully, and bring him to repentance sooner than this manifestation of my love to him? Peter never denied his Lord in this manner any more, neither was he ashamed of his brethren. The love of the brethren manifested, is a strong incentive to proper living by the child of God. How much better it makes the christian feel to show love and sympathy for those who err in doctrine and in practice, than to be harsh and unfeeling towards them. It were better for a man that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones that believe in Jesus. This man is a believer, and it would be better that he should be drowned in the sea, than to offend one of the little ones, for then his troubles would be over, while if he should know that he had caused a child of God to offend, or in any way caused him trouble, or had driven him from those whom he loves, it would be a constant thorn in the flesh, and a weight which would hinder his patient running through all his earthly pilgrimage.

Then "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race set before us, looking unto Jesus the author and finisher of our faith." It is hard to run while carrying a weight, and nothing so completely overthrows us as unbelief. Then, dear brethren, "be not deceived, God is not mocked; what a man soweth that shall he reap." Let us not suppose that we may treat others unkindly, and cause them trouble, and escape the righteous judgments of our God. He is no



respector of persons, and grants to no one the privilege of disobeying his commandments. The one sheep that has strayed into the wilderness, is as dear to him as the ninety and nine who are yet in the fold. This he proves by going after the lost one, and searching until he finds it, and with joy brings it back to the fold. Should not this spirit characterize every child of God? Then let us gather rather than scatter. Suppose some have erred, shall we put them further away? No, rather let us show our love to the good shepherd and the flock, by striving to save a brother from the error of his way. What does it matter about past differences or sins, if I love my brother to-day, and he love me, because of the love of God manifest in us both?

Then should we not imitate the example of the blessed Redeemer, and not mention the past, but enjoy together the glorious present, with the presence of him who is not the author of confusion, but of peace, as in all the churches. The peace of the churches is the evidence of the presence of Jesus, while we are told that wars and fightings come of our own lusts, which war against the soul. These things have certainly the appearance of evil, which we are commanded to shun, and to overcome with good. A dead Adam could not cut down the thorns and thistles which the earth brought forth to him, so that it would yield him bread, but a living Adam could and did. So a man, without Christ, can do nothing, but he can do all things through Christ which strengtheneth him. Jesus is with his people always, even unto the end of the world.

What excuse have we for constant stubbornness which is disobedience? We are plainly told that if we live after the flesh we shall die. This is not saying

that we are dead to God, but that our fleshly living will result in death, that is, it will destroy our comforts in this life, while those who mortify the deeds of the body, by the Spirit, live with peace. May God give us to consider these things, to love him, to love his people, and to walk in his ways, letting our light so shine before men that they seeing our good works may glorify our Father which is in heaven. "For of him, and through him, and to him, are all things; to whom be glory for ever. Amen."

Your brother,

J. T. ROWE.

ROLAND PARK, BALTIMORE, Md., March 13, 1901.

STATE ROAD, Del., March, 1901.

BROTHER BEEBE:—We have it on record that Ananias said to the apostle Paul, "The God of our fathers hath chosen thee that thou shouldest know his will, and shouldest see that just One." Paul afterwards testified that what he knew, he received not of man, neither was he taught it, but by revelation of Jesus Christ. It seems to me to be abundantly taught in the Scriptures not only in these instances, but elsewhere, that all the knowledge men have of God is just what has been revealed to them. There will certainly be no clashing in this revelation. The apostle speaks with great confidence with regard to the fact of this revelation, and also with regard to the things revealed. Not only is it declared that God is only known as revealed, but that he is revealed if at all, always in and through Christ. This is to me an important point, and as it will be the theme of my present contemplation, I will quote some other Scripture declarations. "No man hath seen God at any time. The only begotten Son that is in the bosom of the Father, he hath declared him." "No man knoweth

the Father save the Son, and he to whomsoever the Son will reveal him." There is then no knowledge of God in the world only what has been revealed in and through Christ. This revelation we oft-times speak of as experience; that is, the knowledge of a Savior comes to us in a personal experience, and he is never known as a Savior in any other way. We need not wonder then that there is such confusion of tongues in the world. But God is not the author of confusion, but of peace. Sin is the same always, and the condition of the lost sinner the same, so the salvation is necessarily the same. If all true knowledge of God among men must come by revelation, it should not be thought presumptuous in any of us to claim as the apostle did that whatever knowledge we have of divine things come in that way. The apostle presents the matter as one of certainty, that what God reveals to him he knows to be true and right, and the conviction of its truth never after leaves him. If I do not feel like saying that anything has been revealed to me, I may say, and say with assurance, that the things of which I have been bearing witness now more than fifty years I did not receive of men. I was not taught it in schools, nor did I gather from authors and commentators, not on any single point. I had opportunities in abundance; standard works, as they were called, were always at hand; I was conversant with them. I cannot now trace any profitable understanding of the Scriptures to the preaching that I got to hear in my early life, though much of it was called sound, nor to any other source within my own reach. There are many portions of Scripture that I now hope I understand, and I have never hesitated to allow what light I thought I had to shine.

The point I had mainly in view to speak of was that knowledge of God which comes to us by revelation. Moses besought the Lord that he would shew him his glory. I presume that he afterward knew that he would always see his glory if he saw him at all. The Lord caused all his goodness to pass before him. So he has always done; he reveals himself through a channel of goodness and mercy, and in this revelation his glory is made to appear. I can know now that in all that I had ever read in the New Testament, and all the poetic effusions of adulation and praise to Christ that I ever met with, the Savior that I now know and love and confide in, I had no knowledge of then; I could never have known by being told. Love is an effect, and not a volition. I know what I love and why I love. That God that is revealed in and through Christ is not seen visibly any more than he was before, only in the salvation of his people. So the prophet says, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee." This is the only revelation of his glory that we have any account of, and if we see it at all, there is where it must be seen. I have never been able to fathom or comprehend that love and pity that was shown me in the revelation of redeeming grace, and though I keep talking about it I shall never get it told. The apostle John said that God was love. No other or different God has ever been revealed to anybody, and the revelation inspires love to him in our every heart. The old prophet Isaiah says, "Though thou wast angry with me thine anger is turned away." But Isaiah

perhaps knew afterward that he had been mistaken, and that the Lord had loved him all the time. The pen of inspiration has it, "Yea, I have loved thee with an everlasting love." God is a Spirit, and so is not visible to mortal eyes, but as a Spirit he is both life and righteousness. If he is revealed at all, he is seen wherever he is; if he is loved at all, he is loved wherever he is. His Spirit develops in the heart and life of the sons and daughters of men, the fruit is traceable to its source. As it is one and the selfsame Spirit, so the fruit develops in love, joy, peace, &c. The holy seed does not grow roots of bitterness. If I could by searching have found out God, I do not know why he should not have been found, for I searched diligently, and for a long time. But no salvation that I ever could read of or hear of would come to me. When salvation was revealed it was in the way of a deliverance, the measure of which depended upon the measure of the pit and the mire in which I was sinking. I never could have learned it in any other way, and ever since it has had an abiding place in my life. My faith in that deliverance was entirely from under my control. My ideas of gospel salvation were and always have been traceable to a revelation of things that my eyes had not before seen, nor my ears heard. We do not read of any revelation that God has ever made only as made in and through Christ, and Christ is revealed and known only to his people, and only as a Savior. If nothing other or further has ever been revealed to me I am content with this. There is enough in this for my faith and hope and love. His Spirit guides into all truth, receiving of Jesus, and showing unto us. He never guides into error or delusion. God is light, and in him is no darkness at all. He cannot be tempted

with evil, neither tempteth he any man. I have this to say, after journeying for half a century, that I not only was led in a way that I knew not, but if I had known I would not have chosen. Many incidents occur that it is instructive and profitable to rehearse. The way is a straight way. The word of the Lord lives on, and the promises are being continually confirmed. Every manifestation that the Lord ever makes of himself is to the destruction of what is called the works of the devil. If Christ lives in us we ought to be living epistles known and read by all who have been taught by the Spirit. The light that has shined upon the word has never ceased to shine upon it, and that Zion in which God lives and reigns is still the perfection of beauty.

In faith and hope,

E. RITTENHOUSE.

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PHILIPPI, W. Va., Dec. 31, 1900.

EDITORS OF THE SIGNS—DEAR BRETHREN IN CHRIST:—I send you the experience of my dear daughter, who has been sorely afflicted for many years. Her lower limbs have been so drawn that she cannot walk, and living about eight miles from the church, Mt. Olive, she wrote the experience to the church, on Saturday before the fourth Sunday in September last, and was received by them. She had some drawback in her health, and has not yet been baptized. Her letter to the church will show for itself, and we think it very comforting and encouraging. If you see proper to give it a place in your valuable paper we think that it will prove of comfort to many who are afflicted. She was so comforted with the conversation of Elder David Bartley, when he was here last summer and preached for us some refreshing sermons. I would like to see our people united, and not have so

much faultfinding; we are all poor, helpless creatures, God alone is our strength and wisdom, and our all. The SIGNS holds forth the same doctrine as in days gone by. I have been a subscriber for nearly fifty years, and have always paid in advance. Dear brethren, hold up the hands of your faithful editors, by paying promptly your subscription; there is no loss in doing right.

Yours most truly,

J. S. CORDER.

ASTOR, W. Va., Sept. 1, 1900.

DEAR FATHER:—You told Furman to tell me to write you a few lines with regard to my desires concerning the church. I will first say that during the past year I have had an almost unceasing desire to follow my Lord and Master through the waters of baptism, feeling it to be my duty. I also have felt that it would be one of the sweetest privileges on earth to be enabled to do so. Why is it so, in my condition, as you all know my state of health? If it were not that I have great reasons to believe that the Lord has gently and comfortably led me through the forty years of my experience, I could not rely upon my early experience. I was about five or six years of age when I first was brought to a knowledge of my sinful condition, but I was then too young to understand my case, but I can look back now, and believe that the Lord was with me, though I knew it not. Surely he leads his people in a way that they know not. It is line upon line, precept upon precept, here a little, and there a little, from youth to old age. If it were not for the inexpressible beauty that I have been enabled to see by an eye of faith in God's word, for the love of the cause, and the strong fellowship which I have for the people of God in their tribulations, in

their rejoicings, in all the way that the Lord leads them in doctrine, in discipline and in their order, I could not say as I do now at times, "My Lord and my God." For years I prayed for that privilege, and I have been enabled to say it, feeling the sweet and powerful influence of the Holy Spirit constraining me to cry, "My Lord and my God." You know in part what a life I have had to endure. It comforts me to read, "Many are the afflictions of the righteous, but the Lord delivereth them out of them all." "Whom have I in heaven but thee?" It is all heavenly there, and what do I desire upon earth beside thee? I am cut off somewhat from everything of an earthly nature, but there is a friend that sticketh closer than a brother, and Jesus is his name. Like John, at the draught of fishes, when they were hungry and had caught nothing, I was made to exclaim, "It is the Lord." Without him we can do nothing. I have been brought to see my nothingness this summer, and the glory of the Most High, and my duty is more plain before me than ever before.

It is written, "Thy people shall be willing in the day of thy power," and again, "Be still and know that I am God." O, for that humble, childlike spirit to keep me in the right way, to bring me to his mercy-seat, to learn of him. "The Spirit searcheth all things, even the deep things of God." My desire is "to know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." Truly "Man in his best estate is but vanity." There is nothing lasts but heaven. I thought that no one on earth had such trials as I had, until I conversed with Elder Bartley. Truly "God moves in a mysterious way his wonders to perform." It is in and through him only that we

can say, "Thy will be done." While troubled much about my condition, I was once relieved by the words which occurred to me, The holy Spirit will not lead you into temptation, but will teach you what to do. So when I can bear it no longer I will send you this, and you can read it to the church. Quietly have some four or five brethren appointed to come here and minister to my necessities, that I may die in peace. O, how I long for that sweet rest that knows no breaking, where God in his infinite wisdom, loving-kindness and tender mercies, has prepared a home for those who love him. No wonder that we can say, "Our beloved is the chiefest among ten thousand, and altogether lovely;" and again, "Though he slay me, yet will I trust in him." Though the Lord suffers the devil to take away all that we have save our life, he cannot take that, for it is hid with Christ in God. This, it seems to me, is our spiritual life, of which the natural life of Job was a figure. We are told that adversity is set over against prosperity, and I have surely felt it to be so, and such has been the force of the trial that I have been made to cry, "My God, my God, why hast thou forsaken me?" The strong arm of Jehovah must sustain me or I cannot endure. There are times when I thirst for the fulfillment of all things that concern me, that I may be at rest forever. The afflictions of our bodies are great sometimes, but that is nothing to the hidings of God's face. It is my desire to be reconciled to God's will, yet I cannot be unless I can feel and see his supporting arm; like doubting Thomas, I must be enabled to see the wounds in his hands, feet and side.

"Did e'er such love and sorrow meet,  
Or thrones compose so rich a crown?"

In Revelation, first chapter, we are

told, "His feet were like unto fine brass, as if they burned in a furnace, and his voice as the sound of many waters."

I must here relate the wonderful sight revealed to my view this summer, August 19th. It had been very warm, and late in the evening we were visited with a very refreshing rain; about sunset my attention was called to it three times, and I was asked to draw my chair to the porch, and finally I went; there hung the most beautiful cloud, scarlet and purple, and in it set the most beautiful rainbow. I am now forty-six years of age, and this was the most beautiful sight I have ever seen in nature. I was reminded vividly in a moment of the vision in Ezekiel, first chapter; it was the glory of the Lord, and his ministry in the gospel. It is said verse 28, "As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about." Wonderful things were shown me in that chapter.

But Leviathan is suffered to put up his head in many places, to feast on these poor, sinful bodies, by tempting them in various ways, to their sorrow, but the Savior was manifest to destroy the works of the devil, and to cast him and his works down forever. Satan tempted our dear Redeemer to turn the stones into bread, but the Lord said, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." He knew how to put Satan down, for lo, he takes away a stony heart from his people, and gives them a heart of flesh. At the well in Samaria he said unto his disciple, "I have meat to eat that ye know not of." His meat was to do the will of him that sent him, that is, the will of God.

O, what lovely beauties the fifty-fourth chapter of Isaiah contains; such consolations

tions for the children of God. We are commanded to stand still on our journey when the cloud is lowered, but when it is raised we can travel on. Now, if I had conferred with flesh and blood, I could not have written this letter to you, for it is contrary to the ways of the flesh, because the carnal mind does not understand these things. We are poor, sinful mortals of ourselves, and can do nothing pleasing to God, but when we are blessed with his good Spirit, we can cry, Abba, Father, and are kept unto the final consummation, when this mortal shall put on immortality, and death shall be swallowed up in victory. I shall be satisfied when I awake with thy likeness.

Perhaps you will think that I have written too much, but it is some of my travel through this wilderness life. I have written under many disadvantages, but have done the best that I could. I desire to leave this little witness with the church. If it be the will of God to take me away from this life before he leads me through the waters of baptism, you will have this witness to know whether or not I have any part or lot in the matter, and if it should be the Lord's will that I should worship on this side of Jordan, not being enabled to be baptized, and so cross over to the land of Canaan, which is the church militant, the will of the Lord be done.

Now, dear friends, one and all, whose eyes this may meet, please read carefully, and do not mistake my language. When we are left to self we are sure to err, and beside I am a poor scholar. If I am deceived I pray the Lord to set me in the right way. "Strait is the gate, and narrow is the way, which leadeth unto life; and few there be that find it."

From yours in hope,

B. D. COLE.

KELLER, Texas, Feb. 2, 1901.

VERY DEAR BRETHREN IN HOPE:— Since our subscription to the SIGNS has expired, I shall attempt this morning to write you a word with the renewal of our subscription for the paper we prize so highly; having read and heard read from its pages most all my life. My father, Elder A. D. Bourland, has been a subscriber to the dear old paper as far back as I can remember, and I naturally believed then that it advocated the truth, because father liked its doctrine so well. Often at night reading many pages to the family, and discoursing upon and comparing its teachings with many of the religious heralds of the day, and showing the great contrast between truth and error, between the teachings of the Scriptures and those taught by man, and after I grew to manhood and married, my wife became a member of the Old School Baptists, and liked the reading of the SIGNS so well she had them sent to her in her own name, and I up to this time, as I said, believed the doctrine advocated in them merely from tradition; believed they were right, with the head. But, dear brethren, I do hope and believe that the dear Lord did visit me in the wilderness of sin, and opened up my blind eyes, and enabled me to look away from self, and gave me a glimpse of Calvary, and shewed me that I was not the very good boy I had always thought I was, but that I was a desperate sinner, that my heart was deceitful and desperately wicked, and who could know it? Like Paul, I was made to exclaim, "O wretched man that I am! who shall deliver me from the body of this death?" While in this condition, dear brethren, the ease of mind and the peace of conscience I had once known had flown from me, and I could only go with an aching heart and head bowed

down, praying to the Lord to have mercy on me, a sinner, carrying the load of all my guilt and mine iniquity in the sight of a pure and holy Creator. My transgressions would rise mountain high before me, and I was made to exclaim, "God, be merciful to me, a sinner." Mercy then was my only hope, and yet how could I hardly dare hope for mercy, since God is holy, yea, thrice holy, and I a miserable undone wretch of an apostate Adam? There was nothing good that I had ever done, but on the other hand, evil continually. When I was driven away to some secluded spot, in secrecy to implore the mercy of the Lord upon me, and was made to bow down in humility before the King of kings and Lord of lords, to beg for mercy, I could hardly dare lisp his holy name for fear, and about all I could say was, "God, be merciful to me, a sinner." I was made to feel my wretchedness so forcibly that I would sometimes indulge the thought that it had been better for me had I never been born, many times awaking at night having been pleading with the Lord for mercy in my sleep, so that my pillow was wet with tears. I believed the Lord was holy and just; but what troubled me so much was, How could he remain holy and be the justifier of, or even be merciful to such a sinner as I was? I could not see that I had ever done one single good act in all my life that would even balance against one sin: ten thousand talents in debt, and not a single farthing to pay. I was ready to give up in despair, and say, There might be hope for others, but none for me.

Dear brethren, I wandered along in this frame of mind about a year, till in the spring of 1896, and while I was at work alone in the field one morning (after sitting up all the night before with an old

gentleman with whom I was very intimate, having lived close by him from childhood, and not having any hope of his recovery) I was made to feel my troubles come with renewed force, and I thought surely I must die. As I said before, I was alone in the field hoeing cotton, and the time and place is so riveted in my mind that if I were to live to be one hundred years old it would never leave my memory. After going as far as I could, I stopped hoeing and leaned over with my face on my hoe-handle, and tried once more to implore the Lord's mercy upon me, and to my surprise and delight, I was relieved of the burden I had been carrying, and my whole soul was filled with praise to the Lord. Here, my dear brethren, language fails to express my feelings, I believe right here I could have prayed for my enemies if I had any. My whole being seemed to be filled with and overshadowed by a light that made my soul leap for joy, and this old body of mine was in such a frame that I thought trouble, trials, disappointments and sorrows, were past forever. I thought the remainder of my life I could spend in praising and glorifying the name of my Master for his great love and tender mercies he had so undeservingly bestowed on me, a poor, weak worm of the dust. I cannot say the light that shined around me exceeded in brilliancy anything I had ever beheld, but there was something about it that is better felt than told; the trees seemed to have been beautified, the birds and all creation seemed alike to be rendering praises to the Lord. I wanted then to tell everybody of the loving Savior I had found, and thought I would go immediately to the church and ask for membership among a people whom I loved, whom I believed were the chosen of the Lord, but before much time had

passed there came a thought like this, You are deceived in the whole matter, it being only a delusion of the mind, and O, my dear brother, how this thought did make my poor heart ache, and for fear that I was deceived, I would not tell any one, but would go to church and listen with all the earnestness possible, and see if the preaching and experiences corresponded with the rugged road I had been traveling. With tears many times I longed to be like I thought they were; the very image of the Master seemed stamped upon their faces; they could tell my experience better than I could myself, and I was made to wonder if those dear saints of the Most High were ever such sinners as I.

There came among us one, Elder G. M. Fetter, of Raton, New Mexico, and preached for us at the Old School Baptist Church, in the little town of Keller, Texas, much to my comfort, and after preaching I went before the church, and in my weakness tried to tell some of the dealings, as I hope, of the Lord with me, the chiefest of sinners, and was received and baptized in fellowship with that little band of saints, and my prayer is that the dear Lord will keep me and uphold me by his mighty power, for I know that the weakness of the flesh so easily yields to the temptations of Satan, and if I should ever be permitted to enter into that celestial city with the redeemed of the Lord, it will be alone for what I hope the Lord has done for me, and not for anything good that I ever did or ever may do.

I hope the Lord may spare you yet many years to preach his everlasting gospel to his children. I fear I have written too lengthy, and that your patience will be wearied, but cast the mantle of charity over it, and remember me at a

throne of grace, is the prayer of, I hope, your unworthy brother,

W. S. BOURLAND.

DARDANELLE, Ark., Dec. 4, 1900.

ELDER D. BARTLEY—DEAR BROTHER  
—Your very precious letter of November 20th was a surprise to me, but so highly appreciated I have read and re-read it many times, and each time with comfort and consolation. Dear brother, I do believe that as error and confusion increases, the fellowship of those that are earnestly contending for the faith, grows more precious. "O to grace how great a debtor daily I am constrained to be." If my daily experience did not teach me that my salvation depended entirely on the "grace of God that bringeth salvation," there is another Scripture that would make me afraid of this "conditional idea," that is so flattering and deceptive in its nature, and that is, "That which is highly esteemed among men, is an abomination in the sight of God." And we know that the conditional salvation idea, now so prevalent among Primitive Baptists, is very highly esteemed, not only in all the religious denominations of the world, but nonprofessors will accept it as the truth. So if we could accept it, there is a woe pronounced against us by the prophet Isaiah: "Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth!" Again, in the fifth chapter and twenty-sixth verse of Jeremiah we read, "For among my people are found wicked men: they lay wait, as he that setteth snares; they set a trap, they catch men." How very many are caught in their "conditional trap" to-day, among the children of spiritual Israel. It seems to me that this whole chapter, and



also the fifth chapter of Isaiah, is a very complete description of the Primitive Baptists to-day. I can say with you, if this doctrine is not verging very close to the principles held by the religious world, I am indeed dull of preception.

Yes, I received my book promptly, and read it with much comfort and satisfaction. I certainly deem it worthy of careful consideration by all lovers of grace, and will speak a good word for it whenever I can.

Dear brother, I feel that this is but a feeble expression, but please accept it as an appreciation of the warm fellowship you express for me. May you ever be sustained by the rich and abounding grace of God, in all your trials and persecutions in this conflict.

I am, I hope, your sister in precious fellowship,

(MRS.) J. F. JORDAN.

ATLANTA, Ga., March 12, 1901.

DEAR BRETHREN EDITORS:—Inclosed please find two dollars for the SIGNS OF THE TIMES, to be sent to a new subscriber, brother John F. Greene, Atlanta, Ga. Brother Greene is a good and well-to-do free-hearted Baptist.

Brethren, please let me through our paper ask the kind brethren and sisters, or any one who may read this, to just try a little, and see how easy they can get two or three new subscribers for the SIGNS. I have been taking them nearly twenty-five years, and expect to as long as I can pay for them. Brethren, I have had to make sacrifices to get the money to pay for this paper, but then I can better enjoy its rich experiences of both brethren and sisters. They fill me so full at times I choke, and am compelled to stop for a moment, and think who I am. Is it the true spirit of holiness that I am

enjoying, or is that too much for me to claim? Taking a retrospective view of my past life, I think, O, is this for me to enjoy the heavenly blessings on earth, and all alone, too. They are just poured out to us, and we are feasting before we know it.

This paper gives God all the power, honor, glory and dominion. This paper teaches that God is infinite, and we are finite. This is the difference, God inhabits eternity, and we are travelers here; we have no stopping-place here; we bloom as in the morning, and are cut down at night.

Brethren, you may publish this if it meets with your approval.

Yours as ever, in hope of a better world,

H. H. BENTLEY.

[BROTHER Bentley has proven himself a very kind and efficient friend of the SIGNS; within the last few weeks he has sent us many new subscribers, and we assure him we appreciate such kindness, for the late new theories introduced among our people have spread to such an extent that hundreds who were once advocates of the principles contended for by the SIGNS, have withdrawn their support from the paper, because it has refused to compromise with error, or to stultify itself by a softening down on the sacred truth that "salvation is of the Lord." We are fully aware that from a financial or business point of view, if the SIGNS had been a little more conservative, it would not have suffered so severely. But thus far we have been given strength, we trust, of the Lord, to "cry aloud and spare not," and while our convictions remain as they are, God being our helper, we hope to continue to contend for salvation by grace alone, both for time and eternity, regardless of whether our subscription list in-

creases or decreases. This much we know, If the Lord has further use for the SIGNS, he will put it in the hearts of the brethren to sustain it, but if his purpose with the paper is fulfilled, it will be discontinued, and if so, may he give us grace to say, "Thy will be done."—ED.]

WEATHERFORD, Texas.

ELDER G. BEEBE'S SON—DEAR BROTHER:—By permission I wish to say through the SIGNS, that recently I have read the account given of "a general meeting," held with the Fulton Church, in Kentucky. Your remarks touching that matter I thought were very pertinent, and worthy of commendation by every true Old School or Predestinarian Baptist throughout the land. I desire to express my approbation of the same. What our venerable fathers did at the Black Rock Convention, in 1832, standing firm as they did, and contending for the faith and the ancient landmarks of the apostolic church, is all the general meeting that I consider expedient for the mutual welfare, peace and fellowship of our people.

It appears that history will repeat itself; that the time has come when there must be another falling away; a departure from the old path, following the ways of Balaam, who loveth the wages of unrighteousness. "The leaders of my people cause them to err," as saith the prophet. These new things and new movements cause dissension among brethren. But while I live, I pray God to keep me on the line of the Bible, and the SIGNS OF THE TIMES, let come what will. Therefore you have my appreciation and best wishes for the success and continuance of the precious old SIGNS, all modern schemes of men notwithstanding.

Remember me at a throne of grace, when it is well with thee.

Affectionately your little brother in Jesus, I hope,

ASA HOWARD.

ROSEBURG, Oregon, Jan. 8, 1901.

DEAR BRETHREN EDITORS:—The desire to write of the goodness and mercy of God is often with me, but the many wonderful messages contained in some of the late SIGNS seem to leave me as an unwelcome guest, or as one without preparation of heart, yet daily there is this reproof with me, To him that knoweth to do good, and doeth it not, to him it is sin. It is one of the wonders of grace that it gives life and health and strength to the soul, by the might of which we walk and faint not, and run and are not weary, yet of its beauties we see as through a glass darkly. O, that I could abundantly praise the mercy that lighted a lamp to my pathway. As consolation aboundeth by Christ, so should we also rejoice that his sufferings abound in us. If God would be pleased to set a watch before the door of my mouth, and keep the door of my lips, then would I speak of the excellent things which are prepared to beautify the meek, that they may keep the path of the righteous. Thus those that are taught understand judgment and equity, and every good way. This is the bread which the Lord hath given us to eat. While walking in this path, and eating of this bread of righteousness, which is the grace of God shed abroad in our hearts, we have boldness to enter by a new and living way, which he hath consecrated for us through the vail, that is to say his flesh. In his chastenings the fruit is sweet and gives hope; if we endure these things, God dealeth with us as with sons, that we may be partakers of his holiness. Faith is made perfect by its works. These gifts are spiritually

discerned by the wisdom which is from above, which is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy. How sweet to ponder these glorious promises. How they awaken new desires, and vibrate chords that seemed dead, so that we can weep with those that weep, and feel the pang of cold and hunger in the heart of the orphan, and the fatherless, and pray unceasingly for the prosperity of Zion, that her light may be as a city set on a hill, and beautiful for situation.

Your sister,

MARTHA J. DER.

CLAIRETTE, Texas, March 21, 1901.

DEAR EDITORS OF THE SIGNS OF THE TIMES:—I greatly enjoy reading your precious paper; I have been reading Baptist papers for a number of years, but never found one that exactly suited me until you sent me a couple of copies of your paper along with "Feast of Fat Things," which is properly named. I think Elder S. N. Stephens sent in my subscription. I have had a hard struggle for life here among our limited predestinarians; I felt for awhile to be alone in my section of country, and it was said they would exclude me if I still held to that doctrine. That only encouraged me to be firm and give God all the glory and power. I am not a preacher, and thought to defend my position through the papers, and brother J. H. Fisher published one, which raised a terrible howl. I said God's predestination and foreknowledge were synonymous. He being a Sovereign, what he saw was sure to come to pass as he saw it. I must say our Baptists are improving on that doctrine, they seem to turn their attention against the "can't help its.". I tell them to do all the good

they can, I have no objections. They are continually lamenting over their sinfulness. I ask them, Why they do not do better? I tell them I am a poor old sinner, and "can't help it." I would like to if I could; if ever saved it will be by the mercy and grace of God. The older I get, the more dependent I feel. Brethren, cannot some of you visit our country, who hold to the original doctrine of God our Savior? We have some precious brethren here, I consider sound.

Yours in hope,

W. H. CHANEY.

NOANK, Conn., Feb. 4, 1901.

EDITORS OF THE SIGNS—DEAR BRETHREN:—Through the kindness of friends I have enjoyed reading your paper for the past three or four years, but my father said if another subscriber would be any encouragement he thought we ought to do our part towards continuing such a publication, for it has been to us like springs of water in a dry and thirsty land, and the testimonies coming from so many of our Father's household make the paper almost a prayer meeting, much better than any prayer meeting we have the privilege of attending. Inclosed please find two dollars.

Respectfully yours,

EVA ASHBEY.

STARKE, Fla., Feb. 19, 1901.

B. L. BEEBE—DEAR SIR:—Again I write at the request of our aged brother, Ira Phelps. He desires me to express his sincere thanks for the aid he has received. He has received eighteen dollars, accompanied with tender words of sympathy, for which he would like you to publish his thanks, so those who helped him may know of his appreciation. May our Father in heaven reward the kindness shown this aged saint.

E. M. THOMAS.

**M I D D L E T O W N .**

MIDDLETOWN, N. Y., APRIL 1, 1901.

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.*

**CALL TO THE WORK OF THE GOSPEL MINISTRY.**

BROTHER L. V. MOON, of Covington, Ga., some time since wrote us, asking for some instruction upon the ministry of the word, saying that he had felt that he was called to that work. He did not say just what was in his mind, but we suppose that the evidences of such a call, and the special duty of those called, was what was in his mind. We do not doubt that when any one is called of God to this work, or to any other work in the kingdom of Christ, there will be special exercises of mind regarding that work. We do not see how it could be otherwise; it is a good work, and certainly most solemn; it is to publish the name of the Lord, and to ascribe greatness unto him; it is to feed the hungry, and comfort the troubled, and bind up the broken-hearted, and to give light to them that sit in darkness, and to turn the children of God from error and every false way. No one can fully realize the importance of all this, and fail to have much hesitation, and many troubled thoughts concerning it. Yet the work will be borne in upon the mind, and he that is called will not be able to withhold the testimony given him

of God. There will also be a deep anxiety for the welfare of the cause of God, and for the upbuilding of his people in the most holy faith; the interests of Zion will be much in the heart of all such; the word of the Lord will be as fire shut up in the bones, and he will long to speak that his soul may be refreshed, yet he will feel entirely unworthy and unfitted to the work. So great will it appear, and so unfit will he appear to himself, that there will be deeply solemn questionings as to whether after all he be not deceived in the evidence that he is called to the work. He will not seek the office of a bishop or pastor, but will feel that it is a good work indeed, for which he is entirely unfitted; he will not feel like urging himself forward, being confident that if indeed he is thus called and qualified, the Lord will surely open the way before him; he will feel sure that there is no danger that his gift will fail to make room for itself, of whatever kind it is; he will be more intent upon doing what now is before him with his might, than in looking for more and wider fields in the future; he will be more astonished that his brethren, the children of God, should think of him in that way, than that any one should question his call to the work. When led by the Spirit of God, he will wait upon the openings of the providence of God, and upon the leadings of that Spirit in the minds and hearts of the people of God. Sometimes in his thoughts he will deem it impossible that he can have been called to this work, because he cannot discern in himself a single qualification for it, yet he will at times believe that if called, the Lord will qualify him. Among other things he will have a great anxiety to know what the word of the Lord is; his mind will turn to the Scriptures, and he will feel to study them care-

fully; he is to preach the word of the Lord, and he will realize that the word of the Lord is contained and revealed in the Scriptures; there will be borne in upon his mind the feeling that is expressed in the word itself, "To the law, and to the testimony, if they speak not according to this word, there is no light in them." It seems sure from scriptural testimony that if the mind be not led with great anxiety into a desire to understand the Scriptures, there is little evidence of a call to preach the word. It will be a regret to such an one when he finds any lack of zeal in the reading of the word of the Lord, yet such an one will realize that with all the reading that he may do, he cannot grow in knowledge of their true spiritual import, unless the work of the Lord be also in his own heart, opening the Scriptures to his understanding, and such as are thus called will feel deeply their lack of understanding, and with earnest desire will seek for more light. If we know anything about the matter by experience, these are some of the things which will be felt in the heart of those called to the ministry. And especially such an one will deeply realize the disparity between a holy God and himself, and will go with fear and trembling along the path marked out for him to tread; he will feel constantly the need of divine guidance and support; he will feel that he is the Lord's, and the servant of the church for the Lord's sake; he will feel to be a servant, and not a lord over God's heritage; he will love the people of God, and seek their welfare, and not his own; he will not go forth for filthy lucre's sake, but because he cares for the flock of God; he will greatly desire to be an ensample to the flock, and he will deeply deplore the stumblings and haltings of which he is guilty; he will thus realize the need of

forgiveness of God, and forbearance from his brethren. While there will be a burning desire to speak in the name of the Lord, yet he will feel his inability more than any one else, and will not feel like calling himself a preacher, or a minister of the word, or a pastor, or bishop; he will shrink from all notoriety, and from all praise of men; his best work in the ministry will seem so poor to him that he will shrink from saying anything about it, and will surely feel that he must not be forward, lest he run without being sent.

The qualifications named by Paul to Timothy are not such as he can see that he possesses, but on the contrary he will feel that he greatly lacks them all. These qualifications he must possess, but he is not the judge of them, the spiritual among the Lord's people will see them if they are his, and will know to what work the Lord has called him. And lastly, the best evidence that any one is called of God to the ministry, is that the Lord has conferred upon him a ministerial gift. The best evidence that one is called to do any work, is that he does that work. If a man does preach the gospel, it is full evidence that the Lord has called him to that work, and as said before, if thus called his gift will find its place, it will make room for itself. Our judgment is that any one who desires to speak in the name of the Lord, has a right to do so in all proper times and places, but that all ought to wait for the decision of the church as to what that gift may be. If any one is called and qualified for this or any other work, they will surely find their place. The Lord does not call in vain, he will not leave his people to be blind with regard to what he has done.

## EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

### DANIEL III. 25.

"He answered and said, "Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God."

Not only to give us an instance of the mighty power and constant faithfulness of the God of the Hebrews, in the deliverance of his confiding people from the decrees of kings, from the violence of fire, from the mouths of lions, and from the jaws of death, were the records made, in the book of the prophet Daniel, which have excited the admiration of the saints in all subsequent ages, but, as we conceive, they were also intended to set forth in metaphor, the important doctrine of the vital union of Christ and his church, and to prefigure what was in the counsel and purpose of God to be more fully developed in the fullness of the dispensation of times.

In replying to the inquiry of our dear brother Montgomery, we might say much in regard to the personal history of the three Hebrew children who were cast into the excessively heated furnace by order of Nebuchadnezzar, the king of Babylon, and draw from their faith and confidence in God, and their fidelity under the most trying circumstances, lessons of great importance to the tried family of God, in all after ages. The inspired writer of the epistle to the Hebrews, in the eleventh chapter, refers to this display of God's power and providence, as an example of the invincible power of the faith of God's elect, and classes it among numerous other signal displays of what God hath wrought in days of old, in the defense of his own cause and people.

But we propose briefly to trace in this article what we regard as the figurative import of the subject, and submit such

views as we have to the superior judgment of brother Montgomery, and of all who may read.

These three Hebrews or Jews we regard as emblematic of the election of grace, under three dispensations of time, namely, from Adam to Moses, from Moses to the coming of Christ, and from the advent of Christ, or the setting up of his kingdom, throughout the gospel dispensation to the end of the world. While Nebuchadnezzar, the King of Babylon, may represent the man of sin, the son of perdition, or rather the spirit which rules and presides over the kingdom of darkness, Babylon, the dominion of this king, with its numerous provinces, is used in Revelation as figurative of anti-Christ, as seated on the scarlet colored beast. At least Babylon will truly represent a place of captivity and bondage to the people of God who are Jews spiritually, and whose circumcision is not outward in the flesh, but in the heart, in the Spirit, not in the letter, whose praise is not of men, but of God. "For if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

Compare this application of the figure under consideration, with what is signified by the three illustrious patriarchs, Abraham, Isaac and Jacob, as embodying all the chosen people of God; or what Moses saw displayed in the bush which was, like the three Hebrews, enveloped in the fiery element and yet not consumed, because the God of Abraham, Isaac and Jacob dwelt with them in the burning bush, as the form of the fourth dwelt with the Hebrews in the burning fiery furnace. These, with many other striking figures of the Old Testament, exhibit what has ever been witnessed in all ages of the world, namely, that God has chosen his people in a furnace of affliction, and that he is

present always with them in all their afflictions to preserve and to deliver them.

In the New Testament we have also substantially the same presentation, in the vision which Peter saw of the sheet which contained the variety of four-footed beasts, and creeping things, which God had cleansed, and which in that case were used to signify to Peter that God had a redeemed, cleansed people in all the kingdoms, and in all the tribes of earth. And as this sheet was at first let down from heaven with all of its contents, so the provisions of grace and salvation contained all the elect of God, before any manifestation was ever made to men on earth, and as the sheet was three times displayed, so the three dispensations of time signified have witnessed the revelations of the bride, the Lamb's wife, coming down from God out of heaven, and being manifested on the earth as Christ's kingdom, which is not of this world, and which was prepared for the saints before the foundation of the world. And after the third manifestation of the sheet with the same cleansed contents, it was also received together up into heaven, nothing having been added nor aught diminished from what the sheet actually contained when first let down, so we may learn that all the church of God was chosen and sanctified by God the Father, preserved in Christ Jesus, and ultimately, in the fullness of the dispensation of times, all 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; and being all saved and called, and brought experimentally into the faith and knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ, all are ultimately re-

ceived up into heaven, as the place of their origin.

The manner in which God's people are subjected to the fiery trials which Peter says are for the trial of their faith, is well illustrated in the case of the three Hebrews. Their religion and their faith essentially differ from the religion and faith of the world, and their God is quite as distinct from the gods of this world. And while all others can accommodate themselves and their religion to suit the times and fashions of the world, God's people have always been, now are, and forever will be, a peculiar people. They shall dwell alone, (religiously) and shall not be reckoned with the nations. Because they are the sons of God, the world knows them not, for the world knew not their divine Lord and Master.

Yet unknown though they are by the world, all the religion of the world is originated, planned and designed so as to oppose them. In the getting up of old Nebuchadnezzar's religious excitement, we trace the very elements of the religions excitements which now prevail in modern anti-Christ. First a god, composed of gold, is set up and dedicated, its splendor and cost are well calculated to fascinate the worshipers of mammon, and secure the adoration of the lovers of the precious metal, who bow down before it, and ascribe to it a power to control the destiny of men, as gold and silver are deified by will-worshipers at the present time, who ascribe to such corruptible things the power of securing the salvation of the world. Then to make the golden idol still more popular with the deluded sons of men, every possible appeal is made to their carnal senses. The princes and the nobility, the aristocracy and the rulers of darkness of this world, are called together to lend their aid and

influence to the magnificence of the golden deity. All manner of musical instruments which have charms for human or carnal ears, are put in requisition to lend attractions to the scene, and for all those for whom neither the image nor the music have sufficient power to charm, the burning fiery furnace is prepared in order to awe into submission all who have conscientious scruples, and a death warrant is prepared for all dissenters, and the object is the extermination from the earth of all who will not worship the beast or its image. How well our Arminian neighbors have copied the type presented in our text, will be seen by observing the basis of their modern idolatry to be gold, or its equivalent. Money is called for and collected for the professed and undisguised object of saving souls from everlasting perdition. The image assumes the imposing form of a Mission Society, a Tract or a Bible Society, or a combination of all these humanly invented societies as so many heads or horns to the image. The great men of this world, the rich, the learned and the popular, are courted, and the most magnificent and costly temples are built and decorated with all that can charm the carnal eye. Worldly honor, fame and pecuniary emoluments are offered, and then if the cornet, flute, harp, sackbut, psaltery and dulcimer, are deemed too antiquated for the progressive age, the more modern instruments of organs, bells, fiddles, and such other instruments as are used at the circus and theatre, for attracting the admiration of the thoughtless and the vain, are added.

But with all the attractions of gaudy temples, golden idols, popular and fashionable devotees, musical instruments, foppish preachers, and man-pleasing preaching, modern anti-Christ cannot

well do without a large quantity of terror. The furnace must be heated, and the dissenter admonished of his doom if he still refuses to comply with the terms of peace. Fall down and worship the image, and you shall be caressed, but refuse to do so at your peril. Fire and brimstone is lavishly dealt out by modern wire-pullers, and every appeal is made to terrify into compliance the timid and the weak; but where these threats of future wrath fail to intimidate, the rulers of the darkness of this world in rage command that their furnace be heated at least seven times hotter than it is wont to be heated, and the mightiest energies of all the Babylonish agents are commissioned to cast the Hebrews, or those who trust in the living God, into the midst of the burning furnace. To let loose their slanders, reproaches, persecutions, ridicule and proscription upon all who question the real deity of their golden idols.

But thus far all the engines of destruction prepared by the powers of darkness for the extinction of the church of God, have failed, utterly failed, because God is in the midst of his Zion, therefore she shall not be moved, her God will help her, and that right early. He is in the midst of his little flock, and where two or three, as in the case of the Hebrews, are gathered together in Christ's name, though it be in the midst of a burning fiery furnace, there is he also in their midst, as he was in the midst of the three Hebrews in their fiery trial.

Before we close, we will remark that the king of Babylon is never to be trusted, his edicts commanding his subjects throughout the provinces of his vast empire to worship the God of the Jews, betrayed the same ignorance and murderous propensity as that commanding them to worship his image. All that the mon-



archs or governments of the earth are required to do for the church of God, is to let her alone. The God whom we serve is able to sustain his own cause, and to deliver his children out of the hand of the kings and potentates of the earth who shall dare to molest them.

How this heathen king knew that the form of the fourth whom he saw, was like the Son of God, we shall not attempt to explain, only that he was made to see and confess that there was a power there displayed far beyond what any being inferior to the Son of God could display, and like Balaam, he was obliged to speak the words which God put in his mouth.

One word more. These men of God are seen by their persecutors walking in the midst of the fire, and they have no hurt. This has astonished the enemies of God's people in all ages; the bush is all on fire, but it is not consumed. The fire of opposition rages, and its wrathful flames envelop the saints, but still they walk on at large; the cords by which they were bound hand and foot are burnt off, but they have no hurt, their hair is not singed; nor has the smell of fire attached to them. Their enemies are consumed, but they are delivered and promoted, and show in the sequel of their trial what all the saints of God must witness, that "All things do work together for good to them that love God, to them who are the called according to his purpose."

MIDDLETOWN, N. Y., July 15, 1858.

## MARRIAGES.

By Elder J. T. Rowe, at the residence of the bride's parents, Butler, Md., Nov. 6th, 1900, C. N. Wyatt, of Crisfield, Md., and Miss Louise Bond, of Baltimore Co., Md.

## OBITUARY NOTICES.

**BROTHER BEEDE:**—We have just returned from laying at rest the remains of our son, **Dr. R. R. Leonard**. He passed away into his eternal rest the 16th inst., about 8 o'clock p. m. His disease was pleuro pneumonia. The whole of both lungs were involved. I was absent at the time he was taken sick, attending the funeral of my brother, **Wm. H. Leonard**. On my return I saw at once there was no hope. He passed away very quietly. I firmly believe he had been made alive. He has been at home three years with us. I hope to be able to write you soon. We have a sad home; a good man has fallen.

D. M. LEONARD.

BROOME CENTER, N. Y., March 20, 1901.

**Benjamin Franklin Clevenger** was born June 11th, 1839, and departed this life Feb. 27th, 1900, aged 60 years, 8 months and 16 days. He was united in marriage to Catharine Ann Determan, Feb. 6th, 1862. This union was blessed with six children, three sons and three daughters, three of whom survive him. He united with the Primitive Baptist Church called Thompson, near Kalida, Ohio, in the month of September, 1895, and lived an honored member until called home to his reward. He leaves a wife, three children, and many relatives and friends, to mourn their loss.

Funeral services were held at his late residence, March 1st, conducted by the writer.

May God comfort those who mourn for him, and enable us all to cherish his virtues, and emulate his example, is our prayer.

ADAM F. DOVE.

**DIED**—On Wednesday, March 13th, 1901, at her late residence in Smyrna, Del., **Mrs. Sarah Boyd**, aged 80 years and 21 days. Sister Boyd has for many years been one of the mothers in Israel. She was baptized in the fellowship of Bryn Zion Church, July 3d, 1875, since which time she has resided in the vicinity, and her home has been a place of hospitality, and her place in the church in every respect promptly and faithfully filled. She has had the sympathies of a kind and devoted husband fully with her in all the privileges and obligations of her church membership. Now he and a number of children are left to mourn an irreparable loss.

She was taken with pneumonia on the 29th of last November, and this was followed after some time with paralysis, but whether in health or in sickness and suffering, her faith was unwavering, and her hope strong and sustaining. She never seemed to encounter any misgivings. The family and the community, and also the church, have all sustained what they feel to be a great loss. But she had faithfully filled her mission, and borne the heat and burden of the

day. It was well that she should be released from further toiling. The family and friends should consider what they have had, and how long they have been blessed, rather than what they have lost. I feel to place her in that company who are without fault before the throne of God. May grace be with the family.

E. RITTENHOUSE.

A. W. Crooks departed this life on Feb. 16th, 1901, by accidental drowning in the Santiam River, in trying to get to higher and a safer place to where his sister lived. There was a sudden rise in the river, causing a flood, and by some means he was drowned. He lived by himself for many years, and was a bachelor 56 years, 5 months and 16 days old. Almost a native of Oregon, coming from Illinois to Missouri with the family, and on to Oregon, in 1848. He was a son of J. T. Crooks, a life-long Baptist, but he was not a member of any Baptist church, but was a firm believer in salvation by grace as preached by them, and always delighted to hear the doctrine preached in its purity. He was a constant reader of the SIGNS OF THE TIMES, and they were a comfort and consolation to him. He will be missed here, as he was well known by Baptists and other friends. He was buried beside his father and mother, in the Miller burying-ground. He leaves four brothers and two sisters to mourn their loss. May God in his goodness and mercy guide, guard and direct us on our way to that haven of eternal rest, where sighing and sorrow shall be no more, is the prayer of an unworthy worm of the dust,

S. T. CROOKS.

ALBANY, Oregon, Feb. 26, 1901.

DIED—At the home of his son, in Kaufman Co., near Stubbs, Thomas Jefferson Tenery, aged 87 years. He was born in Giles Co., Tenn., April 22, 1814, and lived there until twenty-one years old, then moved to Missouri, resided two years, and came to Navarro Co., Texas, where he and Nancy Cooke were married, over sixty years ago, since which time he has lived with his son, in Ellis Co., near Italy, until two months before he passed away he moved with his son to Kaufman Co. He and his wife were members of the Primitive Baptist Church since their early married-life, and he was a subscriber to the SIGNS for over fifty years. He leaves to mourn his death three sons, fourteen grandchildren, nine great-grandchildren, besides a host of friends and relatives, with the church, which feels the loss of one of its faithful members. He died as he lived, trusting in the Lord. He prayed a few hours before he died that he might die as one going to sleep, and suffer no pain, and he died as he prayed his Maker, to take him falling asleep.

His remains were laid by his departed wife's, in the Italy Cemetery, to await the resurrection of the blessed.

A granddaughter,

DELLA HAWES.

DIED—At her home in Logan Co., Ky., Jan. 31st, 1901, after a short but painful illness, congestion of the liver, Mrs. Martha James Crowdson. She was born in Logan Co., Ky., in 1850. She was a daughter of George and F. A. Herndon, and sister of the late Elder T. C. Herndon. She joined the Primitive Baptist Church in July, 1874, and was a consistent member till called up higher. In 1876 she married Joseph Crowdson, who survives her. She talked freely about death, which had no terrors for her, but regretted to leave her husband alone. Some one said, "Poor Aunt Mattie has to suffer so much," but she replied, "I am not poor when Jesus is with me." Truly "Blessed are the dead who die in the Lord." She was a much loved sister of the writer, but my loss is her eternal gain.

MRS. E. C. PHELPS.

HOPKINSVILLE, Ky.

DIED—March 6th, 1901, my beloved brother, David H. Heckard, aged 61 years, at Astoria, Oregon, from a complication of diseases. His sickness was long, and his suffering very great, from which he prayed to the Lord to take him, but would always add, "Thy will, O Lord, not mine, be done." My brother was not a member of the church, but from the evidence he gave me on his death-bed, I feel such hopeful assurance that he was one of the redeemed of the Lord, and that he died in the triumphs of a living faith. He loved the gospel of Christ, and believed that salvation was by grace, and that Christ and him crucified is a poor sinner's only hope, and in him he put all his trust. Deceased leaves three sons, one sister, and a number of more distant relatives. His beloved companion, his only daughter and one son have gone before him to that bourne from which no traveler returns.

His remains were interred in the Lewis and Clark's cemetery, after a short service, to await the resurrection of the just. I have lost a dear, true friend in the death of my loving brother, and I shall miss him very much, but do not sorrow as those which have no hope, for I feel that my earthly loss was his eternal gain.

MRS. S. L. HECKARD STUART.

ASTORIA, Oregon, March 18, 1901.

OUR dear father, Zedekiah Truitt, died at his home in Snow Hill, Md., Dec. 22d, 1900, after a short but painful illness, congestion of the lungs. He was born Jan. 20th, 1829, was baptized in the fellowship of the Old School Baptist Church twenty-six years ago, and remained a steadfast member up to the time of his death. For several years he has held the office of deacon, from which place he will be missed. He leaves a widow, four children and a number of grandchildren, to mourn his death.

Elders Francis and Poulson were with us on the day of burial, and spoke words of comfort, after which his remains were interred in the Baptist cemetery, in

Snow Hill. There was a large number of relatives and friends to pay their last tribute of respect to the deceased. May the Lord comfort us in our sad affliction.

By his daughters.

SALISBURY, Md., March 6, 1901.

**DIED**—At the residence of her son, at Bound Brook, N. J., on Thursday afternoon, March 7th, 1901, Mrs. **Catherine L. Fisher**, aged 84 years and 3 months. There was no special disease, but death came as the end of some years of gradual weakening from old age. The deceased was the daughter of William and Ealinor Lane Stout, the latter of whom was for more than sixty years a member of the church at Hopewell, dying in August, 1871. The dear sister whose death we are now recording became a member of the church at Hopewell in the sixteenth year of her age, thus having at the time of her death been a member for more than sixty-eight years. She was baptized by Elder Boggs, who was then pastor of this church. We have heard her speak of that time repeatedly. She was baptized in October, and on the occasion of the first communion afterward in November, she was sixteen years of age. From what we can learn we believe that no other person has been a member of this church since its organization as many years as was the case with her.

It is difficult for us to say what we would like to say concerning the life of the aged believer who has gone from us. It is much when it can be said of any one that he or she has adorned the profession which they have made. This can be said of her ever since she became a member. She was a woman highly favored of the Lord in many ways. None ever knew her but to esteem and love her. She possessed by nature decision and strength of character, and these were manifested in the profession of her faith. She was faithful to her faith, and to the church of which she was a member. Her place in the assemblies of the church was not vacant unless she was hindered by circumstances which she could not control. She possessed intelligence of a high order, and was well read, and able to clearly state her faith, and the reason for the hope which was hers. The grace of God was magnified in all her life at home and abroad. All who knew her felt that she was the friend of all. In her death one of the pillars of the church has been removed. We have known her intimately for the past five years. Our conversations have been always much upon the things which pertain to salvation. Her hope in Christ was clear and steadfast. Yet none ever had a more lowly opinion of themselves than she. A sinner saved by grace was the burden at all times of her testimony. During the last few months of her life she felt that the end was near, yet spoke with composure of the great change. She repeatedly sent messages to the church by letter, and by word of mouth. In the

last days as she felt that her strength was failing fast she said many times, "Dear Lord, how long?" On Friday before the end came, she evidently thought that the end was at hand, and said, "Into thy hand I commit my spirit, and all my dear children into thy care." The end was peaceful, though an expression of weariness lingered on her countenance, yet there was an expression of peace. We doubt not that all was peace with her. Words might be multiplied, but after all how can the things which pertain to the life and death of a believer be expressed? At our best our words falter. The church at Hopewell feel that their loss has been great indeed. Neighbors and friends all sorrow for one who was to them all a friend.

The funeral service was held at the house of worship at Hopewell, where for so many years she loved best of all to be, on Monday, March 11th. Hymn 1278 (Beebe's Collection) was read, with the Scriptures found in Job xiv. 1-14, and in Psalm xxiii., and the closing verses of 1 Cor. xv. The text used was John xi. 4. Afterwards the body was conveyed to place of burial, several miles away, and laid to rest awaiting the promised resurrection, which was to her for many years a source of joyous hope. A brother and sister and six children survive her; they all loved and cared for her most faithfully and tenderly in her declining years. They sorrow not as those who have no hope, they have full assurance that for her to die was gain. For ourself, we feel that we have lost a dear and valued friend. We would close with the expression of the desire that all who are bereaved might find the only source of all true comfort, and be enabled to rest in the same blessed hope that strengthened the loved one gone, for so many years.

ALSO,

**DIED**—At her late residence, in Carrol Co., Md., Mrs. **Lou. J. Fite**, formerly Odell, wife of John Fite, aged 71 years and 6 months. She was called away Feb. 10th, 1901. She was baptized in the fellowship of the Patapsco Church, Carrol Co., Md., on the fifth Sunday in September, 1860, by Elder Kidwell, of Virginia, who was then serving that church occasionally. Elder J. T. Rowe, her pastor, conducted the funeral service on the 12th, and spoke from 1 Cor. xv. 35-58. We are informed that although the day was cold, a very large attendance of friends were present, testifying to the universal esteem in which she was held. Her pastor writes us that she had become very dear to him as one who loved the truth, and was always interested in the cause of her Savior, so that he was always glad to preach the word to her. We can well understand why brother Rowe should feel as he does, for she was for many years dear to us for the truth's sake. We had known her intimately for more than thirty-two years. She has been a steadfast friend to us in all the years since we first met. As brother Rowe says, it was good to preach the word in her presence. Many times we filled our appointments at

Patapsco, with but a half dozen present, yet we never could see that her interest and zeal abated in the least, nor that she ever felt discouraged in the meetings. We could never meet her that Jesus and his salvation was not her theme. It always seemed that she lived above the world far more than is given to most. The grace of God was manifest in her not only because of the sacrifices which she made for the cause, but in her daily life, with all its conflicts and trials. In all the years of our acquaintance we never heard a murmuring word from her lips. She greatly magnified the grace of God. Her sense of unworthiness, and knowledge of the plague of her own heart, was deep. In all that came to her as a duty, "She hath done what she could," might well be said of her. Those who knew her best loved her most. More could not be said of any one. She leaves a husband, sister and many relatives, who sorrow not as those who have no hope. "Precious in the sight of the Lord is the death of his saints." C.

**Renattis T. Hastings**, oldest son of Elder Lenord Hastings, was born June 2d, 1817, and departed this life Jan. 6th, 1901, aged 83 years, 7 months and 4 days. He was born in Sussex Co., Del., where he lived until he was married. He was baptized in the fellowship of the Little Creek Old School Baptist Church, in June, 1837, and was married to Nancy Hastings a short time after he united with the church, and moved to Salisbury, Md., and was received into the Salisbury Church by letter, and was a faithful member until his death. His wife became a member of the Salisbury Church too, and continued steadfast in the faith of God's elect until her pilgrimage on earth was ended, which was about nine years ago. About 1854 they moved to Somerset Co., Md., where they spent the remainder of their days. After that time they did not have an opportunity to meet with the brethren very often, but when by the will of providence they were permitted to meet with them, they esteemed it a great privilege. It has been my privilege in the past ten years to visit brother Hastings many times, and while his mortal frame was old and feeble, the inner or spiritual man seemed to grow stronger. His conversation was chiefly on spiritual things, in telling what the Lord had done for him in bringing him up out of an horrible pit, and miry clay, and placing his feet upon a rock, and putting a new song in his mouth, even praise to his holy name. He was a reader of the SIGNS OF THE TIMES, and they were of great comfort to him, as they set forth the sound doctrine of Christ our Savior. He was taken with "la grippe," and suffered with it for two weeks, and then fell asleep to awake in the likeness of his blessed Redeemer. They said when he was asked how he felt about dying, he said he was willing to go.

The funeral services were held in the New Light Baptist meeting-house, at Marion station, Md., the

town in which he resided. There was a large attendance. He leaves one brother, two sons, three daughters, and a number of grandchildren, and many other relatives and friends to mourn their loss, but we do not sorrow as those that have no hope, for we feel that he has gone from these low grounds of sorrow, to be forever with the Lord.

JOHN L. HASTINGS.

DELMAR, Del.

## CHANGE OF ADDRESS.

BROTHER Martin D. Fisher having changed his address from Valley Stream, N. Y., to Irving Place, near Chichester Ave., Jamaica, N. Y., desires his correspondents to address him at the latter place.

CUMMINSVILLE, Neb., March 12, 1901.

DEAR BROTHER:—I wish you would say through the SIGNS that I have changed my address from Emerson, Neb., to Cumminsville, Neb. I am with sister Anna B. Harper. We have had five good meetings. I like the country first rate.

Your brother, I hope, in Christ,

J. S. HAM.

PULASKI CITY, Va., March 13, 1901.

GILBERT BEEBE'S SON—DEAR BROTHER:—Please change the address of my paper from Pulaski City, Va., to Luray, Va. I remove to Luray next week, and if you will, you might state in the SIGNS that hereafter my address will be Luray Va., and I extend a public invitation to traveling brethren to visit me in passing, and make my house their home.

Your unworthy brother,

SAM. N. HURST.

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 69. MIDDLETOWN, N. Y., APRIL 15, 1901. NO. 8.

## CORRESPONDENCE.

### SCIENCE AND PREDESTINATION.

It is the prevailing opinion that the doctrine of predestination is held only by the ignorant class of men, and that the mere elements of an education are sufficient to free one from the influence of such a baleful, absurd and unreasonable doctrine. If there is any just ground for this opinion, it can be shown that scientific truth is incompatible with the doctrine of decree, and also that no well educated person has ever believed the doctrine of predestination.

It is a well known axiom of logic that all truth harmonizes; now if it can be shown that scientific truth harmonizes with the doctrine of decree, then it must be conceded from the standpoint of science, that the doctrine of decree is true. It can not only be shown that science and decree are in perfect harmony, but it can be shown that decree is at the foundation of science, and that without decree, science could not exist.

If two times five were ten to-day, but might have been eight yesterday, might be twelve to-morrow, how could there be any possibility of the science of arithme-

tic? But two times five are ten to-day, two times five were ten yesterday, and two times five will be ten forever. It is this very fixedness of the relation of numbers that renders the science of arithmetic a possibility. This fixedness argues decree. So then it appears that arithmetic, the most common and elementary of all the sciences, is based upon decree, and that without decree it could not exist.

The elementary theorems of algebra, such as, The square of the sum of two quantities is equal to the square of the first plus twice the product of the first by the second plus the square of the second, and “The difference of the same powers of two quantities is always divisible by the difference of the quantities,” the Binomial theorem, with its wonderful possibilities and applications, together with all the other data which form the science of algebra, are fixed and unchangeable; these things were also true before the science of algebra was evolved, they were true before there was a human mind to discover and state them.

“The sum of all the angles of a triangle is equal to two right angles,” is an elementary proposition of geometry.

How long has this proposition been true? When has it ever undergone a change? When will it ever change? It was true before Euclid, before Pythagoras, before Greece, Rome, Egypt or Babylon, before Adam, before the world. The six ratios of trigonometrical functions, which lie at the bottom of the science of trigonometry, are forever and unchangeably true. All the principles that go to make up the sciences of analytics and calculus, are no exception to the rule. So then in the realm of mathematics, from the most fundamental operation in arithmetic, to the most abstruse problem in the differential calculus, all depends upon the permanent fixedness of principles, and this fixedness is the result of decree.

Leaving the abstract domain of mathematics, and coming into the more concrete natural sciences, the same fixedness of principles confronts us. What seems to be more at random than a falling body? Yet a falling body is so completely under the control of law, that although its velocity changes with every instant of time, if its time of falling be known, its velocity for any second may be computed. If the distance fallen be known, the time of falling may be readily found. The laws of falling bodies might be stated here, but space does not justify it. The swaying of the pendulum, that lazily swings to and fro in the old clock on the wall, is most accurately regulated by law; if this were not so, how could it be utilized to regulate the motion of the clock? The laws of the pendulum are such, that if the length of the pendulum is known, the time of vibration may be found, and *vice versa*.

The freezing and boiling points are marked on the thermometer; if water should freeze at one temperature to-day and at another to-morrow, this could not

be done. If water should boil at one degree of heat to-day and at another to-morrow, how completely would the common industries of life be thrown into utter confusion. Experiment has revealed the laws of freezing and boiling points of liquids, also the fusing and solidifying points of metals. Each liquid has its respective boiling and freezing points, and these points remain constant under the same pressure.

The production, velocity, reflection, loudness and pitch of sound, are all controlled by law. If this were not so, there could be no science of music, either vocal or instrumental. The pitch of a tone of the violin or piano depends upon the length, diameter, tension, and the density of the material of the string. The pitch varies inversely as the length of the string; it varies inversely as the diameter; it varies directly as the square root of the tension, and inversely as the density of the material composing the string. These are the laws governing sound produced by the vibration of a string. The tones of the organ are produced by a vibrating current of air, and are controlled by laws similar to those governing sound produced by the vibrating string. Many more laws dominating in the realm of sound, might be given, but these are sufficient to show that in every sound, from the murmur of the summer breeze to the roar of the terrific hurricane, from the pattering of the rain drop to the booming of the ocean billows, from the scream of the hawk to the song of the nightingale, from the solo voice to the full chorus or the great orchestra, law transmits, modulates and governs all.

Recent discoveries have ascertained that electricity, that most subtle, mysterious and wonderful of all nature's forces, is controlled by law, in all its op-



erations. A number of these laws have been stated, and may be found in any recent treatise on electricity.

Nowhere in the operations of nature is God's power and presence so strikingly exemplified in little things, as in chemical action. The law of definite weight, which lies at the foundation of the science of chemistry, is one of the most wonderful of all the laws of nature. The law stated is as follows: "When two elements unite with each other they always unite in a fixed definite ratio by weight." As an illustration of this law, iron and sulphur unite to form iron-sulphid; in this reaction twenty-one ounces of iron will always unite with just twelve ounces of sulphur; if we should try to make twenty-two ounces of iron unite with twelve ounces of sulphur, we would have one ounce of iron left, and if we were to try to make thirteen ounces of sulphur unite with twenty-one ounces of iron, we would have one ounce of sulphur left free. In the union of hydrogen and oxygen to form water, one atom of oxygen always invariably selects two atoms of hydrogen; this is not only true in the union of hydrogen and oxygen, but the same law holds true in all chemical combinations; each element has its displacing power, that is, one of its atoms always selects a certain number of atoms of the element with which it unites. Here we see law controlling the very atoms of matter and regulating with unerring accuracy chemical affinity and all chemical reaction. The law of conservation of matter exemplifies the truth of the Scripture which says that "What the Lord does shall be forever, nothing can be put to it, and nothing can be taken from it." This law stated is as follows: "The sum of the weights of the substances before the change, is exactly equal to the sum of the

weights of the new substances after the change." This proves that in chemical changes, although new substances are formed, that no matter has been created and none has been destroyed. Is it not true indeed that God hath set his ordinances in the earth, that his decrees do not only govern the planets in their orbits, but places the atoms in a chemical compound? Where could there be a science of botany, or of zoology, if everything did not bring forth after its kind? The fundamental principle of both these sciences is found in the law that everything brings forth after his kind; this law was established from the beginning, and continues universally true. Even if the Darwinian theory of the origin of species should be true, this law would neither be contradicted nor violated thereby. All those lines of demarkation which divide the animal and vegetable kingdoms into subkingdoms, orders, genera and species, remain permanent, and these could not remain so without law; the data for these sciences depend upon law, and law depends upon decree.

When the David said, "The heavens declare the glory of God, and the firmament showeth his handiwork," he spoke the very glory and embodiment of the science of astronomy. The chief glory of this science is the law of universal gravitation: "*Every particle of matter in the universe attracts every other particle with a force that varies directly as the product of the mass, and inversely as the square of the distance between them.*" This great law not only lies at the bottom of the science of astronomy, but it upholds, balances and sustains the universe; it is by this law that God hung the earth upon nothing; this law is the word of God's power, by which he upholds all his universe; this law is the bands of Orion that

cannot be loosed, and the sweet influence of the Pleiades, that cannot be stayed. This law first broke up the chaotic mass of nebula that once filled the space now occupied by the solar system, and molded it into sun, moons and planets. This law gathered fragments into worlds, worlds into systems, and systems into a universe. It guides the huge planet that sweeps through the regions of space, and balances the mote that floats in the sun-beam; it suspends the water dust that composes the clouds in mid air, and chains the mighty ocean to his destined bed. Then what is this permanent, powerful, instantaneous, universal law, but the presence, power and decree of the Almighty God, the Creator, upholder and disposer of this universe?

Kepler's laws of planetary motion might be mentioned in connection with the science of astronomy, as further exemplifying God's decrees in the heavens, but it appears entirely unnecessary to do so; enough has been cited to convince the pious that science is in harmony with decree, that it depends upon decree, and that without decree science could not exist. Now where is the disputer of this world? Where is the wise man? Where is the scribe? The man who has not seen predestination in science, has not seen the soul of science. The man who would charge the belief of predestination to ignorance, is himself ignorant both of the knowledge of God and in those things of nature wherein he professes to be learned.

Some one may say that it is true that law reigns in those things which have been referred to, but man is an intelligence, and is not subject to such mechanical laws. To this objection I answer, first, that logic and psychology are recognized sciences, not natural sciences, but

called mental sciences; sciences of mind, and not of matter. Since fixed and uniform operations as established by natural law, must furnish data for natural science, fixed operations established by law, must furnish data for mental sciences. Second, that the Scripture ascribes the operations of the mind to law. Does not the inspired writer say, I see another law in my members warring against the law of my mind? (Romans vii. 23.) Here he speaks of the law of the mind and the law in his members; so that to deny that the mind and emotions of the human constitution are operated by law, is to deny the written word of God, also to ignore those conscious mental phenomena, which every man is subject to. To the above objection I would answer in the third place, that the wickedness and depravity of the human constitution are as universal, permanent and perpetual, as any of the laws or operations of nature; where is there a single exception? Where was there ever a single exception in the development of the human family? Induction is one of the chief methods of scientific investigation and reasoning; it is the process of reasoning from particular examples to general laws. Most of the theorems of mathematics have been discovered and proved by the method of induction. The principle of reasoning is, that if a certain thing is found to hold good in a number of cases, it is assumed that it will hold good for the next case, and then that it will hold good for any case; thus a general truth is discovered and proved from particular examples. Try the method of induction in the case of the depravity of the human family; it can be shown by example that this man is a sinner, and that that man is a sinner, and that the third man, and the fourth man, and the fifth man each is a sinner, and then it is

a truth exemplified among all people in all places and at all times, that all men are and have been sinners. There can be found no exceptions; then the general truth may be announced upon the authority of logical induction, that universal depravity is true, and no theorem in mathematics, and no recognized law in natural science, has ever been discovered and proved by a more valid process of reasoning. The scientist would not hesitate to announce a law upon the result of such an investigation as this. Then, from a scientific standpoint, there must be a law governing, not only the physical reproduction, but the moral nature of man. The man who attributes the natural depravity of the human family to the transgression of the first man, aside from decree, is a fatalist, and holds a position that science condemns. Men who hold that God created the first man holy, and that he fell either apart from the purpose of God, or contrary to that purpose, and that as a result of that hazardous fall, his posterity is necessarily sinners, have not seen very far either into the biblical or the scientific side of the subject. Is not the hand of God as directly employed in the formation of the child from the embryo to the birth as it was in the formation of the first man from the dust of the earth? Does he not form the child to-day as strictly according to his will as he formed the first man? Does he not form every germ of life that comes into existence to-day, whether it be plant, animal or man? Does he not develop into an individual every germ that reaches that state, no matter what kind of life it be? Is not his hand as actively and as particularly engaged in the formation of the chick in the shell as in the formation of men or angels? How else could he be the Creator, upholder and disposer of all things?

Although science bears witness to the doctrine of predestination, yet it can never reveal God; it honors God and proclaims his glory, but it is the man who hath an ear to hear that receives its testimony. Science proclaims the reign of law throughout the universe, and law proclaims decree. The voice of science joins the voice of inspiration in the sublime proclamation that "All his works praise him."

Only a few of the laws of the different sciences have been cited; time would fail me to tell of all of them; nowhere are we encompassed with a greater cloud of witnesses to the reign of law, than in the sciences. I do not know whether there is any spiritual comfort in what I have written or not, but I do confess that I like to see the doctrine that is dear to my heart established even by natural evidences.

H. M. CURRY.

PLEASANT PLAINS, III.

### ACTS XXVI. 32.

"THEN said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Cæsar."

Having a desire to testify of the gospel of the grace of God, and stir up the pure minds of the afflicted people of God, I will with your permission, dear editors, pen a few thoughts upon the foregoing decision.

In the beginning I will say this language of Paul is very applicable, "O the depths of the riches both of the knowledge and wisdom of God! how unsearchable are his judgments, and his ways past finding out." Here is a man falsely accused, and a judgment, or conclusion, of two prominent men after a conference between themselves regarding him. But he has appealed to Cæsar, and to Cæsar he must go. From this we may say that

God does move in a mysterious way, his wonders to perform. The importance of the word "if" (sometimes) is here made very clear. As a dear brother once said, No one can tell how a thing would be, if it was not as it is. God works all things after the counsel of his own will, and in this decision of wise men naturally, regarding this appeal of Paul to Cæsar, God had appointed or purposed his own glory. The fact and manner of Paul's arrival at Rome, shows that our God works all things together for good to them that love him, and that are the called according to his purpose. These are called with an holy calling, not according to their works, but according to his own purpose and grace, given them in Christ Jesus before the world began. Though Paul was not aware of all that should befall him on his journey to Rome, or after his arrival there, yet he was evidently made willing to be anything or anywhere that his Lord and Master had appointed, and this desire, coupled with a knowledge of his own past errors, and the fear of an unjust decision by those before whom he was arraigned, because they were ignorant of the Lord's dealing with him, causes him to ask that which is but the development of the will of God in the mind of Paul, and it witnesses that God works in his servant to will and to do of his good pleasure.

What could better portray the eternal will and predetermined mind of the covenant-keeping God toward his people in Rome, to whom Paul must be sent? And this is applicable to all his people all over the world, as they also receive their portion of meat in due season. This also proves that he sends and speaks by whom he will, for their edification and upbuilding in the truth. Paul's former experience with those who had bound

themselves under an oath to kill him, and those who falsely accused him before the officers of the law, both go to show that God works and none can hinder. It also shows that in all his dealings with his people they fill just the place he determined that they should. Thus Paul's appeal to Cæsar, and the decision of Agrippa and Festus, show the power of God unto a hitherto unknown people, I mean unknown by Paul. Through much tribulation to the end of his mortal life he must go because it had been given him not only to believe on Christ, but also to suffer for his sake. While Paul had felt joy in believing, and peace in obeying, he could say with propriety, Neither count I my life dear unto myself, so that I might finish my course with joy, in righteousness, and in the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God. He knew that wherever he went as a servant of the Lord, of whom he had been apprehended, and to whom he was a prisoner of hope, that bonds and imprisonment awaited him, yet none of these things moved him from testifying of the hope of the gospel, which was dearer to him than his own life. In the beginning he was shown what he must suffer for Jesus' sake. Paul's experience and teaching as a servant of the Master will be beneficial to the saints, because they are all taught in the same line of things. And while the apostles and prophets both declare that salvation, both temporally and eternally, is of the Lord, the afflictions of Joseph, and of Paul, as well as of all his servants, will be to the profit of each and every one who is grounded in the faith and in the truth as it is in Jesus. It was written that Jesus ought to suffer these things, and to enter into his glory. So also the trials of Paul, and other wit-

nesses to God, will prove that as Paul said, tribulation worketh patience, or endurance. Each one in his measure must say as did Paul, "By the grace of God I am what I am." The salvation which is brought by grace includes the teaching of all that any one can know of the chastisement of their peace which was upon him, and of their own healing by his stripes. This is the experience of those who are saved by grace, and grace alone. The love of God which is shed abroad in their hearts by the Holy Ghost which is given unto them, leads them to take the word of God as the man of their counsel, and to be followers of him as dear children. This was the leading spirit in the heart of Paul. He felt to be what his name means, "little," from the effect of the operation of the Spirit of Christ within him. Yet as a servant of the living God he felt that he could do all things through Christ which strengthened him, and so also he could, through the same strength, suffer all things at the hands of wicked men, if it were the will of God. Having learned that he must suffer all things with Christ, to be glorified with him, he became bold and fearless, and in suffering and death he could confidently speak of the eternal purpose of God, which he purposed with himself before time began; he could also confidently speak of his everlasting love and wise choice, and the holy keeping of his own chosen ones, and of his bringing them off more than conquerors, because they were kept by his power alone unto salvation.

Why then should Paul or any other one fear what man could do unto them under such circumstances? Surely at the end either wicked or just judges can only do what God in his counsel has determined to be done before. The testimony of the word is, It is not in man that

walketh to direct his steps; the way of man is not in himself; a good man's steps are ordered of the Lord. One said there is a spirit in man, and the inspiration of the Almighty giveth him understanding. This may apply to many natural men with genius or talent, as regards the natural dealings of God with men and nations, yet it belongs more properly to Jesus as the sin-bearer and servant of his people, and as the Head of the church, and also to his chosen people who are princes and fellow-heirs of his amazing and great grace. In his hands are the destinies of all his creatures. When God speaks concerning a nation or kingdom, to pluck up or to plant, or concerning any man as an individual, it is done. What his soul desires that he does. All the "ifs" of Satan or men fall short of accomplishing more than to show the shortsightedness of men, and the weakness of the intrigues of Satan, but God is glorified in the fulfilling of his word. He said that Paul was a chosen vessel of his to bear his name among the Gentiles. He knew the needs be that had been declared that men should go into all the world and preach the gospel to every creature. The Lord had accounted him faithful, and had put him into this ministry. How different his preparation from that which men now receive from men. He was taught by revelation of the God of heaven, so he declares himself. The mind of Christ was in him, which enabled him to say to the elders at Ephesus, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." And to Timothy, his own son in the gospel, he said, "Take heed to thyself, and unto the doctrine; continue in them: for in doing

this thou shalt both save thyself and them that hear thee." And to his sen in the gospel, Titus, he said, "Speak thou the things that become sound doctrine." That is, let that which you declare, be in a manner becoming sound doctrine. Thus did Paul admonish, rebuke and exhort the dear people of God while among them and in writing to them. They with him he exhorts to work out their salvation with fear and trembling, because in him as well as in them God was working both to will and to do of his own good pleasure. Therefore his appeal to Cæsar and the decision of Agrippa and Festus were both as God would have it, and the wonderful voyage, and miraculous escape, and final arrival of Paul at Rome, and the result of his preaching to the saints at Rome, was all attended and watched over by the omniscient eye of Jehovah, who rules in heaven and in earth. How my heart bounds with gratitude to him in the beginning of this new, and as I believe, last century. I could confide in no other. As a poor, sinful worm I must, as well as Paul, ascribe all my salvation to free, unmerited grace.

Your brother,

J. D. HUBBELL.

KELLEY'S CORNERS, N. Y., Jan. 10, 1901.

WAVERLY, Pa., Feb. 8, 1901.

BROTHER BEEBE:—You will find inclosed a letter from sister Fannie Cross, of Ohio. She is the daughter of the late Elder Gass, of Delaware County, New York, who died several years ago. She asked me to send my answer with hers, if hers was published. I hope you can publish hers, but sooner you would not publish mine, I send it merely to gratify her, as she returned it to me for that purpose.

Your brother in hope,

D. M. VAIL.

EUCLID, Ohio, July 18, 1900.

ELDER D. M. VAIL—DEAR BROTHER IN A PRECIOUS HOPE:—Feeling sad and lonely my thoughts have turned to you, and I have a desire to hear from you, so will attempt to write a few lines, hoping it may stir up your mind to send me a few comforting words. I feel I should never ask one of God's dear ones to spend their time in writing to me, who is altogether unworthy, as I know I am.

For the past week I have felt so cold and lifeless, I feel to ask, "Do I love the Lord or no, am I his or am I not?" O my leanness! I cannot follow after the things of the world as I once could, and I am not fit to mingle with God's dear people, yet how I love their society, how I love to talk with them of the things of the kingdom, and yet how ignorant I am, and often feel that I have talked of things too great for me, far beyond my limited understanding.

I believe every child of God, if left to their own choice, would choose an easy way, a path strewn with flowers and free from tribulation; but this is not the way of the cross, the dear Savior was a man of sorrow and acquainted with grief, and we who desire to ever be found walking in his footsteps, will find it a rough and thorny way. Of this way that leads to the kingdom of heaven, or [an] entering into that joy and peace in the Holy Ghost, that only the redeemed of the Lord experience, it is written, "The kingdom of heaven is within you," and "It is through great tribulation ye shall enter the kingdom." The kingdom of heaven within you, must have reference to the new birth, being born of the Spirit from which flows all that is lovely in the saints of God, viz: Love, joy, peace, long-suffering, gentleness, goodness, faith, patience, temperance. And my experience has

been that every sweet season of spiritual enjoyment I have been permitted to enjoy has sprung out of some sore trial, or in other words, it has been through great tribulation. I have been permitted to enter the kingdom; that joy and peace in the Holy Ghost. And this is experienced within you, and yet the saints do give an outward expression of the joy they feel within. Great is the mystery of godliness.

I am ashamed of this letter, I have written in such a dull state of mind, but I do want to hear from you, so I will venture to send it.

May God bless and keep you and give you an abundant entrance into his everlasting kingdom.

THURSDAY 24th.

As I have not yet mailed my poor scribble, I will add a few lines more. I wish to say I attended our meeting the fourth Sunday, and it was to me a time of refreshing from the presence of the Lord. I felt encouraged and strengthened, and some of the sweetness yet remains. O, the infinite goodness of God, to visit poor worms of the dust, lead about and instruct, and feed with the bread of heaven, Zion's pilgrims while traveling through this vale of tears. My poor heart is made to overflow with love and gratitude to him who sits upon the throne of his power, governing and controlling all events as seemeth good in his sight, never consulting vain man, as to his wishes or desires, but continues to work all things after the counsel of his own will, and I am made at times to feel thankful it is so, that his will is done in earth as well as in heaven, although I have a willful and rebellious nature that does not love restraint, but does always (if left to itself) lead me to death, and I have learned by bitter experience, "The

soul that sinneth shall die." And again, I trust I have learned, "If we through the Spirit do mortify the deeds of the body, we shall live," but all boasting here is excluded, for it is God that worketh in us, both to will and to do of his own good pleasure.

I think I will add no more. I feel it is like the writer, imperfect. Answer soon, for I want to hear from you.

Yours with love and fellowship,

JENNIE O. CROSS.

WAVERLY, Pa., Aug. 15, 1900.

MRS. JENNIE CROSS—DEAR SISTER IN CHRIST:—I was much pleased to get your good letter on my return, after an absence of about four weeks, filling about thirty appointments. My wife was with me, and expects to go with me my next trip. I am away from home most of the time, am no use to my family, and often feel that I am a useless thing everywhere. I do not suppose there is any one that is of so little use in the world, and in the church, as I am. I do not enjoy the world, religiously speaking at least. The doctrine of a real Arminian is to me blasphemy. I love the truth, salvation by rich and sovereign grace, and I love those (or at least I hope I do) that love the truth, and have no christian fellowship for any other, and I "Can't help it." If it is wrong, so be it. I could make a world as easy as I could change my love and fellowship one iota; the same in regard to what I believe. I get much comfort in reading the SIGNS, I do not know of any other Old School Baptist paper that is half as clear and sound in the blessed doctrine of grace as it, that is published in the United States, the editors and correspondents are not mealy-mouthed, seeking to tickle the natural ear, or to make friends with the Edomites,

as many seem to be in advocating "conditional time salvation," and free agency. I think I can clearly see the object in turning aside from the plain testimony of the Scriptures, to the doctrines that have been advocated by the religious world ever since the devil preached to Eve in the Garden of Eden. There is the very place where all false doctrines originated, and it makes me feel sad when any of the servants of God go to antichrist to get food for the saints. I hope I am not speaking too plainly or judging too harshly. I was so many years trying to believe such stuff, and since the dear Lord did show me the falsity of all their teaching, I have had no use for anything that has the least semblance to it, and I hope I never may. I am satisfied with the old fashioned doctrine, salvation by grace, for time and eternity, first, last and all the way through. In him we live, move and have our being, and without him we can do nothing. I know this is true of myself; I would never do anything to the glory and honor of God if he did not lead and guide me by his holy Spirit. This being true in my case, I must give him all of the glory, honor and praise, for salvation from disobedience and sin, in time, and salvation in eternity.

I believe I stand with a class of people who are stigmatized by some as "Can't help its." "I find a law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin in my members," and "I can't help it." I cry out, "O wretched man that I am! who shall deliver me from the body of this death?" and "I can't help it." "When I would do good, evil is present with me," and "I can't help it." "In me (that is, in my flesh) dwells no good thing," and "I can't help it." "The flesh lusteth against the Spirit, and the

Spirit against the flesh, and these are contrary the one to the other, so that I cannot do the things that I would," and "I can't help it." I am often walking in darkness and have no manifest light, and "I can't help it." I cry out in my trouble and sorrow, "Why art thou cast down, O my soul, and why art thou disquieted within me?" and "I can't help it." Often I sink in deep mire, where there is no standing, and "I can't help it." I have a heart that is deceitful above all things, and desperately wicked, but "I can't help it." The pains of hell get hold upon me, I find trouble and sorrow, and "I can't help it." These, with many, many other things, I have to trouble and perplex me, and "I can't help it." If I could I certainly would. These are things I find in my daily experience, and I would know them just as well if there had been no record of them.

I will now state some other things that "I can't help." Nearly thirty years ago I was burdened with sin, had been for many months crying to Almighty God for mercy, with no thought that mercy could ever be granted to so vile a worm as I, but wonder of wonders, the dear Savior appeared and delivered me of my heavy burden, which filled my poor heart with joy and gladness that was unspeakable and full of glory, and I could not help it. Not long after this, I was cast down by reason of my sinful, depraved nature, finding no change in my flesh, and soon began to doubt that I had known anything of the sovereign grace of God. I sank down deep, yes, almost despair, when the dear Savior appeared in a sweet promise: "Blessed are they that mourn, for they shall be comforted." My soul made me like the chariots of Amminadib; I mounted up with wings as eagles, run and did not weary, and I could not help it.



Another time I had been in darkness and trouble of mind for three years, and more, the Bible was a sealed book to me, although I was continually searching it every opportunity, longing to feel the sweet truth it contained, in my heart, but there was nothing for my hungry soul; I could not pray, I could not sing; no one could preach, pray or sing to comfort me. I never can tell the long, painful, dark, sad, lonely journey I traveled those years all alone. All of my past experience that I had rested in at times, as evidence of God's love to me, was a delusion, no reality in it, only a shadow. Dear sister, I know what hell is, for I was there, when a sweet promise from the throne of God dropped down in my poor heart: "I will never leave thee nor forsake thee." Then these words followed, "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of my heart: for I am called by thy name, O Lord God of hosts." Then I was filled with joy unspeakable, and full of glory, and I could not help it. When I realize the sweet presence of my Savior, my heart is full of praise, and it will sing, and "I can't help it," and I do not want to help it; I would live continually in the sunshine of his love and favor; I never would sin in thought, word or deed; I would always be obedient to the one I love, and esteem as the chief among ten thousand and altogether lovely; it grieves my poor heart because I cannot render that service that is due such a lovely Savior, one that has done so much for me, a vile worm; I would serve him and worship him night and day, if I could, but I am compelled to confess I cannot. And I am glad for one thing at least, and that is, all the ministers of the gospel in the eastern associations, and some of the western and southern ministers, preach

just what the Lord by his Spirit has taught me in my experience, and the brethren and sisters all are taught the same things, hence see eye to eye, and that is nice, Is it not?

I have read articles the past year published in some of our papers in the west and south, and from the pens of those that I believe know the truth, which to my judgment are contrary to the doctrine of grace, and therefore contrary to christian experience. I, for one, would not be willing to sit and listen to such teaching. I think the living in Zion would starve under such preaching, though it might call out a crowd, and add names to the church-book. But I suppose I would be called a peculiar and particular person concerning these points of doctrine, by nearly everybody, even some good brethren, and the whole Arminian world at large.

But I must close, or you will get disgusted with me. Remember me with love to your husband and all the saints in your section. Write again, would like to hear from Mr. Cross; glad that he had a message while in Canada. Your letter in the SIGNS was good. Brother Kinney is an excellent brother, and his wife is an excellent sister, and so are all the members of the Schoharie Church, as far as I know.

Your unworthy brother, in hope of eternal life,

D. M. VAIL.

VALLEY STREAM, N. Y., Feb. 5, 1901.

EDITORS OF THE SIGNS OF THE TIMES  
—DEAR BRETHREN:—I herewith inclose a letter from Elder W. W. Meredith, by which I felt to be much encouraged, and although I have not his consent, yet send it you, and if in your judgment you feel it to be of general interest to the readers

of our highly prized family paper, I would be pleased to share it with them.

Your little brother,

MARTIN D. FISHER.

PETERSBURG, Del., Jan. 28, 1901.

MARTIN D. FISHER—DEAR BROTHER:—The notice in the SIGNS of your change of address was the first I knew of your removal from Hallwood, Va. I felt to sympathize with Elder Poulson, and the Messongoes Church, knowing how seriously the absence of you and sister Fisher will be felt by them. But it is not on their account alone, for many of us of sister churches have enjoyed your christian hospitality in days gone by. Now when I think of going to Messongoes, and remember our intercourse in the past, I feel to miss you in anticipation, as of loved ones gone away. But be assured that our affections follow you wherever you may roam or rest, earnestly desiring your temporal welfare, and praying the Lord to bless you with all spiritual blessings even life for evermore.

I presume the nearest meeting place for you is in New York city, where a little company of saints meet every Sunday morning and afternoon in Genealogical Hall, 226 west 58th Street, where you will receive a cordial welcome. I assure you that in spirit they are the same as our loved ones in Virginia. I speak from experience, having been a member with them in years gone by. It was with them that my companion was received, and baptized by Elder Durand, about twenty years ago. Meditating upon the past, and thinking of the happy hours enjoyed in their companionship, it awakens sacred, sweet and precious memories. Now thinking of you and sister Fisher seeking the companionship of those you love for Jesus' sake, and of your anxious desire

for congenial society spiritually, the language of David comes into my heart and finds an echo there, "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to inquire in his temple." This Scripture is suitably adapted to the dear soul while desiring and seeking a place and home among the children of God visibly, in their early experience. But if I know the sentiment of David's desire, it is the same now as in the days of my first love, hence I conclude it is the experience of God's people during all their pilgrimage in this mortal life. I know from experience what it is to be separated by distance and circumstances from the church of my membership, yet with all my doubts and fears, faults and failings, and unworthiness, even now while I write there is the singing of that old song in my heart:

"Give me, O Lord, a place  
Within thy blessed abode,  
Among the children of thy grace,  
The servants of my God."

I have said, and I repeat it, "I would rather be far away from the church of my membership, and providentially prevented from meeting with my brethren, yet at the same time have a heart-felt desire to meet with them in their devotions, than to live convenient, in their midst, with no desire to meet with them; when to attend the service of the church seems a duty and worship a task." Lord, save me from even a luke-warm state. Yet in our experience it is not all sunshine, trials and tribulations abide us, of which we are warned and assured by the word of the Lord, "In the world ye shall have tribulation." Therefore much of our comfort is found in desire and hope.

David, when he had a view of the

beauty of the Lord as he inquired in the temple, could not obtain the full fruition of his desire. At one time he describes the beauty of the Lord after this manner, "And he shall be as the light of the morning when the sun riseth, even a morning without clouds, as the tender grass springing out of the earth by clear shining after rain. Although my house be not so with God, yet he hath made with me an everlasting covenant, ordered in all things and sure, for this is all my salvation, and all my desire, although he make it not to grow."—2 Samuel xxiii. 4, 5. Within and clustering around this one desire are all the spiritual desires of the soul; we desire to know more of the things of the kingdom of Jesus; we desire to love him more and serve him better; we desire to be more thankful for blessings received from his kind hand; we desire to be a better man, a better preacher, a better member of the church, and more worthy of the love and fellowship of our brethren. But as for me, I cannot realize the full fruition of my desires, and am glad to receive comfort and encouragement from what Solomon tells us the Lord said to his father David: "And it was in the heart of David my father to build an house for the name of the Lord God of Israel. And the Lord said unto David my father, Whereas it was in thine heart to build an house unto my name, thou didst well that it was in thine heart."—1 Kings viii. 17, 18.

Dear brother, I am glad it is in my heart to desire that which is good, even though I cannot attain to all that I crave. May we ever be found inquiring in the temple of the Lord, at the feet of Jesus, learning of him who is meek and lowly in heart, and find rest to our souls. My wife joins me in expressions of love and fellowship to you and sister Fisher.

Your brother,

W. W. MEREDITH.

PROVIDENCE, Texas, Feb. 2, 1901.

MY DEAR BROTHER B. L. BEEBE:—As I am near the seventy-second year of my mortal pilgrimage, I concluded I would write you a sketch of my travels, as I humbly hope, from death in sin to life in Christ; however I want others to be the judges in the matter.

I was born in what was then Michigan Territory, on Fear River, up north of St. Louis. My parents moved back into Illinois while I was quite young, where they owned a farm, and in August, 1833, started to move to Texas, and settled on the Brazos River, the same fall, and when Texas declared her independence, and war broke out, we had to move around a great deal to escape the hostile Indians. I grew up to manhood under very trying conditions, with but very limited education. When near my twenty-first year I started to California, across the plains, with ox teams. I was over six months going to Sandiego, where we remained until January, 1851, and in that wild country, while living alone, five miles from any neighbor, I hope the great God arrested me in my wild career, and showed me I was an awful sinner, and rebel against a just and righteous God. My first impressions were, I was not going to live but a short while, yet I think I was in perfect health. The first question that presented itself to me was, Are you ready to come before the eternal God in judgment? I answered in secret, No, Lord. But I truly felt as Paul did, "Lord, what wilt thou have me to do?" I felt if I but knew the Lord's will, I was willing to do it, but I was as ignorant a mortal as any other heathen, in regard to the matter; I had not heard preaching for more than six months before that time, and then it was no more to me than a political speech, so you see I must discard the Arminian

idea that through the preaching of the gospel sinners are brought from death unto life. Up to the time I speak of I had no more correct idea of what I now understand to be God's plan of salvation, than a hog. I had from my earliest recollection, the Arminian idea that a voluntary reformation would appease the wrath of God, and satisfy his righteous law, but O, my soul, I was taught a different lesson now.

But I see I am making this uninteresting scribble too lengthy, so to cut the matter short, I was in this gloomy dread of the execution of the sentence which I had already passed upon myself, and felt sure I had God's sanction to it, yet I could not help asking for mercy. I do not know how long before I was enabled to trust in the dear Redeemer as my law-satisfier and Redeemer from the curse of the law, but I had fully acknowledged that hell was my just and inevitable doom. However, finally I had, I hope, a faint view by faith of how God could be just and justify the ungodly; I think I was like the man that could see men as trees walking, and I know I could adopt the language of the leper and say, "Lord, if thou wilt thou canst make me whole." I did not doubt his power, O no. I had a ten cent Testament presented me long before this, I had carried it no doubt six thousand miles, I merely prized it as a keepsake, as it was presented by a young lady cousin. I never before had interest enough in its perusal to open it, yet I understood it to be the word of God. I now began to search to try to learn the Lord's will, and felt willing now, if I knew his will, to do it, but O, how far short I have come in all my pilgrimage since. I know if I ever shall enter heaven it will be by the mercy and grace of God through Christ as my Surety and Re-

deemer. Though I have been afflicted over half of my life, I feel to recognize the hand of the Lord in it, and I want to say from my heart as Job did, "Though he slay me, yet will I trust in him."

Now I will say that I joined the Missionaries, together with my companion, in August, 1857. I cannot say I lived with them, I stayed with them though about eight years, there being no Primitive Baptist Church nearer than fifty miles of us, at the time, but we were not in fellowship with them, so we agreed we would come out and live alone, not hoping to belong to any other, but in 1868 there was found to be several Old Baptists around us, and a preacher from Alabama came out here and constituted a church, and my wife and I joined them. I was soon chosen their clerk, and have served in that capacity about thirty-two years, and deacon over twenty-five years, though I feel very unworthy the confidence the brethren have seemed to have in me. I feel sure if they knew me as the Lord does, they never could have the fellowship for me they seem to have. I know I am not fit for the position of deacon, for I feel that a deacon ought to have some spiritual gift, while I have none. But it is the mistake of the brethren, I asked to be excused, purely on the ground of unfitness, feeling wholly disqualified.

Now, brother Beebe, should you see fit to give any part of this a place in the SIGNS, you are at liberty to do so; should you cast all in the waste-basket, I shall not feel the least offended. I am old and nervous, do not know if you can read what I write, and I know it is very awkwardly thrown together.

I am receiving the SIGNS again, thank the good Lord. I have taken them since 1868, do not think I am behind on subscription anything; hope to be able to

pay for them while I may live, which cannot be long. It is not worth while to say I appreciate them, as actions speak for themselves.

Your brother, I trust, in the Lord,  
DURHAM ODOM.

NASHVILLE, Tenn., Jan. 10, 1901.

EDITORS OF THE SIGNS OF THE TIMES—  
DEAR BRETHREN IN CHRIST:—With a sorrowful heart I will try to write you; I am so low in mind and sad on account of my great bereavement in the loss of my eldest and youngest sons. It completely crushed me, and almost laid me upon my bed, it was such a sudden shock to me. I thought of Job at once; with all the trials and afflictions through which he had passed, he still retained his integrity. My mind was pointed to what he had passed through, and like him I desire to say from my poor heart, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord." I do feel so thankful to God that he has given me a heart to bless him for whatever may be my lot, be it ever so grievous. The apostle Paul has said, "All things work together for good to them that love God, to them who are the called according to his purpose." In time of separation from our dear ones it is hard to be reconciled to the will of God, but thank God he has made me willing in the day of his power, as he did when he brought me, as I trust, to see and feel my inability to obtain eternal life, and that he is the giver of every good and perfect gift. They all come from above, from the Father of lights. I feel my leanness and nothingness, I am not able to say or do anything aright, without the help of God, I need that he should direct my steps in the way that I should go. Elder David Bartley was with me in my sore trials, which

comforted me. I would thank and praise God in all of his dealings with me. May I ever be kept humble and low at the feet of Jesus. I can but plead for mercy and pardon, for I am so unworthy, and have nothing to give in return for all his benefits toward me. In the midst of trials and temptations, had it not been for his loving arm, which I trust was extended around me, I should of all men have been most miserable, but I trust he has made me to say, "My Redeemer liveth." I trust that I may ever be found at his feet in humbleness and thankfulness for his great love shed abroad in my heart. Nothing but the grace of God can save a sin-sick soul. I need all the grace that it may please him to give me. May I be given humbleness of heart, and be made to trust in him at all times. It is not in man that walketh to direct his steps. I know not in what way I should go, unless I am directed by his grace, and what an anchor to the soul, sure and steadfast, is this hope founded in grace. He has brought me through the furnace of affliction, and has given me a new song, even praise to our God. I pray that I may be kept by his power, and be numbered with the ransomed of the Lord forever.

I have been a reader of the SIGNS for about thirty years; the more I read them the better I like them; I have seen no discord, nor any change, nor any unsound theory advanced. I am glad the SIGNS opposes the "conditional time salvation" theory, it is one of the things which would deceive the very elect if possible, but the Lord has said that he would not leave himself without witnesses, and I thank God for the editors of the SIGNS, who stand fast and wield "The sword of the Lord and of Gideon." I am glad that we are established upon a better covenant than that of our obedi-

ence to the law of works. The SIGNS was established upon this better foundation about sixty-eight years ago, and the beloved editors are still proclaiming the same sound. I am now sixty-eight years of age, and it is a sweet messenger to me from a far country. Able writers fill its columns, such as Elders Bartley, Durand, Womack, Lively, and others too numerous to mention. The editorials are, it seems to me, all so good. Elder Gilbert Beebe stood firm to the last, contending for the truth as it pleased God to reveal it to him; he contended for salvation by grace. I remember far back when he was scourged upon every side by the enemies of truth who tried to draw the true followers of the lovely and meek Lamb of God away from the truth, but he stood firm as a rock upon the walls of Zion to the end, and then could say as did the apostle Paul, "I have fought the good fight, I have finished my course, I have kept the faith." I dreamed once of talking with the dear Elder. It is of God that one of the family still is spared to stand firm, and contend earnestly for the faith once delivered to the saints, against all opposition to the truth. Nothing but the truth will do a hungry child good. The editorials are so filled up with truth that it does my soul good to read them.

I desire to say again, since the death of my two sons the Lord has given me a heart of reconciliation, enabling me to be submissive to his will in all things, and to trust in his saving grace, which I hope was revealed to me. It was not by anything that I had done to bring me into his favor. I do feel that I want to give him all the praise, honor and glory for his outstretched arm over one so vile as I; I have nothing in myself to offer whatever that could be acceptable to him; it is only of his great mercy and love that I

have been spared to still try to praise him for his loving-kindness which he has bestowed upon me; I want to praise him all the days of my pilgrimage here, and when called away may I wear that spotless robe of righteousness, and be forever at rest with the redeemed of the Lord, and praise redeeming love forever. What a glorious hope it is that our names are written in the Lamb's book of life.

Dear editors, I have taken the liberty to address you thus. I hope that it is not trespassing upon your valuable time. It was my desire to write as I have, hoping that it may prove a comfort to some of God's little ones.

I am yours, as I hope, in the bonds of eternal life,

O. B. HICKERSON.

LIBERTY, Ind., March 18, 1901.

DEAR BROTHER BEEBE:—I inclose a letter to you from our dear afflicted brother Bartley. I have his consent for its publication in the SIGNS, if you are pleased to publish it. It was written to us to comfort us in our affliction, and I think there is much in it to comfort the household of faith.

My wife slipped on the icy steps one week ago to-day, and broke her ankle, and both bones about four inches above the ankle, which has caused her a great deal of pain and general distress. It was on hearing of her mishap that he wrote this letter to us. She is getting along as well as could be expected with so bad a break.

I received a letter to-day from a brother whom I do not know, in which he said that he had heard that I had acknowledged to having made a mistake in writing my pamphlet on "Free Will and Free Moral Agency." I suppose that some one has started the report, thinking

that it would be a more successful way of lessening its influence than to attempt to meet its arguments.

Remember our affliction when at a throne of grace.

Yours in sorrow,

W. N. THARP.

CRAWFORDSVILLE, Ind., March 15, 1901.

DEAR BROTHER THARP:—Yours of the 12th came yesterday, and we are extremely sorry that sister Tharp has met with the sad affliction, but let us hope she will make a safe and rapid recovery. If she is in a good state of health, I trust she will, and we shall be anxious to hear again. Tell her not to be at all discouraged, but hopeful and cheerful, in order to favor her better recovery. Accept it in the light of Paul's saying, "And we know that all things work together for good to them that love God." Paul was inspired to give us this comfort, and his word has been my support and solace in darkest times of danger and trial. It assures us that "The Lord God omnipotent reigneth." Dear brother and sister, there is another word, and it was spoken to us by him who dwelleth in the bosom of God: "Are not two sparrows sold for a farthing? and not one of them shall fall on the ground without your Father. Ye are of more value than many sparrows: fear ye not therefore." This will come nearer to you in this affliction, showing you that your Father had a loving purpose in it, for your good. With him there are no accidents.

I have a pile of letters unanswered, but felt that I must write you before retiring to-night, to express my sorrowing sympathy, with the effort to cheer you both, or at least to tell you that you are not alone, for I am with you in the furnace of affliction and your companion in tribulation, and my heart feels for you in

your trial of faith. In times like this, dear brother and sister, "God is our refuge and strength, a very present help in trouble." His wisdom and his love are infinite, and his power is omnipotent; "He rideth upon the heavens in the help of his people, and in his excellency on the sky." Underneath them are the everlasting arms. Let us commit our way to him, and leave all our burdens with him. "Shall we receive good at the hands of the Lord? and shall we not receive evil?" When the dear Master was about to be betrayed and put to death, he said to his sorrow-burdened friends, "Let not your heart be troubled, neither let it be afraid." You both need all his precious words now, my brother and sister, and so do I, as you know. At times greater afflictions come to us than physical suffering. Before a hand of violence was laid upon our merciful and faithful High Priest, he said to his disciples, "My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me." When John was shut up in the dungeon, and wickedly beheaded, his friends buried his body, "and went and told Jesus." When we are in any great sorrow and trial, our burdened soul goes out to Jesus in prayer. To encourage us he says, "Come unto me, all ye that labor, and are heavy laden, and I will give you rest." So, sister Tharp, he will make your bed in all your affliction. He is touched with the feeling of our infirmities, and in that he himself hath suffered, being tempted, he is able to succor them that are tempted. "Afflictions in mercy oft are sent." When tried Jacob said, "All these things are against me," his God was then specially dealing with him in love and mercy, and preparing him for the great favor of going to be with his lovely son Joseph. How little we know at best!

O, I could not tell you how weak I have been in my deep sorrow and sore trial, nor how dark the way has been to me. So I do know the way of man is not in himself, that it is not in man that walketh to direct his steps; but the Lord knoweth the way that I take, as said Job; "And when he hath tried me, he shall bring me forth as gold." These are the lessons he is teaching you now. Cast your burdens on the Lord, for he careth for you.

The first day of this month we went over to St. Paul, Ind., and visited my nephew and family, by their request, till the 11th, hoping to feel better, as I was so low down and desolate, but found we cannot run away from affliction, for I relapsed with "la grippe" in my head while there, and could not much enjoy the visit. I am some better now, and Sallie is well and sends love and sympathy to sister Tharp and you.

My lovely granddaughter Ivy copied and sent me some verses in her last letter, as expressive of her own feelings, and they are so suitable and good I will inclose a copy to you. We have all been greatly troubled for dear Myrtle, my eldest granddaughter, who was so hopeless and helplessly crushed by our sorrowful bereavement, but she sent us a very touching letter this week, and her strength of mind is asserting itself again, so that she is beginning to take some interest in life again, greatly to my relief. She is a finely educated, bright and noble young woman, (twenty-six) but her sorrow was without hope, for she had sadly fallen into infidelity. And O, it was heart-rending to witness her blank and dark despair, when her idolized mother departed. Her despair made the trial harder for the rest of us. But dear Ivy, so much like her mother, and five years

younger than Myrtle, was so heroic, quiet, patient and brave, taking the lead, doing the work, and suppressing her deep sorrow. For she trusted in her mother's God, and believed our loved one lives within the veil, and is with Christ, which is far better. I was deeply impressed with this vast difference between her and her eldest sister, and it made the faith and hope in Christ more precious and sacred to me than ever. Myrtle had been a close and untiring college student seven years, had graduated nearly three years ago with honor, while Ivy had only graduated from the Olney high school; but Ivy had been taught of God, had cried to him for mercy as a penitent sinner, and had come to Christ in faith and hope and love, while Myrtle had been led away into faithless, hopeless, dark infidelity, and this was the difference. How great it is! O, why should one repine to whom God has given faith in the behalf of Christ to believe on him, and to suffer for his sake? We know not, dear friends in Jesus, how richly we are blessed. Our dear Lord says, "Let not your heart be troubled: ye believe in God, believe also in me."

Out of my own affliction and sorrow I have written you, having the spirit to "weep with them that weep." Let us remember that when we have drank the cup that our Father giveth us, it shall pass away, and that "They that sow in tears, shall reap in joy."

In sorrowing sympathy farewell.

D. BARTLEY.

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FARMINGTON, ILL., Jan. 22, 1901.

DEAR BROTHER CHICK:—I feel like asking you, if you can feel so disposed, to write a long editorial upon the duties and obligations of the children of God, which rest upon them while here as his disciples.



The apostle said, "As ye have received Christ Jesus the Lord, so walk ye in him." Israel of old were given laws, in obedience to which they were wonderfully blessed in temporal things, while in disobedience they suffered the penalty of their misdoings.

Now it seems to me that in this country God's spiritual children are sound in faith, but that many are not as careful in their daily walk as ought to be the case. Faith without works is dead, being alone. I also believe that many of the churches in the east are more clear and sound in the faith than some in this section.

I remember well, a number of years since, I was at a meeting at Middletown, N. Y., when almost every member would speak of the trials, and joys, and sorrows which they had passed through. Elder Jenkins conducted the meetings. Such meetings are, I believe, a great comfort to many. In them we hear from one another of their daily trials, and they show forth the praises of him who hath called them from darkness to light. I believe that all who have hope will be comforted and built up in hearing others tell of the way in which they have been led. Every one who is born of God, has life, and they should be as lively stones built up a spiritual house to show forth the praises of God, and to be a spiritual sacrifice unto God. How can we praise him enough for his goodness and mercy to poor sinners? I feel that I am near my journey's end, and that I have come far short of being what I desired to be; I have made but little progress in the divine life. In fact, the older I grow, the more imperfection I see in myself; I have but little fellowship for myself; there is so much about me that I hate and abhor. Can it be possible that such a mass of sin and unholiness and corruption can have

any just ground for hope? I have but to stand still and realize that I am as clay in the hands of the potter; I am destitute of power to deliver myself; the Lord has so declared it; it is not in the power of mortal man to change his decrees; he upholds all things by the word of his power, and has the keys of death and hell; he shuts and none can open, and opens and none can shut.

Now, dear brother, if you shall feel to comply with my request I shall be glad, but if not, shall find no fault and shall love you all the same. I feel much indebted to you in the past for favors bestowed upon me. I know that you receive many requests, and cannot comply with them all. Now, I bid you farewell; it may be the last time that I shall ever write you.

Your brother in hope,

E. D. VARNES.

*(Editorial reply on page 245.)*

MORRISON, ILL., March 30, 1901.

DEAR EDITORS OF THE SIGNS OF THE TIMES:—The time has come for the renewal of my subscription, and I will send you a few lines to let you know how I appreciate reading the SIGNS. I do not know how I could get along without them, as they are all the preaching I get, and there are so many good letters in them. It seems every number it grows better. There was a good letter in the number for February 15th, 1901, from brother Robert Scates, of Ontario. O, how I enjoyed reading it, and how many times I have read it over. It tells of so many "ups and downs" in my own life; how much it has strengthened me. I hope there will be many more good letters. I wish the SIGNS came every week instead of twice a month.

Ever yours,

(MRS.) W. S. JOHNSON.

**EDITORIAL.**

MIDDLETOWN, N. Y., APRIL 15, 1901.

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

**CALLED HOME.**

THURSDAY, March 28th, 1901, at 2 o'clock in the afternoon, our dear brother, Elder William L. Beebe, was called to lay his armor by and receive the crown of righteousness the Lord had laid up for him, for he could truly say with Paul, "I have fought a good fight, I have finished my course, I have kept the faith." Indeed, it is very seldom that any have been so signally blessed of the Lord to live a life so untrammelled by the cares of this world, as was the case with our dear brother; baptized at twelve years of age, he has ever since been enabled by the grace of God to manifest that child-like trust to which the Savior cited the disciples, when he set a little child in their midst, saying, "Except ye become as little children, ye shall not enter into the kingdom."

In July last he submitted to a very critical surgical operation, from which he seemed to completely recover, and for several months enjoyed better health than he had for thirty years, but on the second Saturday in February he was taken with severe pain in the region where the incision was made for the operation, but upon consulting the specialist that performed the operation, he was assured

that it was not a serious symptom. But from that time his health began to decline, (although he was able to fill his regular appointments in New York city on the second Sundays) until the night of the 27th of March, when he was taken with an internal hemorrhage, and again the next morning with another, and at 2 o'clock he passed away.

Though the last few hours of his life was spent in intense suffering, there was not a word of murmuring, but when the pain became so severe that he could no longer endure it in silence, all the expression of the agony he was enduring that escaped his lips was, "Dear Lord!" This he repeated many times.

It was our privilege to be with him a day or two after the operation in July, when to all natural appearance there was but little hope of his recovery, and we inquired of him the condition of his mind, and never as long as our mental faculties remain, can we forget the calm, sweet reconciliation with which he replied, "I have now lived my three score years and ten, and if it is the Lord's will to take me, I am ready to go." And as we gazed upon his lifeless form these words were constantly with us, and death was robbed of its terror, and the words of the apostle were presented with demonstration and with power, "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin: and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

A much better notice than we are capable of writing, giving details more fully, with dates of incidents in our brother's life, has already been prepared by brother Elder John McConnell, of New York city, and will be found in the obituary department on page 254.

B.

## COLOSSIANS II. 6.

(Reply to brother Varnes on page 242.)

THERE is no one among all the brethren with whose wishes we would more gladly comply than brother Varnes.' We speak without flattery when we say that we have always heard of him as a brother who so loved the cause that he was willing to spend and be spent for it. We have met him but a few times, but have had more or less frequent correspondence with him for many years, and often, while we have not wondered that we love him, have wondered how he could manifest so much kind feeling to ourself. We would gladly possess the same meek and quiet spirit that we have seen in him, and we are sure that if this spirit reigned in us all, there would be no trouble among us.

Brother Varnes has called attention especially to words found in Colossians ii. 6: "As ye have therefore received Christ Jesus the Lord, so walk ye in him."

These are words which have often been impressed upon our mind with solemnity and power. The word "received," signifies "receiving once for all." That is, the receiving is an accomplished fact, not to be done, or in need of being done over again. This, the form of the Greek word shows. We also call attention to the fact that it is not the doctrine of Christ, not a form of words, not a theory of Christ, but Christ himself, that they had received. This is the essence of true faith. Not faith in a system of doctrine, but faith in Christ as being himself all and in all to the believer. So in Gal. i. 16, Paul speaks of the Son being revealed, not TO him, but IN him. Ye have received once for all the Spirit of life in Christ, now carry into practice that life in your walk. So in Galatians, Paul

again says, If we live in the Spirit, let us also walk in the Spirit.

Paul addresses those who have Christ, who love him, and in whom are shed abroad all the graces of the Spirit, because the Spirit itself dwells in them. For these he has admonitions, and exhortations, and precious teachings and promises, to declare and urge upon them. It has seemed strange to us, that men who are accustomed to reading carefully all other writings, and especially that which relates to the business affairs of men, should read the epistles so carelessly as to think that all they contain apply to all men. The very addresses at the head of the epistles, limit their application to the spiritual, and show that they are not for all men whether regenerate or not. This very truth has made our reading of the epistles very solemn at times, because of the grievous doubt as to whether any of them belong to us. We know that if not a child of God we have no part nor lot in any of the promises, admonitions or warnings, which they present. But we have sometimes been comforted and assured by remembering that all is spiritual, and all that is recorded in the word as belonging to the things of the Spirit, are for those who desire such things. "Blessed are they which do hunger and thirst after righteousness." And it is written that our God "opens his hand, and satisfieth the desire of every living thing." If not altogether deceived we do desire these things.

Now, to these who in the beginning of the epistle are called saints, and faithful brethren, and who are so called because they have received Christ Jesus the Lord, Paul writes, and upon them he urges a consistent walk. They had received him, as the connection shows, as head over all, as he in whom all fullness dwelt, as the

one who was before all things, and by whom they consist, who is the head of the body, the church, who is the beginning, the first-born from the dead, and in whom all their salvation is found. They had received him as he by whom they hoped to be presented holy and unblamable before God, and as he who dwelt in them the hope of glory. And Paul speaks earnestly of his anxiety lest by some means they should be drawn aside from Christ, through the allurements of vain philosophy, and the traditions of men, after the worldly rudiments or principles which always underlie all the reasonings of men. He was also anxious for them, lest they should allow themselves to be drawn into an observance of days, and meats, either in thinking it needful to regard days, or in thinking that meats must not be eaten, and he exhorts them to have nothing to do either with what he calls vain philosophy, or with Jewish observances, as though salvation was to be found in these things. He is anxious that they should hold the head only, which is Christ, as he from whom they are to be nourished, and by whom they are to be guided in all things. In other words, he was anxious that Christ should be all and in all to them; that Christ should be formed in them alone as the hope of glory. Thus they had received Christ, and thus he desired that they should continue in him.

That to which brother Varnes desired special attention to be given is the walk of which the apostle speaks. To this we also desire to call special attention. It seems very evident that the apostle here has more particularly in view, an adherence to the truth, that Jesus Christ is all and in all, in this matter of salvation. Thus he had preached Christ to the Colossians, and thus they had received him.

Paul had taught that the wisdom of men was foolishness, and the righteousness of men was but filthy rags, and that all true wisdom, and that all true righteousness dwelt alone in this Jesus whom he preached. He had taught that in the cross alone was salvation to be found from the curse of sin, and in the indwelling of Christ alone was salvation to be found from the dominion and power of sin. This they had also found; they had begun, as had the Galatian brethren, in the Spirit, now they must not think that their perfections, or the completion of the work, was to be found either in human wisdom or righteousness. Neither philosophy nor rituals could add to this work. Indeed, Paul teaches that he who regards human philosophy or wisdom, and he who regards legal observances, alike forsake Christ, and are robbed of their best and only true heritage. So, as the connection shows, to walk in Christ, first of all, means to adhere to him, to still look for and expect all their salvation from him, and to find in him grace as each day requires. In this matter of salvation, whether for time or eternity, Christ is all in all. Walk in him as your hope of future glory, walk in him as your strength in weakness, as your comfort in trial, as your joy in affliction, as your righteousness when you err, as your only help and hope under all the circumstances of life. When Satan charges grievous faults against you, when conscience does much condemn, and you must confess that you cannot plead innocent to whatever is of evil report, and that standing alone before God you cannot answer him one of a thousand of your many sins, then plead alone that Jesus has died, and that he lives again, and that therefore none can lay anything to your charge. O, how blessed to have such living faith

as enables us to say when guilty before God, Jesus died, and to ask no more than this, and to rest in it as our all-sufficient plea.

The Galatians were not walking in him when they went back to the weak and beggarly elements of the world, and desired to be again in bondage to them. When among the Gentiles believers were drawn to human wisdom, and to a looking to their own reasonings instead of Christ, they were not walking in Christ. Some that we know have never come into the full liberty of gospel, and so do not walk in Christ. Some, who once seemed to have been led into this liberty, have been entangled again in the thought of some human effort being needful to salvation. Some whom we once knew, and who, as we still believe, are subjects of the rich and reigning grace of God, have gone into spiritualism, universalism or something else which rejects Christ as being all and in all to the soul. All these are not walking in Christ, as they received him. In their present faith they are walking out of Christ, and not in him. They are indeed still embraced in the redemption which is in him, and are saved in him, but are not now possessing the joy of that salvation. They are not walking in the fellowship, and love, and mercy of Christ. How pitiable is their condition! No wonder that Paul, who knew so well what emptiness there was in all these things, and how starving was that soul who had forsaken the bread of life for the husks of worldly wisdom and righteousness, was so anxious that they should beware of these things. Let the world call them fools, he still would have them know nothing but Christ; nothing else could save; nothing else could satisfy.

But, as brother Varnes has suggested, there is not only a walking in Christ in

the faith and life of Christ, as seen in the doctrine and in holding to it, but there is a walking in him outwardly, or in the life which we live in the presence of men. This first walking is more in the heart, and in the daily exercises of that heart, but this other walking can be seen of men, and this is the walk to which he refers, when in Corinthians, he says, that the life of Christ is made manifest in our mortal flesh, or in our mortal body.

We heard that at the time of the funeral of our beloved brother Bundy, whose ministry was so dear and sweet to so many here in the east, one who lived in his village, and who was not one in faith with him, said, "I would rather have the religion of Elder Bundy, than that of any man that I ever knew." This man could only judge the outward life of Elder Bundy; in his outward life he walked in Christ. Perhaps this neighbor did not know the Christ in whom he walked, but he saw the faithfulness to all his obligations, the honesty, and sobriety, and earnestness of faith which was in him, and this manner of life commended itself to him, as that which he would desire above all things under the name of religion, that he had ever seen. This was walking in Christ indeed.

In receiving Christ, we receive not only the assurance of complete justification in him, but we receive him as that one who through holiness, through all kindness and charity of life, through all submission to the will of God in the sorrows of the way, was altogether lovely. This in Jesus we come to love, and as this altogether lovely Savior comes to dwell in the heart, it begets a love of what he was, and of what he loved. Over such an one the dominion of sin is broken, and such an one so loves all that is holy, that he desires above all things that this holi-

ness of Spirit may also be manifest in the holiness of his outward life. But there are many temptations to wrong conduct, as well as to false doctrine, and both alike rob the believer of his true joy. So David, when he had come to realize that he had sinned, also knew that the joy of his salvation was gone, and he did desire, and so prayed, "Restore unto me the joy of thy salvation, and uphold me by thy free Spirit." This means, Do not suffer me to fall again, as I have done before. It is concerning these departures of life that the apostle said, "It is a fearful thing to fall into the hands of the living God," and, "Knowing therefore the terror of the Lord, we persuade men."

It is declared by inspiration that the Lord requires only this of man, "To do justly, and to love mercy, and to walk humbly with thy God." But when unregenerate religionists walk with all outward correctness of life, the effect is that instead of walking humbly with God, they like the pharisee of the parable, become boastful, and in heart, and by word of mouth exalt themselves. They come to think that their superior holiness and zeal demand some reward from God himself. How differently does the true believer feel when he does justice and loves mercy. The very grace which enables him so to do, so works in him, that instead of being exalted, he is humbled, and can but say, Who or what I am, that so great mercy should be vouchsafed to me? Yea, so great is his view of the righteousness of God which he loves, that the most careful, just and merciful life, which he has been enabled to live, seems to him, as it is indeed, infinitely short of what God requires, and of what he desires to attain to. If he prays, or hears, or reads; if he shows all charity toward his fellow-men; if he sacrifices all ease, and comfort, and

friends, and honor, and his good name; if indeed in the sight of men, he be without any flaw in all his life, still he realizes that he has not yet attained to the heights of righteousness which he desires, and which he must have if at last he shall bear the image of the Savior who has redeemed him. Thus Paul could say, long years after he was called to be an apostle, "I am the chief of sinners." Notice he did not say, I WAS the chief of sinners but am NOW a better man. "Of whom I AM chief," was his language. He who has by grace approached nearest to a perfect life, is the one who will feel to be furthest away from that life. He that walks most humbly before God is the one that most loves mercy, and who has come nearest to doing justice. Walking humbly before God tends to produce the other two things, and loving the other two things will cause that one to feel that he always comes short altogether of what he loves, and so in turn tends to humble him before God. These three things cannot be disjoined.

No wonder then that the apostle in the text, joins together the walking in Christ with the receiving of him. He would show his brethren that the life of a believer is something more than morality. What to a man of the world is outward morality, to the believer is a walking in Christ. That is, while both the believer and unbeliever may do precisely the same things, so far as men can judge, in the case of the one, it is unto Christ, while in the case of the other, it is unto himself. Walking in Christ means doing all to the glory of God, even as did Christ. Walking in Christ is doing the good things that we do, with the Spirit of Christ; it is walking in love to others, and not to self; it is without selfishness, and with an eye single to the glory of

God. If we have received all in receiving Christ, let us so walk as to render to Christ all the praise. This is letting the true light, which is kindled in our hearts, so shine before men, that they shall glorify, not ourselves, but God in us.

Is it our desire to so walk, as the apostle directs, in Christ? Then we shall not be found where believers do not congregate; then we shall esteem the companionship of saints more precious than all association with the great and noble of earth; then we shall choose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. Walking with Christ does not mean attending theaters, dance halls, gambling parties, or mingling in the gaities of earth, however innocent they may seem. Walking in Christ means walking where he walked; it means separation from the world in a very real sense; it is separation in spirit, followed by separation in our thoughts, feelings, desires, habits and associations; it means a readiness to deny ourselves and to seek first the kingdom of God and his righteousness; it means seeking to glorify God in all things, in our bodies and our spirits which are his. Walking in Christ, living in Christ, means to be shut in from the world, and its feelings, thoughts and ways. If a believer does not so live that the world itself will say, He is not as we are, he is not walking in Christ.

O, how solemn are the words of the text; we have not begun to measure their heights and depths; what sweetness is in them, and yet what fear they produce; the sweetness of the true life, the life which we have in Christ, is in them, and the fear that through not walking in Christ, but walking after the flesh, we shall die. O, says one, "I do not want, I cannot bear to turn my back upon the

King, because his countenance is glorious, and seeing him is my happiness and rest, while looking away from him is darkness and distress." God is himself our exceeding great reward. It is not a reward which he holds out in his hand, that we want, but we want him. Himself is our joy, and life, and all. Paul knew this, and so he said, "As ye have received Christ Jesus the Lord, so walk ye in him."

It is our hope that brother Varnes, and others also, may find some suitable word in what we have here written. We are persuaded that our brother knows more of what these words mean than we can possibly write. C.

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## EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

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### JOHN V. 40.

ELDER BEEBE:—Will you oblige a friend by giving through the columns of your paper, your views on John v. 40? which reads as follows: "And ye will not come to me, that ye might have life." Is not coming to Christ set forth as a condition, the fulfillment of which is requisite to the attainment of the life here mentioned? And can we not reasonably infer that by coming unto him aright, they whom he addressed might have secured this life? And lastly, does not the power of refusing to come unto Christ, herein attributed to his auditors, imply also the possession, on their part, of the power to come unto him?

ALPHA.

### R E P L Y .

WE cannot in this number afford the amount of space which a full discussion of this subject requires, embracing as it does substantially the grand issues contested by the advocates of the truth of God on the one hand, and the champions of human power and free agency on the other. This has been the grand point of religious controversy ever since sin entered into the world. The doctrine of the ability of man to stretch forth his hands and help himself to the fruit of the tree of life, and eat and live forever, was first

insinuated in the garden of Eden by the devil, and was fully implied by his words to Eve, "Thou shalt not surely die," and that insinuation was acted out in the transgression of Adam and Eve, and still more fully exemplified by Cain, when he presented the fruits of his own labor, and production of the earth which then groaned under the curse of Jehovah, as a ground of acceptance before God. All the errors and delusions which have prevailed on the subject of religion, from that period to the present, were amply set forth in the type, as Jude declares of all who pervert the truth, "Woe unto them, for they have gone in the way of Cain."—Jude 11. Cain's way was the very opposite of God's way, which was signified in the offering of a lamb, which directed the faith of Abel to the Lamb of God, as the only offering which could perfect forever them that are sanctified by God the Father, preserved in Christ Jesus and called.

The carnal, unregenerate Jews, to whom Christ addressed the words of our text, were in the way of Cain, looking for acceptance with God on the grounds of their own works, while they had not the word of God abiding in them, by which all who are born again are quickened, "Of an incorruptible seed, by the word of the Lord which liveth and abideth forever." These Jesus knew had not that living word in them, therefore they were destitute of eternal life. And yet they thought they had eternal life in the Scriptures. The Scriptures which they had, and in which they believed that they had eternal life, were the Old Testament Scriptures, for the New Testament was not at that time in the hands of mortals, and as they relied on the law or Old Testament for life, they were admonished to search that record, for instead of afford-

ing assurance that they had life in the law, or in their works of obedience to the law, all that was written in the law, and in the prophets, and in the Psalms, (which comprised all of their Scriptures) was written concerning Christ, as he told the two disciples immediately after his resurrection, and as he told these Jews in connection with the words of our text, "They," namely, the Scriptures in which they thought they had eternal life, "are they which testify of me." "And ye will not come to me, that ye might have life." Christ is life. "This is the true God and eternal life." But as Paul bore record of his kindred according to the flesh, that "they being ignorant of God's righteousness, [which is Christ] and going about to establish their own righteousness," which in another place he says is by the law, or by their own works, they thereby rejected the righteousness of God. Just so in regard to Christ, as the life and immortality of his body, the church, the Jews saw in him no attraction to draw or incline them to him; he was to them as a root out of dry ground, in whom they saw no form or comeliness. All this was, as he told them in the connection, because his word or life was not in them, and no man, either Jew or Gentile, ever had a will to come to Christ for life, until they were quickened by the indwelling of the word of God. None are willing until the day of Christ's power, for it is God that worketh in his people, both to will and to do of his good pleasure. Having made these preliminary remarks we will now attend to the interrogatives stated by Alpha.

1. *Is not coming to Christ set forth as a condition, the fulfillment of which is requisite to the attainment of the life here mentioned?* We answer most emphatically, it is not. In the connection, as we have



already noticed, Christ is not offering to make a bargain or contract with these carnal Jews, nor is he making proposals to them, nor stating terms and conditions, overtures, nor offers of any kind whatever. But he is simply defending himself from the aspersions and blasphemies which the Jews had uttered against him, and in doing so he uncovers the hypocrisy and dishonesty of his accusers, proving that the word of life is not in them, or in other words, that they were in a carnal, unregenerate state, by two conclusive evidences, namely, their unbelief in him, and their indisposition to come to him for life. If they were truly the children of God, as they professed to be, they would believe on him. That Jesus spake of their unbelief, as a testimony that they were not what they pretended to be, is very evident from many expressions. "And ye have not his word in you; for whom he hath sent, him ye believe not."—Verse 38. This was a conclusive evidence that they were not born of God, for he said, "But ye believe not, because ye are not my sheep; as I said unto you, My sheep hear my voice, and I know them, and they follow me."—John x. 26, 27. The faith that accompanies salvation is a fruit of the Spirit, and is implanted in the incorruptible seed which produces a new and spiritual birth. Therefore he said, "Verily, verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life."—John v. 24. None therefore believe on him until they are passed from death unto life; consequently faith cannot precede life, nor be a condition on the performance of which life is to be obtained. This then, as we have said, is one conclusive evidence that the Jews,

unto whom our text was addressed, were ungodly and unregenerated men.

Another evidence, equally as conclusive, is given in our text: "Ye will not come unto me that ye might have life." For he that cometh unto God must believe that he is, &c. And without faith it is impossible to please God. Now, as no man can have faith or believe in Christ until he has eternal life in him, and as without that faith and belief in Christ, none have any will, desire or inclination to turn away from the works of the law, to look for life in Jesus Christ, the fact that these unbelieving Jews had no will or disposition to look to Jesus Christ for life and immortality, was another evidence that they had not passed from death unto life.

In further demonstration of the correctness of our position, that coming to Christ is not set forth in our text, or anywhere else in the Scriptures, as a condition, &c., we quote the words of our Lord in this same chapter, John v. 21, "For as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will." This text fully defines the manner in which Christ quickens or gives life to the dead, and it is in a way just as independent of conditions, means, instrumentalities and human agencies, as is the resurrection of the dead, so that if we conclude that any willing or doing of the sinner is required as a condition, on the performance of which eternal life is to be attained, we shall be compelled to also believe that the inanimate tenents of the graves will be required to comply with some conditions, or remain in their graves unresurrected for evermore. For as the Father raiseth up the dead, &c., even so the Son quickeneth. And the manner of both is clearly stated in the same chapter, verses 25-29, "Verily, ver-

ily, 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 hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth," &c. The quickening and resurrection of them who are in the graves, will be effected in the same way that the heavens and the earth were created; the voice of God, who said, Let them be made, and they were made, without any previous means—using on the part of the things which were called forth into existence by the voice of God. So in the resurrection, The Lord shall be revealed from heaven in flaming fire, and the voice of the archangel and the trump of God shall sound, and the dead shall be raised, and all this without any previous arrangements or agency of the dead. And the giving of spiritual life to dead sinners, and their passage from death unto life, Jesus says, is even so. But if the Father raiseth up the bodies of the dead by his own almighty power, independently of any performance on their part, and the Son of God quickeneth dead sinners, on their performance of certain conditions, then the one would not be even as the other, but there would be a very striking contrast. Still another demonstration of our position is found in the express declaration of the Holy Ghost, Romans ix. 16, "So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy." Now if the words of the Redeemer, "And ye will not come unto me, that ye might have life," imply that either their willing or their running or

coming to Christ, were conditions, the performance of which was requisite to the attainment of that life, then Paul was mistaken, and is found a false and unreliable witness of God unto us. If life is attained by our willing and acting, why has the Holy Ghost, by Paul, told us in just so many words that it is not so?

Once more. If eternal life and salvation is obtained by anything that men can will or do to secure it, then it is by works, and if it is by works, it is no more of grace, otherwise work is no more work. But the Arminian is effectually headed off at this point, for God, by the apostle, has emphatically declared, "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."—Eph. ii. 8–10.

The second interrogative of Alpha seems to imply that there are more ways than one of coming to Christ. He asks, *And can we not reasonably infer that by coming to him aright, they whom he addressed might have secured this life?* We find no such discrimination in the text, nor is there anything in the book of God to favor the idea that there is a right and a wrong way. Christ has declared emphatically, "I am the Way, and the Truth, and the Life: no man cometh unto the Father but by me."—John xiv. 6. It is totally impossible that this text can imply a possibility for any man in an unquickened state to come to Christ without a palpable contradiction of what he has said, John vi. 44, "No man can come unto me, except the Father which hath sent me, draw him; and I will raise him up at the last day." The total inability of all men to come to Christ by any

power of will or works that they possess in their lost and helpless state, or until drawn by the Father, is so plainly written that none but infidels will dare to deny it. The power to bring them to Christ is in God, even the Father, and they are unable to move towards Christ until God the Father exerts that power which is exclusively in him. And whenever and wherever God the Father exerts that sovereign power, and draws a sinner to Christ, Christ has pledged his word that he will raise up that sinner at the last day. And this drawing power shall assuredly be exerted in all who are ordained to eternal life, for Jesus said, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."—John vi. 37. The apostle John testifies to the church of God, that this is the record that God hath given us (the saints) 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." And Paul testifies that this life is hid with Christ in God, and also that Jesus Christ, who is the only and blessed Potentate, the King of kings, and Lord of lords, only hath immortality (or eternal life) 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. 16.)

The third and last interrogative of Alpha reads thus, *And lastly, does not the power of refusing to come unto Christ, herein attributed to his auditors, imply also the possession, on their part, of the power to come unto him?* As there is nothing either said or implied in the text about his auditors refusing to come to him, we shall only treat it as a baseless quibble. In the whole subject our Lord has denied the claims of these carnal, workmongrel Jews, to the possession of eternal life,

and proved their destitution of that life by their utter destitution of either will or power to come to him for life. He neither says nor implies that that life had ever been offered to them, or that they had refused it, for it has never been offered either to them or to any other beings in earth or heaven. It is nowhere called an offer, but he says, "My sheep hear my voice, and I know them, and they follow me; and I give [not offer] to them eternal life, and they shall never perish, neither shall any pluck them out of my hand."—John x. 27.

In conclusion we will say to our unknown querist, Alpha, we have complied with your request; read what we have written candidly, compare our views with the Scriptures of truth, especially those portions of the Scriptures to which we have referred, and if you can finally manage to keep the doctrine of free will and human ability upon the throne, in your judgment, we shall be compelled to regard you as occupying the same position which was occupied by the carnal, workmongrel Jews, who had neither the will nor the ability to come to Christ, that they might have life, who, in their ignorance of God's righteousness, were going about to establish their own righteousness, a righteousness from which we must be delivered or perish forever.

MIDDLETOWN, N. Y., August 1, 1858.

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

Previously acknowledged.....	\$447 80
A friend, Kentucky.....	2 00
<b>Total to date.....</b>	<b>\$449 80.</b>

**MARRIAGES.**

By Elder T. M. Poulson, March 17th, 1901, at the home of the bride, near Millsville, Worcester Co., Md., Franklin R. Jones and Della V. Shockley, both of said County.

## OBITUARY NOTICES.

DIED—Elder William L. Beebe, at his late residence in Warwick, Orange Co., N. Y., March 28th, 1901, aged 71 years, 5 months and 25 days. Decease was due to an unexpected and aggravated return of the unfavorable features in his illness of last summer.

The following data may, in some instances, be slightly inaccurate, but the facts related are reliable.

Elder Wm. L. Beebe, son of the late Elder Gilbert Beebe, was born Oct. 3d, 1829, at New Vernon, Orange Co., N. Y. At the age of twelve years (January, 1842), he was baptized by his father in the fellowship of the New Vernon Old School Baptist Church. On September 16th, 1849, he was happily married to Miss Ella Welch, at Middletown, N. Y. They resided in Middletown over a year, when they moved to Lexington, Oglethorpe Co., Ga. Three children were born of this union, all of whom are living: Miss Kate V. Beebe, of Warwick, N. Y.; Mrs. Louisa Macdonald, of Ridgeway, Ontario, Canada, and Mrs. Ella B. McColl, of Winnipeg, Manitoba. Upon moving to Lexington, Ga., Elder Beebe published and issued a periodical devoted to the Old School Baptist cause under the title, *Southern Baptist Messenger*. He continued to edit and publish the *Messenger* until compelled to cease in 1862 by the Civil War. When this occurred he was living in Covington, Newton Co., Ga., having moved there in 1852, and in this place his wife died, April 3d, 1857.

About the time of his marriage in 1849 he began to publicly exercise his gift of speaking comfortably to the Lord's people, and from that time to the end of his pilgrimage he faithfully dispensed the gospel committed to him wherever in Providence a door was opened. In July, 1858, he was married to Mrs. John Hawkins, the widowed daughter of Elder James Henderson. The latter was a widely known and highly esteemed Old School Baptist minister of middle Georgia, and was regarded among the churches of that section with the same respect that Elder Gilbert Beebe maintained in the north and eastern associations. Of this marriage there were born three children, two of whom are living: Mrs. Lummie Macdonald, of Muirkirk, Ontario, Canada, Mrs. Larue Clark, of the same place, and James Gilbert Beebe, deceased 1865.

In the fall of 1864 he was captured by the Union army and confined as a prisoner of war at Camp Chase, Ohio, for nine months. In that place, amidst scenes of awful suffering and privation, the Lord mercifully preserved his life and continued him in the preaching of the gospel of his Master. He was ordained to the full work of the gospel ministry in September, 1865, by the Hollis Spring Church, Newton Co., Ga. His residence continued at Covington, Ga., until April, 1876, when he moved to Melbourne, Ontario, Canada, to assist Elder Wm. Pollard as pas-

tor of the Covenanted Old School Baptist Church of Ontario. During this period his wife died at Melbourne, July, 1880. In the spring of 1881 he moved to Middletown, N. Y., and in association with his brother, Benton L. Beebe, edited the SIGNS OF THE TIMES. This connection was maintained until 1896. In July succeeding his return from Canada he accepted the pastoral care of the church at Warwick, N. Y., and took up his residence there in April, 1882. On April 26th, 1883, he was married to Miss Tillie A. Scott, of Oswego, N. Y., who survives him. One daughter, Miss Florence S. Beebe, was born of this marriage. She as well as all his other children are substantial members of the Old School Baptist Church. In Georgia, from the time Elder Joseph Purington went to Virginia until 1876, Elder Beebe was pastor of the Shoal Creek and Hollis Spring churches. During the nineteen years of his pastoral care of the church at Warwick he also served the Ebenezer Church of New York city at stated intervals, where his labors were blessed to the ingathering of many members. He leaves the record of having discharged his office well wherever his lot has been cast, and intelligence of his decease will occasion grief to all who knew him, for he was beloved by all with whom he came in contact. As a devoted husband, loving father and kind friend, few there are in this world to compare with him. Considerate and tender-hearted to an eminent degree, he at all times knew how to speak a word in season to comfort others in trouble, and as a counselor in times of trial his wisdom could ever be relied on. The gospel he preached was the gospel of love. He lived it; it shone forth in his every word and deed; God was glorified in him, Jesus was revealed in demonstration of the Spirit and of power.

He was an able expounder of the Scriptures, and was fearless in denouncing any qualification of God's sovereignty. "Permit" and "limit" were unintelligible words to him with reference to the good will and pleasure of God. Controversy on such subjects he would not engage in, for he walked in the apostles' doctrine, and from all deniers of the power of God he turned aside. Elder Beebe was widely known. He traveled extensively during his public life of half a century, and once met he was never forgotten. The Old School Baptists generally will mourn his decease, and the churches he served will most keenly feel their loss. May the God of all comfort make known his presence to them in this affliction.

There was a very large attendance at the funeral service held Monday, April 1st, in the meeting-house at Warwick. Many came long distances and from various States to pay their last tribute of respect to his memory, and to mourn with those that mourned.

The following ministers acted as bearers, and took part in the exercises: Elders Rittenhouse, Hubbell, Francis, Chick, Ker and McConnell. The text used was from Romans viii. 11.

The remains rest in the receiving vault of the Warwick Cemetery, whence they will shortly be removed to New Vernon and interred beside the grave of his father. In the love and esteem which all our people felt for Elder Beebe the bereaved family have the assurance of sincere sympathy, and of sorrow in a mutual loss.

JOHN MCCONNELL.

MEMORIAL.

Whereas, It has proved the will of Almighty God, our heavenly Father, to remove from the field of labor as a gospel minister, our dearly loved brother, **Elder William L. Beebe**, therefore,

*Resolved*, That while we deeply feel and mourn the loss of a true and faithful minister of Jesus Christ, whose love for the truth and people of God, and whose consistent walk and heavenly conversation endeared him to all who knew him, we desire to acknowledge the sovereignty of God in his dealings with his people, be it in providence or in grace. We also desire to record our gratitude to the God of all grace, the Father of mercies, for the bestowal upon our departed brother of so great and so useful a gift, and that we as a people were favored to be comforted and edified under his ministration of the things of the kingdom.

*Resolved*, That we do deeply sympathize with our brethren and sisters constituting the church at Warwick, New York, in the loss of their dear pastor, and with the bereaved family and numerous friends.

*Resolved*, That these resolutions be spread upon the minutes of this meeting as a portion of our church record, and that a copy be sent to our dearly loved sister Beebe, the widow of our departed brother, and a copy to the SIGNS OF THE TIMES, for publication.

Adopted by the Ebenezer Old School Baptist Church, of New York city, at a regular church meeting held April 7th, 1901.

JOHN MCCONNELL, Moderator.

A. W. RITTENHOUSE, Clerk.

**Rutson Rudolph Leonard**, of Bloomville, N. Y., son of Dr. D. M. Leonard and Vashtie McHench Leonard, and grandson of Henry Leonard, was born June 3d, 1868, at Broome Centre, N. Y. His preparatory education was obtained in the district schools, at a select school at Broome Centre, at Stamford, at Hartwick and at Starkey Seminaries, all of New York. He began to read medicine in 1885, with his father, at their home in Broome Centre, attended lectures at the medical department of the University of Vermont, Burlington, and at University Medical College, New York city, from which he received the degree of M. D., in March, 1890, and one post graduate course at the Medical College of the University of Vermont, at Burlington, summer session of 1890. He practiced medicine at Bloomville for eight years, having a very lucrative practice, but poor health compelled him to give it up and return to his father's home. He was a

member of both the Schoharie and Delaware County medical societies. It was his chief delight to have opportunities to give relief to his suffering fellow beings. It has been said many times that he never refused to visit or comfort the poor when called upon in his profession. I have heard it remarked frequently since his death, "He was the poor man's friend." "He would go a long ways to relieve the poor when there was no money in it for him," and many more very similar expressions.

He married Oct. 12th, 1893, Miss Jessie A. Henderson, daughter of James and Nancy McNeilly Henderson, of Kortright, Delaware Co., N. Y. For seven days he suffered with pleuro pneumonia, and during the time not a groan or complaint escaped his lips, he seemed to say, "It is well." He was not a member, but had given us abundant evidence the past several years that all is well. He died March 16th, 1901, very easy, not a movement of a muscle to be seen. He leaves a wife, one child in her fourth year, his parents, three sisters. We feel our loss is his gain. A good man has fallen. We feel thankful that he could be home and have our care for the past three years, and during his last sickness.

D. M. LEONARD.

**DIED**—In Topsham, Maine, March 28th, 1901, Sarah, wife of Charles A. Clough, aged 66 years and 3 months. Sister Clough united with the Old School Baptist Church at Bowdoinham, Maine, thirty years ago. She was firmly established in the truth, and loved the doctrine of salvation by grace. She was a loving, faithful wife, and devoted mother. Her sufferings were great for many weeks, but she had no fear of death, was patient, reconciled to the Lord's will, and longed to be at rest. She leaves a husband, three brothers and one sister to sorrow because they will see her face no more. She was given to hospitality, and her house was a home for all lovers of the truth, "The excellent of the earth, in whom was all her delight." Our loss is great, for she loved the assemblies of the saints, and was always there unless sickness prevented. May God bless all those who mourn, and comfort their hearts, and reconcile us all to his will.

ATTIE A. CURTIS.

**Charles McDonnald** departed this life March 15th, 1901. He was 89 years, 6 months and 15 days old. He was born near West Milton, Miami Co., Ohio, in the year 1811. He leaves one son, two daughters, and grandchildren to mourn their loss, but we hope their loss is his eternal gain.

The writer tried to speak a few comforting words to the mourning relatives, and a large body of friends and neighbors who had assembled to pay their last tribute of respect to the departed father and brother.

B. F. HUTCHINSON,

CELINA, Ohio.

JUST as we are about to close our forms for the press we receive the sad intelligence that our beloved brother, **Alfred S. Cook**, of Hopewell, N. J., passed away Friday, the 5th inst. We have not as yet received any of the particulars, but a suitable notice will doubtless be prepared for an early number of the SIGNS, by some of the brethren. Brother Cook has been for years very widely and favorably known among the brotherhood, and his house has ever been a home for all those who loved the truth, and the news of his death will be received with sadness by his many brethren and friends, but we have the blessed assurance that for him to die was gain. B.

## MEETINGS.

THERE will be a May meeting held with the Fairview Church, Fulton Co., Pa., commencing on Friday before the first Sunday in May, lasting over Sunday. All coming will be met at Hancock station, Baltimore and Ohio Railroad, on Thursday. Would suggest that those coming write Elder Ahimaz Mellott, Needmore, Pa. We especially ask that our brethren and sisters visit us on this occasion.

E. V. WHITE, Pastor.

THERE will be a May meeting held with Frying Pan Church, Fairfax Co., Va., commencing on Friday before the second Sunday in May, holding over Sunday. Trains from Washington city will be met at Herndon station, Southern Railroad. We hope our friends will make this a special time to visit us. We shall be glad to see all who may come. Our ministering brethren especially we hope to see.

E. V. WHITE, Pastor.

## ASSOCIATIONAL.

BALTIMORE Association is appointed to be held with Tuscarora Church, in Pennsylvania, beginning Wednesday before the third Sunday in May, (15th) 1901, and continue three days.

DELAWARE Association is appointed to meet with the church at Cow Marsh, Kent Co., Delaware, beginning Wednesday before the fourth Sunday in May, (22d) 1901, and continue three days.

DELAWARE River Association is appointed to be held with the First Hopewell Church, at Hopewell, N. J., beginning on Wednesday before the first Sunday in June (May 29th) 1901, and continue three days.

THE Warwick Association is appointed to be held with the New Vernon Church, Sullivan Co., N. Y., beginning Wednesday before the second Sunday in June, (5th) 1901, and continue three days.

## GEMS OF TRUTH IN VERSE.

THE above is the title of a neat little pamphlet, issued by Elder A. B. Brees, of forty pages of poetry, mostly original, bound in paper covers, which will be mailed to any address at fifteen cents per copy.

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ASA HOWARD.

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Middletown, Orange Co., N. Y.

# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 69.

MIDDLETOWN, N. Y., MAY 1, 1901.

NO. 9.

## CORRESPONDENCE.

### ADAM-LIFE: CHRIST-LIFE.

MY BRETHREN IN CHRIST:—Christ is our life. So, naturally, Adam is our life. We were born with his breath of life. This is natural existence only. But the word says, “God hath given to us eternal life, and this life is in his Son.” God did not give it to us in Adam. In him God gave us natural life or existence only, from which we grow up into our natural being, and derive all our natural capabilities and powers. “The first man is of the earth, earthy. \* \* \* As is the earthy, such are they also that are earthy.” They are types and copies of Adam, they are born with his earthly being and nature, and they breathe his breath of life. So, also, they die his death; for the reason that when he sinned, and sinning, died, their vital being was in him. “In Adam all die.” “Dying, thou shalt die.” A sinful existence and being, although it may continue a hundred or a thousand years, is not life. “He that hath not the Son of God, hath not life.” Wonderfully endowed in nature, and highly cultured he may be, yet he hath not life. The seal of death is impressed upon him; he is

born under the law, born in sin, and born unto death, because of sin. “I am carnal, sold under sin.” All in Adam are thus. “There is none righteous, no, not one.” “They are all under sin.” “Death passed upon all men, for that all have sinned.” “The wages of sin is death.” “All have sinned, and come short of the glory of God.” “That every mouth may be stopped, and all the world may become guilty before God.” “By one man’s disobedience many were made sinners.” “Sin hath reigned unto death.” This reign of sin is over all.

The above is the common inheritance of all who are in and of Adam, or of all earthy or natural people. Their natural life and being, which is now also sinful and corrupted, produces after its own kind. Every faculty and power of the natural man, in his whole being, springs from a corrupted life and nature, an unholy source, as unclean water from a polluted fountain, or as bad fruit from a corrupt tree. “Wherefore by their fruits ye shall know them.” Our perfect Teacher says again, “That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit.” The word “that” is a pronoun, and it does not refer to a

property or faculty of man, but to man himself. So the next sentence says, "Marvel not that I said unto thee, Ye must be born again." The primary truth here taught is, "Except a man be born again, he cannot see the kingdom of God. \* \* \* Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." The kingdom of God is spiritual, heavenly and holy, as is God himself, and it is in unity and harmony with him. But not so is man as he is born of the flesh, as proven above. "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption," said inspired Paul. "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. \* \* \* So then they that are in the flesh cannot please God." This is a very strong denial, and shows an impossibility. The man who is born of the flesh is flesh, is in the flesh, he has not life, but only a fleshly and sinful existence; therefore he knows not God, neither does he love him, nor can he please him. "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." Being only natural, he has no spiritual discernment. The very highest and best that he is capable of is still natural, for it is a product of his natural life or being. All the religion and service and worship possible to the one who is born only of the flesh, is like himself, fleshly and natural. He may have a great zeal for God, and do many wonderful works in the name of Christ, and pride himself on his obedience to all gospel commandments, yet it is not according to spiritual knowledge, but all is fleshly, selfish and in the

letter only. Neither he nor all his offerings and works can please God, because he is in the flesh, and all he is and does is fleshly and legal. All men who are of Adam are born in sin, and therefore born under the law; "For sin is the transgression of the law." Hence, all fleshly or natural religion and religious works and worship are legal, because they arise out of the Adamic life and nature, but not out of the Christ-life. Therefore, all the religion and service that man is capable of, naturally and morally, is tried and judged by the law of God, which, Paul says, "is holy, and just, and good." Now, the Scripture says, "There is not a just man upon the earth, that doeth good, and sinneth not." "By the law is the knowledge of sin." So the holy law condemns and rejects all religious worship and work which have their source in the natural life of man, because of their fleshly and unholy nature. "Cursed is every one that continueth not in all things which are written in the book of the law to do them." Every one that is quickened by the Spirit and taught of God, experiences the truth of all this, and will confess with Paul, "I know that in me (that is, in my flesh) dwelleth no good thing." Paul wrote by inspiration, therefore the words, "my flesh," agree with the words of the Lord Jesus: "That which is born of the flesh is flesh." It is the fruit of a fleshly or natural life, which is also carnal, sold under sin. Nothing holy and good, therefore, can arise from the flesh. Everything partakes of the nature of the life of which it is the offspring, and cannot be different nor more holy than the parent-life, but is like it in kind and quality. This is a universal law, ordained of God, the Creator and Law-maker.

The life of man endows him with a spirit and soul and body, mind and in-



tellect and heart; therefore he has a moral nature and is accountable to God, being under the law of God. But yet no attribute or faculty of a natural man can possibly arise higher than his life, nor become more holy, by any effort of his, nor by any cultivation it may receive. At his highest and best he "is flesh." So said the holy Son of God. Moses said, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Paul said, "That was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven." Behold, how infinite the difference between the first man and the second man, the earthy and the heavenly, the natural and the spiritual. For the first is only a creature, a living soul; the second is the Lord, a quickening Spirit. The first man received natural life; the second Man gives spiritual life. The first man is corruptible; the second Man is immortal. By the first man came sin and death to all men in him; by the second Man comes righteousness and life to all men in him. By the first man came weakness and dishonor to his people; by the second Man comes power and glory to his people. Now, wherein is the secret of this wonderful difference between the two men? It is found in the *life* of each one. The first man was given the breath of life only, as a *creature* of God; the second Man inherited eternal life, as "the only begotten Son of God." Out of the life of Adam, and out of the life of Jesus, springs forth all the amazing developments and results alluded to above, as manifested unto and in all who are related to Adam, on the one hand, and unto and in all who are related to "the Lord

from heaven," on the other hand. This relationship, both to the first man and to the second Man, is in the life of Adam, and in the life of Christ. As born of the flesh, we are in death union with Adam, because his is a sinful and forfeited existence; as born of the Spirit, we are in life union with Christ, because his is a righteous and eternal life. Therefore, his word to us is, "Because I live, ye shall live also." "And whosoever liveth and believeth in me shall never die." This is the true life; it is the union of holiness and immortality. The Lord of life and glory, the Son of God, the second Adam, alone possesses it by inheritance from the eternal Father in its infinite fullness and power. To all the children of men who shall inherit it in Christ, it is the free gift of God, and is the expression of his everlasting love to his people, whom he hath chosen and blessed with all spiritual blessings in his beloved Son.

The creatureship of all the chosen people of God is in the life (the breath of life) of Adam. As partakers of this natural life, they are born of the flesh, and are the children and heirs of Adam, in whom they die. The sonship of all the redeemed of the Lord is in the life of Christ. As given this holy and eternal life, they are born of the Spirit, and are the children and heirs of God in Christ Jesus, in whom they live. The Scriptures fully reveal that in "the eternal purpose," God foreordained that the people of the new covenant should, at his appointed time, be born of the flesh, and should also be born of the Spirit, as Christ taught Nicodemus. The first birth manifests them as the Lord's sinful people under the law; the second birth manifests them as the children of God under grace. In both relations, therefore, they are the Lord's. The holy Son of God is

not ashamed to call them "brethren." For as the Son of man, Jesus was verily their Brother in the flesh, and as born of God, they are as truly his brethren in the Spirit. Of Jesus and his members and brethren, Paul therefore says, "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh." This is a very mysterious, solemn and wonderful way of life unto holiness, for it is a continual experience of the suffering and death of Jesus unto sin in our mortal flesh, that his righteous life also might be manifested in its power over sin and death in our body, and that we should thus live unto God in Christ Jesus. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage."

Thus both the way and the end are feelingly presented to us, "that we through patience and comfort of the Scriptures might have hope" in our tribulations in the flesh. We are taught the solemn truth of God in our twofold experience of death in Adam, and life in Christ, that we must suffer and die unto sin in the flesh, that we might rejoice and live unto righteousness in the Spirit. "For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." The law of sin and death was upon the man in

Adam, but Paul had become dead to this law by the crucified body of Christ, and therefore he was a new man in the risen Christ, in whom he lived a new life. He thus relates his experience of death and life: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain." This is a profound and solemn way of righteousness unto life. It shows that all the life and righteousness of Paul was by the grace of God, and in the life of Christ, who lived in Paul. This is also true in all who are Christ's, and who live in him. Their faith embraces him as their life and righteousness, and in their experience they are made to know the truth that, "Neither is there salvation in any other."

The life of Christ is holy, immortal and eternal; it is spiritual, divine and of God the Father; therefore all its attributes, powers and operations are according to holiness, and are well pleasing unto God, who is infinitely holy. And it has been fully proven, and is confirmed in the experience of the children of God, that all the fruits of righteousness in them grow up out of the Christ-life in them, but never out of the Adam-life. The faith and hope and love of the children of God are in Christ, and spring forth out of his life. Of God the Father "are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord." Christians, therefore, are forbidden to glory in Adam or man, or in themselves or the flesh. For out of the life of Adam in us, and out of

the spirit of the flesh or natural spirit, there cannot possibly arise any goodness or righteousness superior to or better than the corrupt fountain of the Adamic life and nature, which cannot please God, but all of which is rejected by his holy law. When we are given the mind that was in Christ, then we experience the truth of this, and desire with Paul to be found in Christ, "not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." This truly is dying, that we may live; sowing in tears, that we may reap in joy. Yet it is the way that our meek and lowly Redeemer went.

Let us consider him in the days of his flesh. He was verily a man, and the Son of man, for he was made of a woman, and made under the law, "for the suffering of death." "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit." Thus and in this way only does he bring us to God; that is, in the way that he went to God before us and for us, through his death in the flesh for our sins, and by his quickening life in us. As a man in the flesh and under the law, Christ died. His death in the body of his flesh was the end of sin, and the fulfillment of the law. Likewise must we die with Christ before we shall live with him, and thus must we suffer with him before we shall reign with him. For it was in his resurrection from the dead that Christ abolished death, and brought life and immortality to light through the gospel, not through the law.

Therefore, dear brethren, our life and righteousness and salvation is in Christ, the risen Christ, and in his life. "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." How by his life? In answer, hear Paul again: "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." So we are quickened together with Christ in his risen life, and are raised up with him above the flesh and the law into heavenly places and heavenly service. Thus and in this way shall we be saved by Christ's life. With him we "pass from death unto life," and arise to "walk in newness of life," and serve God "in newness of spirit." Gospel baptism is the figure of this truth. In his new gospel kingdom, into which Christ was raised up out of death, he was a spiritual and new man, and no longer served under the law nor lived in the flesh, but in the Spirit. In his gospel kingdom, which is new, grace reigns, and all the service and worship in this kingdom is spiritual and by the grace of God. The only throne herein is the throne of grace. All the fruits herein are "the fruit of the Spirit." No works of the flesh, nor legal service, nor anything that is a fruit or product of the life of Adam, can be admitted in our risen Lord's new kingdom. For it is a holy and spiritual temple, the house of mercy, and it all goes up, even to the head-stone thereof, "with shoutings of, Grace, grace unto it." In all this wonderful way that Christ our forerunner went unto God, must we also follow him, and be made

like him, both in his death and in his life. "He died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again. Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more" (after the flesh). Most clearly does Paul thus show that in entering into the kingdom of Christ, we are cut off from the fleshly life in Adam, to be henceforth known and accepted only in Christ Jesus. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." Thus it is in Christ and his new kingdom. Paul again affirms this truth, saying, "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption."

Baptism solemnly represents a rising up out of death in Adam, into life in Christ. So the Lord's supper shows that Christ is our meat indeed, and our drink indeed; that Christ, who gives us eternal life, is also our bread of life, and our water of salvation, and that we live in him and by him, even as he liveth by the Father. All spiritual life, and all spiritual service and worship, with all righteousness and acceptable obedience unto the holy Father, arise only from the Christ-life in us, for in his life only are we righteous and obedient in the sight of God; but never do the fruits of righteousness and loving obedience to the Father in heaven spring forth from the life and spirit of Adam in us, or from our natural spirit and volition, for all that is of Adam is fleshly and legal, selfish and sinful, and all this ends in death. "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." Such is the impassable gulf between the flesh and the Spirit.

Our life, our obedience, our righteousness, our acceptance, our love, our faith, our hope, our peace, our rejoicing, our worship, our praise, our glorying, our conquering, our triumphing, our prevalence in prayer, all our spiritual blessings, our salvation, our resurrection unto glory, our adoption unto the Father in heaven—all, all are in Christ and by him, to the praise of grace and the glory of God, who hath made us accepted in the Beloved." "The one thing needful, dearest Lord, is to be one with thee."

In the faith and hope and love of Christ, our life, your brother,

D. BARTLEY.

CRAWFORDSVILLE, Ind.

DARDANELLE, Ark., Dec. 3, 1900.

DEAR BROTHER BEEBE:—The foregoing is the experience of sister Brinson. She is the widow of the late Elder John Q. Brinson, who was for many years a subscriber to your paper, and a warm friend to the doctrine it advocates. If you consider it worthy, please give it a place in the SIGNS. Most of it has been written fifteen or twenty years.

Affectionately,

MOLLIE JORDAN.

EXPERIENCE.

I have been requested by several brethren to write out my experience. My parents belonged to the Cumberland Presbyterian society; I cannot say Presbyterian church, for I believe there is but one church, and I am satisfied they are not it. I was taught, or believed, all that died under the age of twelve years would go to heaven, if they were good children. After they passed that age, if

they died before they got religion, they would go to torment. My father camped on a camp ground from the time I could recollect until I was ten or eleven years old. Now the time had come that I must get religion, for I did not know how soon I might die. At that time my brother and sister older than myself, went to the mourners' bench and got religion, and that made me feel very bad; I was crying, but I do not know what for, only I wanted religion. I commenced going to the mourners' bench, and went every opportunity, and would cry and pray for religion. They would tell me I must give my heart to the Lord, and say, "Here, Lord, I give myself away, 'tis all that I can do." They would tell me, "There was something I loved better than I loved Jesus; I would not give up all." Well, I did not know what it was, for I thought I would give anything in the world that I was in possession of for religion. They told me the fault was in me, and I believed it, and kept on going to the mourners' bench until I was in my seventeenth or eighteenth year. I then got religion at a Cumberland Presbyterian camp meeting, at the mourners' bench. Now some may think this is strange talk, but I do believe that right there and then I got the kind of religion that thousands are in possession of to-day. I do not want to be understood to say that no one was ever blessed at the mourners' bench, (as they call it) that is something that I cannot tell anything about. I will only tell where my religion led me: the first place it took me to was to that Presbyterian society. I had been sprinkled when a child, I only had to go there and shed some tears, and be asked a few questions. I was then equipped and ready to go on with my pharisaical religion. I thought I was just as good

as anybody, and a great deal better than the ones that did not belong to any church. I was a communicant with all denominations, and would try to get some to go to the mourners' bench, and then would go and talk to them, and tell them about the same they had told me when I was there. I would then go home, and if there was a dance or play party far or near, I would go. My parents would not let me dance, and I knew if I did they would turn me out of that society. I would play cards and singing plays, and go back home and say my prayers once a day for awhile, because they said we ought to. I heard them talk about Old Hardshell Baptist preachers, how funny they would preach, and their heavenly tone. I was a grown girl before I heard one preach, I cannot tell whether it was before or after I got religion. My father moved from where we were raised to a little village, and was engaged in the mercantile business. We then started out in this proud world more than ever before. I did not care for anything on earth but to be dressed up and going somewhere. We then went to hear the Old Baptists, as they were generally called. I went to an association; there were eight or ten preachers there, they were all sitting in the pulpit. I looked at them, and thought they were the ugliest set of men that I ever saw, and if I belonged to that church I would be ashamed of such preachers, and would say they ought not to be allowed to preach. All I wanted to read was a magazine or novel. I never wanted to read the Bible, I would read it some because they said we ought to read it.

Now I have told you part of my religious life, it is something I seldom speak of, for it makes me blush to think of it. I will now begin, and try to tell

you the best I can, where and when I was changed. I was in my twenty-eighth or ninth year, thinking all this time that I had as good and as much religion as was needed to carry anybody to heaven when they died. Poor, deluded creature! I was at home when a calm feeling came on me; I felt to love everybody more than I had before, then it would pass off, and a sad, gloomy feeling would come over me. I would feel so bad I would wish it would go off, and I could feel calm and contented all the time, but could not. I would feel one way awhile and then the other, for several days. I then wanted to read the Bible, and it seemed to me I could understand every word I read. It appeared that I was learning something that I never knew before, and wanted to tell the family, but did not know how to begin to tell them. I did not want them to see me with the Bible too much, for I well knew they would laugh at me. I picked it up one evening after sunset and read until they called us in to prayer. (My father held family prayer every night.) I laid the book down and went in, but I cannot tell how that prayer sounded that night, it seemed to me that it was nothing. We all went back to our rooms, and I read until they all went to bed. I went and lay down, but not to sleep; as soon as I lay down there was an uneasiness came over me. I did not know what was the matter with me, I wanted to talk, but they were all in bed. I felt afraid; I do not know what I was afraid of; I thought maybe I was going to die, but was not sure of that. Finally I made an excuse to go to my stepmother's room for something, and when I started back I spoke to her, or my step-aunt, I cannot remember which one now, and said I wanted her to come in our room. When she

came I said to her, You know they have been telling us, When the gospel was preached to all the world, then the "millennium" would come. I told her it was now. Next day I began telling them the Savior was here. It seemed to me they ought and must believe it, or they never would be saved. I told them their religion would do for them to live by, but it would not do to die by. I tried all day to get them to say yes they believed the Savior was there. At night they had all lain down but two of my sisters; I said to them, They would have to believe it. One of them said, "I believe it," and when she said that, it seemed a light from above dropped in my breast, and I cannot begin to tell how happy I felt. My first words were, "O Lord, convict sinners and convert mourners." My sister seemed to be as happy as I was. This caused my father to come to our room door. I said, "O papa, he is here and you will not acknowledge it." He spoke very ill to us and said, "We had better go to bed and stop that fuss." I then sank down, I did not seem to have much strength, though I would talk. I then told him the gospel had been preached to all the world. He said, "No, it had not; when that was preached to all the world, then Christ would come the second time and reign on earth a thousand years." That did not sound right to me. I told him he had been here the second time, he came and they crucified him, and he was buried, and he arose from the dead, and was here again on earth before he went away, and this Scripture came into my mind, "Smite the Shepherd, and the sheep shall be scattered." I quoted it to him. He talked awhile and then went back to his room. I then said to my sisters, "Papa is wrong, he does not understand things right." I did not sleep any

that night. Next morning I did not know whether I was going to die or not. I commenced to tell them we were all saved. One of my sisters said to me, "You are under conviction." But I thought I had got religion several years before that. I kept on telling them that we were saved. It seemed to me that I wanted them to say yes, they believed it. I then took ma off to ourselves and asked her if she believed it? She said, "Yes." I then felt as happy as I did the night before. I said to her, Come now, and let us go and tell papa and the rest of the family. They would say, "Yes, if we would be good, and do good," but that did not sound exactly right. I told them if they believed as I did they would not have to die, and that my soul was not here, it was in heaven. I thought I never would see any more trouble, or have anything to do but talk and read the Bible. They all thought I was going crazy, and hid the Bible from me. When I was reading it seemed like there was a brighter light shining on the book than our common daylight. I told them if they did not give me that Bible I would go crazy. They gave it back to me. I then told my father I would like to be baptized. He said, "Well, the Presbyterians would baptize me if I wanted to be baptized." I had then began to feel troubled about something, I did not know what; it seemed to me that I must do something or tell something, but my folks had got so worried with me they would not listen at me talk, and would try to get me to hush, and that would make me feel worse. And I reckon if I had had an opportunity their so-called preachers would have baptized me. But I thank God they did not. I wondered if there was anybody in the world that believed like I did. I would think of an Old Baptist preacher

that preached the second Sunday in each month, five miles from where we lived; I wanted to see him, but when I saw him I did not feel much like talking. I talked some to him, and he asked me who told me these things, and said, "Aggie, if you believe that, all the men and devils in the world cannot make you believe anything else." I had not been troubled about being baptized then. I thought all that professed to be christians were good people. I went about not caring much for anything. I loved everybody better than I ever did before. I had quit talking, but was in a deep study all the while. That light seemed to be going away, until it finally left me as suddenly as it came. I cannot tell the trouble I was in now; I was sure I was going to die this time, I had no idea that I would live until daylight, and when morning came I did not think I would live to see the sunset. I had never been troubled about being lost until now. I had told them before this that all of my sins were pardoned; I now felt to be the meanest person on earth; I did not feel fit to live there with the family. I thought then that the Scripture read this way, Repent, believe and be baptized. And I had believed, and now was repenting, and I thought I was lost, for nobody ever felt as happy as I once did, and feel so miserable as I do now. I thought God had cast me off, and I was lost; no hope for me now. I thought now that it was me that was wrong, and they were right, and better than I was, and I wanted them to pray for me, I could not pray. I thought now that I had no soul, that when I died and was buried that would be the last of me. I told them that my soul left me, when that trouble came I was so sure that repentance was before belief that I was now gone world without end. My

step-aunt was a Methodist, and I concluded I was one, and had fallen from grace, and that was the cause of my trouble. I told her that I had. What to do or say I could not tell; I did not want to hear anything talked about but the Scriptures. There was a family lived near us who had been raised by Old Baptist parents, and they were more company and comfort to me than all my religious friends or kin folks, though none of them pretended to be religious. If I had any relatives in the world that were Baptists I did not know it. It was all over the neighborhood that I was going crazy. I went on a visit twenty-five or thirty miles from home, and was gone three months. At this time that trouble and fear had left me to some extent, and a desire to be baptized had become greater. I was with Presbyterians most of the time while on my visit. I would hear them talk of the water fowls, and say they would have to do something to put a stop to them, they were getting too numerous. If anything was said about an Old Baptist it would be some joke told on them, to put them down as low as possible. Now I thought I loved all, and such talk as that troubled me; that was not what I wanted to hear. And it was that Old Baptist preacher that I mentioned awhile ago that I wanted to see most, and to hear him preach. I said to some of them, "When I go home I am going to join the Missionaries and be baptized." I thought it never would do to say the Old Baptists, and still they were the ones I wanted to see and be with, but I had no idea I would ever join them, but I did think I would join the Missionaries. I started home on Friday before the third Sunday in August, 1869. I went within ten miles of home, and stopped to hear this old preacher. I was well acquainted with

him and all of the members. I went on Saturday and Sunday both. I thought it was the best preaching I ever heard; I felt like I had got just where I had wanted to be for some time; they talked about such things as I wanted to hear, and my desire to be baptized now was greater, and I did love them so well and felt so much like I was at home, that I said to some of them, "I would love to be baptized and live with them," and one old lady said, "Well, come on and go with us." I then thought of my folks and said, "What would papa say?" She then quoted to me, "He that loveth father or mother more than me is not worthy of me." I went home on Monday. The next Sunday I went to hear the Missionaries. I never had felt a desire to hear them since my trouble, like I did the Old Baptists, and still I thought I would join them. They both preached in the same house. I did not like the preaching that day, I could not tell why, I loved them all, but that preaching did not sound like the preaching I heard the week before. On the second Sunday in September was the time for the old preacher to preach again. I was ready to go down on Saturday to hear him; I felt like I was at home again when I was there with them. I went up and sat on the front seat, never thinking of them noticing me. The first Sunday in October I went to hear the Missionary again, but I never got to the front seat, and why I cannot tell. I was as well acquainted with that congregation as I was the other. I went back home, and knowing my folks would be so bitterly opposed to me joining the Old Baptists, I thought I would pick up my magazine and papers and read and enjoy myself as I once did, but I could not. By the second Sunday in November my desire to



join the Old Baptists become greater, and I told one of my sisters I was going to join them and be baptized, and she told papa. He would not let me go on Saturday; I cried over it awhile, and thought I would content myself and live just as I was, but on Sunday he let us go. When I got there I went to the front seat, and when the door of the church was opened I went, but did not feel like talking any. I was completely in the dark, and it seems to me that I have been there ever since. They received me into the fellowship of the church. Brother Moudy asked me a few questions and I answered them. It was five weeks from the time I joined until I was baptized. I saw my brother-in-law, and told him I was going to be baptized; he said, "Well, I wish the preacher would drown you," but he did not drown me. I came out of the water feeling no better nor worse. I loved those people more than any people on earth, before I went in the water, and it was the same when I came out, and ever has been with me, I love them yet above all others. Two of my sisters went to see me baptized. I went home with my step-uncle; he and his wife were Primitive Baptists; I stayed with them a week. When I went back home they said nothing to me about being baptized, or I to them; I soon learned that they did not know anything spiritually, and it was impossible for me to teach them anything. And from that day to this I never have wanted to hear that abominable stuff preached. If there are any men on earth that preach the truth but the Primitive Baptists, I have never yet heard them, and I am inclined to the opinion that they are not here. I am now getting old, if I live until the fifth day of January I will be sixty-one years old, and according to the course of nature I

will not be here a great while longer, and my desire and prayer is that my children may never be led off by false teachers, and they are numerous, compassing sea and land to make proselytes, and when they are made, they will most assuredly persecute the Primitive Baptists. I am sorry for them, they know not what they do. If it is the Lord's will he can open their blind eyes, unstop their deaf ears, and give them an understanding heart.

I am sitting here writing, feeling lonely and sad, not knowing that I know anything about spiritual things, but there is one thing I do know, and that is, the things I once loved I now hate, and the things I once hated I now love, and "We know we have passed from death unto life because we love the brethren," and I do love them, and they do not look so ugly to me as they once did. And I do know if I am ever saved it will not be by any good work that I ever did, or can do; it will be by grace alone, and none of my works in it, and I am glad of it.

AGGIE J. BRINSON.

GREENWOOD, Colo., Dec. 28, 1900.

B. L. BEEBE—DEAR BROTHER IN CHRIST:—You will find inclosed two dollars, for which renew my subscription to the SIGNS another year. It seems to me that I could not get along without the SIGNS, as we have but little preaching out here in this western country. I am well pleased with the paper, for it always comes to me well laden with glad tidings of great joy; I am well pleased with the editorials, as well as with the communications, they are a perfect feast to my soul often. You will find inclosed a narration of experience written by my sister; if you deem it worthy, I should like to see it printed in the SIGNS.

I united with this little church at

Greenwood, Colorado, the first Saturday in August, and was baptized in September, by brother D. W. Owens, from Illinois, who was visiting here for his health, with his wife. He came here from Colorado Springs to preach for us in last January, August and September, but has now gone home. Brother Perdue is our nearest minister. He lives over one hundred miles away. Both he and brother Owens are sound Primitive Baptist ministers; they are servants of God, and we believe them to be worthy of our praise.

I did not intend to write so much, I only intended to renew my subscription for the SIGNS. You are at liberty to publish this letter if you deem it worthy. I am a poor, unlearned and feeble worm of the dust, and not worthy to lisp the Savior's name. Now may the Lord uphold and sustain you in all your labors through this coming year, as he has in the past. Will you pray for an unworthy one like me when you come to a throne of grace?

Your little sister,

SARAH E. HIGBEE.

DEAR BRETHREN AND SISTERS IN THE LORD:—For many years I have desired to tell you of my little experience and hope in the grace of God, but I have felt so unworthy that I have put it off until now, but it seems that I can put it off no longer. I feel that I have not many more days to spend upon the earth, as I am now about fifty-four years of age.

When the Lord first showed me that I was a great sinner, I was about twenty-five years of age. I then thought that I should surely die in my sinful condition. I tried to pray God to have mercy upon my sinful self, but all that I could say was, "God have mercy upon me, a sinner." "Lord, what wilt thou have me to

do?" My prayers did not seem to go any higher than my head, rather they seemed to go right down to the earth; I studied to know whether it was the Spirit of God at work with me or not, all that I could claim was a dim hope that it was so. I desired to have some one to pray for me, yet I could not ask any one to pray for me. I saw myself to be the greatest and vilest sinner upon earth; my heart was filled with grief and sin; my sins appeared to be red before me, and they looked like mountains and clouds of darkness. I promised the Lord that if he would raise me up and spare my life, I would try to serve him in a better way, but I soon saw that my efforts were all in vain; I was made to cry out, Am I a child of God, or am I not? And it seemed to me that surely I was not. I tried to pray to God to reveal himself to me in a way that I might know and realize that I was his. All the promises that I made I broke. These words came into my mind, It was my sins that helped to nail him to the cross. I could not see how God could be just and save such a sinner as I saw myself to be. I went bowed down under a load of grief and sin, it seemed to me that there was a weight pressing down over my heart, and at times it seemed to me my mind was wandering in a wilderness of great darkness. I cannot describe the agony and misery and grief of my distressed mind.

Dear brethren, if I am saved it is all of grace, both now and hereafter. This horror of darkness and great grief continued until my sins became so grievous to me I scarcely could find any rest, day nor night. Mercy, mercy Lord, was my prayer almost continually. Many a night I lay on my bed weeping and pleading for mercy. One night it seemed to me that it was my last night upon earth, I

had lost almost all hope; it seemed to me that I should sink down in despair. Shortly after this there came into our neighborhood an Old School Baptist minister to preach the funeral of my aunt; I went to the meeting, and at the close of the service I trust that then and there I had a view of my Savior. It seemed that I could realize that his love had been shed abroad in my heart, and it was such love and peace and calmness as I never had felt before.

"Jesus paid it all,  
All to him I owe;  
Sin had left a crimson stain,  
He washed it white as snow."

A few hours of that day were the happiest part of my life. The next morning was the most beautiful morning to me, it seemed to me that all nature was praising God, even the little birds seemed to be praising him. I then thought that I would be a happy person all the rest of the days of my life, but it was not long before I began to doubt, and fears came into my mind. I then thought that perhaps I was mistaken in my hope, and I tried to get my burden back again, but all my former troubles seemed to be gone. I felt that I wanted to live with God's dear children, so I went to Morse Prairie Old School Baptist Church, and tried to relate a portion of my experience, and the reason of my hope. I wanted to be with the Lord's little ones, to live and to die with them, and so I offered myself to them at the church above named in Illinois, and was baptized in full fellowship. This was about the year 1869.

Now, my dear brethren and sisters, one and all, if it be not asking too much of you, I would be glad to be remembered by you at a throne of grace.

Brothren editors, do with this as you deem best, and all will be right with me.

From your little sister, one of the least, if one at all,

(MRS.) M. J. DUNCAN,

ELMWOOD, Ill., Feb. 4, 1901.

DEAR BRETHREN EDITORS SIGNS OF THE TIMES:—I send you a letter for publication if you think it worthy a place in our family paper. The writer was baptized with two others at the Des Moines River Association, of Iowa, on the third Sunday in August, 1900, and I feel that this relation of her christian experience belongs to the things that are referred to Acts ii. 44, "All that believed had all things common." All spiritual gifts belong to the whole household or kingdom of God. I feel quite sure that very many of the children of the kingdom are suffering death (separation) to spiritual blessings because of this disposition so common among them of keeping back a part of the price. God has given all of the several gifts "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fullness of Christ."—Eph. iv. 11-13. So every gift to any member should be brought and laid at the feet of the brethren, and thus become the "all things" that constitute the common property of the church. It may be that your gift is not that of prophesying or of teaching in word and doctrine, or that of a pastor, but there are a diversity of gifts, as there was a difference in the number of talents, and each should be employed in the service of the Master where it will bring the greatest amount of interest or profit to the cause. The small size of the gift is no excuse for its possessor to bury it, or wrap it in a napkin and keep it back from those that are justly entitled to share in it.

I have thought much of late about the (to me) newly defined idea of "time or

common salvation." I have no thought of entering into the controversy that is now engaging the minds and pens of some of our deepest thinkers, and ablest writers, but like Elihu of old, I sometimes feel that I would show mine opinion; then the thought comes up, Suppose I should, what good would it do? I will only say this, The salvation that God has revealed in his word and by his Spirit in my heart, is an eternal salvation, and is effective, and was wrought out through and by Jesus Christ, and reaches from the beginning clear through to the end, and saves from all sin, through both time and eternity; so I know of but one salvation, and can see no necessity for any other. I could multiply words on this subject, but after all this short statement embodies the substance of my views, and is respectfully submitted.

Wishing the SIGNS success, and its patrons and editors a happy and prosperous new year, I am as ever yours in the afflictions of the gospel,

S. KETCHUM.

FARMINGTON, Iowa, Oct. 4, 1900.

ELDER KETCHUM—DEAR BROTHER IN CHRIST:—If one so unworthy as I may address you thus. You requested me to write my experience; I will try to do so if the Lord will direct my mind and guide my pen.

My parents were Old School Baptists from my earliest recollection; they belonged to what was called Walnut Creek Church, in Montgomery Co., Ind. Elder John Lee was their pastor; they taught their children strict morals and obedience, but never taught them religion. I never had any very serious reflections about death or a hereafter until I was in my eleventh year; my father was a tinner by trade, and one day he was at the bench

working, and asked me to hold a small ream of wire for him a few minutes, which I did very cheerfully, as I was always delighted to do what he asked of me. While holding it there was something like a dart pierced my heart, and eternity with all its vastness rose before me. I thought that I would sink through the floor, and I commenced crying. Father wanted to know what ailed me? I told him nothing, as I did not want him to know how I felt. Then he asked if I was sick? I told him I was not; he looked at me so straight, and took the wire out of my hand, and told me to go out in the open air and I would feel better. I went out into the most secrete place I could find, and there wept bitter tears until my sister, older than I, came to me, I think Father sent her to me. She wanted me to go in the house, but I thought that I could never look my father in the face again, for I thought he saw the corruptness of my heart, and he could never love me again as he had before. For several days I spent most of my time weeping, and one night I had a dream; I thought that I saw Christ suspended in the open air just before me; I thought that I started to him, but just as I got to him he began to ascend. I thought that I tried to reach him, but could not, but I thought that he looked down on me with such meekness that I have never forgotten that look. After that dream my sad and sorrowful feelings slowly wore away to some extent. I was seldom at Baptist meeting, but they would tell some of my feelings. Time passed me on to womanhood, and even to married life. I never had any desire to mingle with the so-called religionists of the world, but in these many years I well knew that I had never felt that pardoning love that I so longed and wished for. In 1873, one

day while at my work, and all alone, all of a sudden as a shock, eternity, that never, never ending eternity, in all the vastness of never ending time, come before me, and that I saw I was outside of God's righteousness, and if I died without his mercy I would forever perish. My feelings I cannot describe; I thought that I was dying, I felt my breath leaving me, and it got shorter and shorter. I started to the door, and as I stepped in the hall door there was a roll or mist came over my eyes and face, and fell at my feet; I looked down to see it, but there was nothing there, but there was a calm voice said, "Death hath no fear." I was afraid to even think that word was spoken for me, and tried to cast it away from me, but it would return. I had a feeling of rejoicing to some extent, but had not felt that saving grace that I so much longed for. At that time there was a protracted meeting going on at the M. E. Church: I had not attended it any, but felt that I would like to go that night. I went, the sermon was short and meaningless, then mourners were called for, but that meeting seemed to me nothing but mockery, and how I did want to get away. The minister's wife came to me and said she was glad to see me out, and hoped I would come again; she said, You are standing in the way of your children's salvation by staying out of the church. I never answered her. I went home and went to bed, but not to sleep, for sleep had deserted me, but I laid and wept until after midnight. I felt like I wanted to join some church, I thought perhaps it was my duty. I did not know I could not believe as those churches did, they were as bitter to me as gall. Then the Baptist Church came to my mind, it seemed so good, although I had not heard a Baptist sermon for a

number of years. While I was thinking over these things there was something seemed to say, The Baptist is not the true church, if it was there would be more of them, they are but few in number, there will soon be none of them, and O, how readily I did yield to Satan's devices. Yes, he carried me down to the lowest pit of darkness; I conceived the idea that the Bible was false, and there was no God. Dear brother, I will not worry you with the next long six months, they were months of sorrow indeed, to mourn because you could not mourn, and weep because you could not weep, but the Lord in his own good time gave me tears.

Now at this time there was a revival meeting going on in the neighborhood, held by the so-called christian denomination, people seemed to be going wild over it. I went a few times to hear them, but quit going, but the last day of their meeting their minister called to see if I would go to their meeting that night and unite with them; I told him I could not, as I could not believe as they did. Then he wanted me to go out and hear them preach that night, which I did. His sermon was short, then an exhortation for all that wanted to be saved to come forward, then gave out the invitation hymn. While this was going on, I was pleading with the great I AM, to guide me and lead me in righteousness and true holiness, and I was exercised at that time on what was the true doctrine of salvation. I wanted to know it from the Lord, I did not want to be taught of man. Every breath I drew was a prayer for God to guide and direct me in what was the true doctrine of salvation. Meeting closed; there were but few words spoken on the way home. I went to bed, but not to

sleep; I laid and wept until after twelve o'clock; I then went to sleep, and slept until two o'clock, then I awoke. I had a dream, I thought I was in a wilderness all alone, and I heard a chariot coming down from heaven, it had two soldiers in it, and was drawn by two white horses, it came down close to my feet, I thought one soldier got out and came to me and put the tips of his fingers on my shoulder and turned me around, at my left side was a high wall, we went down that wall until we came to a door with a curtain hanging in it, the soldier raised the curtain and ushered me in the hall, it was lighter than the noonday sun, everything was of a dazzling brightness, I thought there was neither spot or blemish, and it was beautiful beyond description, there was a few people, not many, and they were the righteous, but Jesus was not there. I opened a door that went into another apartment which led to the outside, that room was full of briars and thorns, and in the center there was a narrow path which led to the outside, and there was a voice said, Go and read the twelfth chapter of Genesis. Then I awoke, and my room was light with that light that cometh from above. I woke my husband to tell him of my dream, and the glorious things I had seen, but all he said was that I had better lay down and go to sleep, it was only a dream, he could not see that beautiful light that shone so bright, and feel the presence of the dear Savior, that seemed so near to me. This blest season lasted about one hour, then that light gradually vanished. When morning came the first thought was to read the twelfth chapter of Genesis, I got the Bible and soon found the twelfth chapter, I wondered what my eyes would rest upon when I opened the book at that chapter, every word I read seemed to fill

me with interest, I read until the children of Israel crossed the Jordan, then that beautiful lesson was folded together as a book. When I read these words, "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee," my soul was thirsting for the knowledge of God and his righteousness. My own works had all failed me, and my own righteousness as filthy rags was blown away, and I was a justly condemned sinner. One morning I felt that I must ask God once more to have mercy on me, I walked out into the garden, all I could say was, "Lord, be merciful to me, a sinner, if thou in justice can save such a one as I," and just as I was starting to go in the house and when everything seemed most gloomy, there was a calm still voice said, You have passed from death unto life, because you love the brethren. O, the joy, love and peace of mind, no human tongue can describe, my mourning was turned to rejoicing, and O how I wanted to praise his holy name, and all that was within me to praise him for evermore; it seemed that I was in a new world, for I was filled with the love of God, and all nature seemed to be praising his holy name, all was love, joy and peace. The Baptist church was shown to me so plain, and O, how I did want to go to that dear people and tell them of Jesus and his love. While meditating on that sweet privilege of going to church there was something seemed to say, You can deceive the church, but you cannot deceive God, then came doubts and fears lest I was deceived, my trouble and sorrow of heart increased day by day for about one week, and I felt that all was a delusion. Day and night I plead with my Lord and Master that if I was deceived to undeceive me, and the sorrow

of heart no words can tell, but blessed and holy is his righteous name, in his own good time he brought me to his banqueting-house, and his banner over me was love.

Need I tell you how little I deserve his blessings? There is nothing in me to merit esteem, and I am often filled with doubts and fears. I often had a desire to unite with the church, and I believed the Primitive Baptists were the true church of Christ, but I felt that I was unworthy of a place with so good a people, they always seemed to manifest so much love for each other. Though doubts and fears beset me, yet is my hope in thee. How often, dear Lord, have thy words revived my sinking faith and caused me to hope anew. For over thirty years I was isolated from the Baptist church, the people of my choice, only occasionally hearing a Baptist sermon when I was visiting relatives at a distance. Eleven years my home has been in Colorado, and as I was getting down late in the evening of life, I had no thought of ever meeting again with the household of faith, and the saints of the true and living God, but blessed is the name of the Lord, for his mercy endureth forever, and his ways are past finding out. A little over one year ago I was deeply impressed on baptism, so much so it was seldom out of my mind, and one day the dear Savior seemed to be near to me, and in some way there was shown me a beautiful stream of water, and I thought that I was at the edge of it almost ready to step in, and the vision vanished from my sight. Three different times there have been beautiful streams of water before me. One evening, at early twilight, I retired, I fell asleep I suppose, and these words were spoken very plainly, "Arise and go to thy kindred in Christ and testify of me." And I did

long to go and meet with the dear people I loved so well, and in June, 1900, I came to eastern Iowa, to my daughter's, and to seek a home among my kindred in Christ, and in August following, I had the sweet pleasure of going to the Des Moines River Association, which met with the West Liberty Church, in Des Moines Co., Iowa, and on Sunday morning after preaching, the door of the church was opened and I went forward, and in much weakness tried to tell what I hoped were some of the Lord's dealings with me, and was received, and the same afternoon was baptized by Elder I. Y. Flint, and O, may I always be found walking worthy of the vocation wherewith I am called. Though doubts, trials and tribulations I pass through, my trust is in that God that said, "Even to your old age I am he: and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you." These are precious words.

(MRS.) V. MCCOLLUM.

BIRDSALL, Mich., March 16, 1901.

DEAR EDITORS OF THE SIGNS OF THE TIMES:—Inclosed find two dollars to pay for the SIGNS another year, and I am truly glad that I have the privilege to pay for such a paper. I cannot tell you how much I have enjoyed reading them of late. When I read the lovely letters they contain I can hardly refrain from writing to the dear ones, and tell them what a pleasure and comfort their letters are to me. Especially interesting was the letter of R. Scates, of Ontario, Canada, in the last number. It does seem to me I do know something of what he has written; I thought, Surely I have traveled in the same road. Is it not wonderful, though many miles may separate the people of God, yet they all speak the

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same pure language, and are taught by the same great Master? I believe the saints are taught that salvation is of the Lord, and without him they can do nothing, and that there is no other name given under heaven whereby they can be saved, and I believe all his blood-bought children want to place the crown of glory on the thorn-pierced head; on the sacred head of the Christ of God, and ascribe to him all honor, all might and dominion, and hail him King in Zion, yea, King of kings, and Lord of lords. I know for myself I cannot change my nature or blot out my sins and transgressions, no more than the leopard can change his spots. O, how utterly helpless I feel myself to be, nothing in my hands I bring, yet while I feel I am nothing, and vanity, I can boast of a God of power, and I feel to say with David, "O Lord my God, thou art very great; thou art clothed with honor and majesty: who coverest thyself with light as with a garment; who stretchest out the heavens like a curtain; \* \* \* who maketh the clouds his chariot; who walketh upon the wings of the wind."

"God is a King of power unknown,  
Firm are the orders of his throne;  
If he resolve, who dare oppose,  
Or ask him, Why, or what he does?"

He wounds the heart, and he makes whole;  
He calms the tempest of the soul;  
When he shuts up in long despair,  
Who can remove the heavy bar?"

While at this moment I feel to be the most lonely and deserted creature on the face of the earth, yet this God of whom I have tried to write, is able to do all things, even to give me

"A glance of heavenly day,  
To take this stubborn stone away,  
And thaw with beams of love divine,  
This heart, this frozen heart of mine."

May he hold your hand, and keep you from falling, is the prayer of the weakest and poorest of all.

(MRS.) H. TUTTLE.

BROTHER BEEBE:—Again I would trouble you for three extra copies of the SIGNS, as I want others to read Elder Curry's article, and the obituary of your brother is very interesting, and much could be added if necessary, but what there is speaks volumes, and reminds me of what I have often heard him quote,

"His saints, his own peculiar care,  
Though now they seem to roam uneyed,  
Are led or driven only where  
They best and safest shall abide."

Truly the Lord was his Shepherd.

This morning I feel such a desire to be with my people, may I not pen a few thoughts, expressing that desire, and extending my sympathy to those who, like myself, are surrounded by fashionable religionists, who possess so much "universal charity" that they look upon us as quite bigoted and narrow-minded, although we believe heirs of the kingdom do not all have their visible membership with the church militant, which I have heard them deny. Therefore we are more liberal than they. I trust also that I have been enabled to ignore many superstitions and traditions, and enter in or enjoy a foretaste of that liberty that frees us from bondage, but I dare not say I have looked into the perfect law of liberty, and continued therein, not a forgetful hearer, but a doer of the work. (James i. 25.) O, when I read such passages I feel so unfit to have a name with the people of God, at the same time I would so gladly hold up the hands of our ministering brethren, that they may not become weary nor discouraged. But remember, you to whom the gospel is committed, you have the burden of the word of the Lord. Is not that a precious burden? May the Lord sustain you, comfort and encourage your hearts, is my prayer for his name's sake.

M. HILLINGS.



**EDITORIAL.**

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

**ISAIAH XXX. 18.**

"AND therefore will the Lord wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you; for the Lord is a God of judgment: blessed are all they that wait for him."

In the article from the pen of Elder Curry, published in the SIGNS for March 15th, in which he quotes several unapostolic hymns from the book called "Apostolic Hymns," we have noticed one expression particularly concerning which we desire to say a few words at this time. In hymn marked No. 84, the expression is used, "See on the portals he's waiting and watching." We have seen this language before in popular collections of revival hymns, where it was intended to convey the thought that Jesus was waiting at the portals of the sinner's heart, to see if that sinner would open the door of his heart and let the Savior in. This is a favorite plea with all those who put the sinner's salvation upon his own choice, and not upon the choice of God. Those who use such pleas of course reject election as a horrible doctrine, and mean that after all that the Lord can do or say, sinners may at last finally reject him and perish. The blessed Lord is represented as waiting helplessly outside the heart, unable to get in until the sinner gracious-

ly permits him an entrance. He is represented as wanting and waiting to do sinners good, but is prevented by the stubbornness of that heart where he seeks an entrance. This is perfectly consistent with all that doctrine which rejects total depravity, election, effectual calling, finished atonement and final perseverance. This sentiment is no worse nor better than all the rest of the teaching with which it is connected; it is all together false. Our God does not wait for the sinner's choice, his choice always prevents ours, or precedes it. "Ye have not chosen me, but I have chosen you," is the teaching of the blessed Redeemer. "Blessed is the man whom thou choosest," not because he has approached unto thee, but "whom thou choosest, and causest to approach unto thee." Believers do indeed come to choose the Lord above all others. This is when they have been brought to feel as did the psalmist when he said, "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee." This is when they say of Jesus, "He is the chiefest among ten thousand, and the one altogether lovely." This they do not say until such a gracious change has been wrought in their condition as opens their blind eyes to the loveliness and the suitableness of Jesus to a poor sinner's case. Then indeed they lovingly and joyfully choose him who has already chosen them, and has brought them to behold his beauty. But this we need not now say more about. We presume the compilers of the "Apostolic Hymns" will not dispute this any more than we do, yet the hymn from which we quote speaks of the Master as waiting for some one. On the face of the hymn it would at once be thought by all who should read it, that it was meant to teach just what all revivalists mean by

it, and it would need an explanation to be printed side by side with it, for any one to read any other meaning in it than full fledged Arminianism. We have no doubt as to what the compilers would say about it, viz: It was an appeal, not to the dead to accept Christ and live, but to the living to come into the church, and into the comforts of the gospel feast prepared there. If indeed the hymn does mean this, it needs an explanation for any one to see it, and we prefer to sing hymns that need no explanation to make them convey the true meaning. Let us then consider the thought of the hymn that Jesus is waiting, watching, and as in the second verse is declared, also pleading for believers to come into the fold, standing at the portals of the church, while we linger and do not heed his call. Is this true? To this we have no hesitancy in replying, No. Jesus is not waiting, and pleading, and watching for any man, to see what his decision will be as regards following him, or obeying him in anything. It would be entirely beneath the dignity of an earthly monarch to present him as waiting to see whether his servants will obey him or not. It is not in vain that it is said, "Where the word of a king is there is power." This was spoken of the King of Zion, the Lord of hosts. Yet in a measure it is a figure drawn from what men knew to be true of the kings of earth. We must not think of the God of heaven as waiting in any such sense as this; his purposes are not delayed by the attitude of any man; his will cannot be hindered by the will, or lack of will, of any man; his great affairs go right on to their fulfillment, using even the wrath of man to his own ends, which are all-wise and pure and right.

But it may be said if this be so, what does the Scripture mean quoted at the

beginning of this editorial? Is not the Lord in that Scripture said to wait? Does not he say so himself in it? We answer, not in any sense referred to above. He was not represented there as waiting for the decision of Israel to serve him, or not to serve him, to look to him, or not to look to him, to come to him, or not to come to him, as their own will might incline them to do. True it is there said that the Lord will wait that he may be gracious to Israel, but it is not a waiting for their decision in the matter at all. We desire to speak of the waiting, and the cause and effects of it, directly, but first would call attention to the fact that in no other place in the word is the word "wait" applied to the attitude of the Lord towards his people. We have looked over every place as given in Young's Analytical Concordance, where the word "wait" or "waiting" occurs, and find that in every place beside this, waiting is predicated of men, and not of God. Man is said to wait for the Lord often. In this one place take notice the Lord is said to wait, but it is not said that he is waiting for the decision of his people, but for the fulfillment of his own work, to prepare his people to exalt him. Thus under the old covenant the Lord waited for the ushering in of the appointed time, when he should come in the flesh, but it was not a waiting upon the will of man, but simply for the fulfillment of his own preparatory work. Now in our text it is said, He will wait that he may be gracious to his people. But he is not waiting for them to decide to receive his grace.

Let us now examine the text for a little; it is one in which we have in time past found much of comfort and assurance, and we will speak of it as it has come to us at times in the past. The

narrative of the whole chapter speaks of rebellious Israel, and the one thing in which their rebellion appears now is that they have in the time of distress, through their unbelief, gone to Egypt for help. (See second Kings xviii. 24, with the connection.) Against the Assyrian hosts they felt they needed help, and instead of looking to God, their true refuge, they sought an alliance with Egypt, and trusted in her chariots and horsemen. The Lord had said to them that in quietness and confidence should be their strength, (verse 15) and they would not heed. They have put their confidence in Egypt, and the Lord now says that they shall be left to fully prove how vain all such hopes are. They have made Egypt a covering, and not the Lord; they ask of Egypt, and not of the Lord; they strengthen themselves in Pharaoh, and not in the Lord. Therefore the strength of Pharaoh should be their shame, and the protection of Egypt their confusion (verses one to three). The Egyptians should help in vain; Israel should find that their strength was to sit still (verse seven). Now is it not clear that the waiting of the Lord here is that they may prove how like a broken reed is Egypt to the people of God; like a broken reed Egypt should pierce their hands, instead of proving a support. The Lord waits until they find this out, and come to be sorry for their folly. The Lord waits until an experience is wrought out in them, by which they shall be brought back to him, and look to him for all their help. The Lord pursues a certain order in dealing with his people at all times; he never reveals his power until all other power has failed; he never shows them his love until all other love is proved to be folly; he never shows his free and full salvation to any one until all other sal-

vation has proven vain; he always waits that men may prove for themselves how weak is all other refuge, so that they may at last be brought to him, and not depart from him. He is not waiting that they may decide to serve him, but that his own purpose to prepare them for his salvation may be fulfilled. Israel must be prepared for his salvation by being left to fully prove how vain is Egypt and Pharaoh, and all their power to help them against their foes.

Thus the Lord waited in the beginning to create man until he had prepared the earth for his habitation. He waited to bring Israel into Canaan until the wickedness of the dwellers therein had culminated, and until his people were prepared by stern discipline for the goodly land. He waited until the appointed time to send his Son into the world. He waited until the appointed time to give him over into the hands of men that he should, according to the eternal will, be crucified for sin. Thus also in all our daily experience the Lord waits until we have come to see our need before he bestows his mercy upon us. In all the human life of the Redeemer he waited for the purpose of the Father in every step he trod. "The Son of man goeth as was appointed for him." "Your time is always, my time is not now." In all the miracles of healing that he wrought, he waited until men had come to see their need of healing. In some cases we read that he waited until they had proven for themselves that vain was all other help. Men came to him at times, it is recorded, as a last resort. In all our personal experience he has proven himself a jealous God and Savior. He has never revealed his love and power in salvation until we had fully learned that we could find help nowhere else. Thus in our daily experience

he waits that he may be gracious to us. He has prepared grace for his people, but also they must be prepared for his grace. He has prepared seed to be sown, but he must also prepare the earth for the sowing. He waits to prepare the earth before he sows the seed. But in all this there is not the shadow of a hint that he is waiting to see whether man will choose to come to him and serve him. The text in Isaiah contains no taint of the poison of free will whatever.

Now when the Lord is alone exalted in our view, will he have mercy upon us. When we see the Lord alone, then we shall find his power, grace and goodness sufficient to our need. As our experience of the sinfulness and weakness of self, and of all other help grows, so does the glory of the Lord increase. As Egypt fades away, and our hopes in her perish, so do the treasures which are in him become magnified. Thus the Lord is exalted, that we may receive mercy from him alone, and this mercy appears mercy indeed when we remember our shameful forgetfulness of him and his mercy, and our vile dependence upon Egypt for help. Going down to Egypt we have insulted the God of heaven, and for this must have mercy, the mercy of forgiveness and pardon. As the Lord is thus exalted that he may have mercy, we are abased that we may receive mercy. God exalted and man abased is the condition of the manifestation of his mercy always. If our obedience or our choice to be obedient was the ground of his mercy, then we should be exalted and he would be abased, and his mercy would cease to be mercy.

According to the text these are the judgments of the Lord. He is a God of judgment indeed. And here is the record of his judgment toward Israel in the

time when they have departed from him as their helper and strength against their adversaries. His judgments are still the same. He will always deal with us in our unbelief, and blindness, and hard-heartedness, so as to exalt his own name and abase all beside. He leaves us to prove all other things, that we may come at last to prove him. Every step of the way he will exalt himself, and we shall be abased. All is for the lifting of Jesus on high. "How unsearchable are his judgments, and his ways past finding out."

And thus we learn how blessed are all they that wait for him. What evils fell upon Israel when they looked to Egypt and forgot God. They must be up and doing something against their foes; it would not do to sit still. They said, we must help ourselves. And the result of all this reasoning was evil. The Lord had told them to look to him for all their help. Now he will allow them to see how foolish all their reasonings are. And so they fled to enemies of God for help against other enemies of God. They themselves practically denied that God was able and willing to help them, and to give them victory over their enemies. Thus they dishonored him in the eyes of the heathen. But when the time came that they must wait, must stand still and see his salvation, then indeed they were blessed. They were blessed before in being brought into that attitude of waiting, and then blessed as the result of this waiting. When they had been brought into this attitude of waiting, then the Lord ceased to wait, and his mercy abounded toward them. Then indeed his grace abounded to them much more than their sins.

Is it not plain that in this text there is absolutely nothing to support the teaching of the hymn to which we have re-

ferred? Neither for the dead sinner's choice, nor for the choice of living sinners, is the Lord waiting. But he does wait for the fulfillment of his own work in them, and toward them, that he may be exalted in their sight, and that his grace may appear clearly shining out toward them. And thus they come to sing with full understanding,

"All hail the power of Jesus' name!  
Let angels prostrate fall;  
Bring forth the royal diadem,  
And crown him Lord of all."

C.

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## EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

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### NEW SCHOOL COURTESY.

"But we desire to hear of thee what thou thinkest; for as concerning this sect, we know that everywhere it is spoken against."—Acts xxviii. 22.

As a specimen of the manner in which the apostolic Baptists are spoken of by all the harlot daughters, of her who sat upon the scarlet colored beast, (Rev. xvii. 3,) we present our readers with the following choice scrap from the puritanic columns of the *New York Observer*, by that paper credited to "Correspondence of *New York Examiner*:"

HARD-SHELL BAPTISTS IN GEORGIA.—In ecclesiastical matters the Baptists predominate. You will find their churches everywhere. There are, however, not a few irregular churches which call themselves Baptists, that are a disgrace and a reproach. The anti-mission element in them is strong, and their predestination ideas are awful. They practice feet washing, which is an ordinance with them. Their church buildings are generally erected in the woods, and most commonly are without windows or doors. Their preachers are of the "wang-doodle" sort, and play on the "harp of a thousand strings." We call them "Hard-Shells."—*Correspondence N. Y. Examiner.*

The above squib having encountered the scrutiny of the *Examiner* and the observation of the official *Observer*, must express the sentiments and feelings of the popular religionists of our day towards

the church of God which he has purchased with his own blood. It is seldom that we notice the ravings of these fanatics, but now while they are exulting in their late revival, their world-wide union, their unbounded love and charity, their "Evangelical Alliances," it may be worth our while to "show up" from their own journals, that while they with trumpet tongue proclaim their union and fellowship for almost everything else, their rankling vermon remains unabated towards those who preach and practice only what is authorized by the King of Zion, and was preached and practiced by the apostles and primitive church of the Most High God.

Their extensive vocabulary of slurring epithets has been hard run to find sufficiently reproachful invectives by which to express the excessive hatred they feel toward that sect against which they can all unite in pouring out their most malignant contempt.

Should the reader inquire what there is in this hated sect that so excites all other religious sects as to draw down their united and consolidated maledictions, the answer may be found in the extract which we have copied from their papers. Let us attend for a moment to their complaints.

First. Our shells are too hard. The precise meaning of our learned and pious assailants by these terms, may require the aid of one of their theological dictionaries to define; but as our soul has not come into their secret, and as we have no access to their lexicons, we will only give what seems to us to be most probably intended. There is no other sect in christendom against whom all other sects in all ages subsequently to the setting up of the kingdom of our Redeemer, have been so constantly at war, have fought so hard,

and have so unitedly concentrated all their efforts and with so little success as against them. Doctor Mosheim in his Ecclesiastical History, has honored them with a passing notice, as a sect against which all other religious sects had concentrated all their powers, but had failed to exterminate them; and their origin, the Doctor says, is lost in the remote depths of antiquity. Is it strange then that they should complain of our invincible shells? They have found it hard to "kick against the pricks." God has appointed salvation for walls and bulwarks. The gates of hell cannot prevail against this sect, for the God of Jeshurun rides upon the heavens in her help, and in his excellency on the sky. The eternal God is her refuge, and underneath are the everlasting arms, and her enemies shall, by the decree of God, be found liars unto her, and she shall tread on their high places. Empires have arisen and fallen, thrones have sprung up and crumbled back to dust, ages have rolled on, generations have passed, and yet

"Bulwarks of mighty grace defend  
The city where we dwell;  
Her walls of strong salvation made,  
Defy the assaults of hell."

We are not surprised then that in their stupid ignorance of Zion's impregnable battlements, her enemies should call her hard shelled. Their battering-rams can make no breach in her walls, nor can all their fawning, flattering seductions cause her to yield. Not one of her stakes shall ever be removed, nor shall one of her cords ever be broken.

"From age to age she has defied  
The utmost rage of earth and hell."

But another complaint is that they are not a few. This is probably what troubles them more than the invincibility of their shells. All the Arminian work-mongers have been long and confidently predicting and praying for their

utter extinction, we could now refer to scores of predictions in which they have prophesied that in a few years all of them would be gone. One of their champions in this county predicted more than twenty-five years ago, in his public preaching, that he would live to preach the funeral sermon of the last one of them. But the poor infatuated man did not know how very short that sermon would have to be, even if he should live so long; for quicker than the lightning's flash the earth shall pass away when the last of that sect shall be called home to his mansion in the skies. "Not a few." Ah, that is the trouble! We have not numbered Israel, but from the statistics of our enemies a few years ago they reported upwards of twenty thousand of our order in Georgia, and we believe at this time there is nearer fifty thousand than twenty thousand of our order in that State, who have not bowed their knees to the missionary Baal, and nearly as many in several other of our southern and south-western States. This is truly appalling to our enemies.

"Terrible as an army with banners."

"Irregular churches!" Wherein are they irregular? Because their shells are hard, and their enemies cannot soften them; or is it because they do not, cannot, will not, be reckoned with the nations? Irregular because they will not unite in the schemes of modern priest-craft, because they continue steadfast in the apostle's doctrine and fellowship, because they contend earnestly for the faith which was once delivered to the saints? Irregular because they stand aloof from and have no fellowship for the numerous voluntary religions, unscriptural associations or societies for evangelizing the heathen and converting the world, making war against the Arminian mother and her whole brood of institutions?

There is an anti-mission element, too, which disturbs the enemy. But can the *Examiner* or the *Observer* tell us of any mission element of the apostolic church in the days of the apostles, that is not retained in that church which they denounce as hard shell, irregular, a disgrace, and a reproach? We know of none. In what respect are they a disgrace and a reproach? Are they immoral in their walk and deportment? Will the *Examiner* or *Observer* dare charge them with licentiousness, or that they are behind any other sect on earth for honesty, sobriety, Bible benevolence, and a strict conformity to the laws and institutions which Christ has given to his church? We have traveled in Georgia, and have there been told by disinterested citizens who disliked their doctrine, that there were none in that state whose credit stood so fair as that of the church which these papers would stigmatize as hard shells, irregular, &c.

"The anti-mission element in them is strong." So strong that all the carnal reasoning, flattery or frowning of the missionary stock-jobbers cannot overcome it; so strong when considered in connection with their "awful predestination ideas," that it is impossible to make them believe that the eternal destiny of untold millions of the human family hangs on the amount of dollars and dimes collected by the mission societies and mission agency of modern antichrist. If their predestination ideas could be shaken, and these hard shelled Baptists made to believe the doctrines of free will, free agency and human power; that salvation is of him that willeth and of him that runneth, and not of God who sheweth mercy; and that the new birth is of blood and of the will of the flesh, and of the will of man, and not of the will of God,

then perhaps their shells might be softened, and become sufficiently mellow to allow them to turn away from the truth, and be turned unto fables.

"They practice feet washing." O, horrible! Who would have thought it? In this nineteenth century, in which the fashionable religion of the world swaggers forth in golden slippers, that a sect could be found so antiquated in their faith and order as to believe the Bible doctrine of predestination, and even obey the precept and follow the example of the Son of God, in washing the saint's feet. But cannot these Georgia Baptists be enlightened on those subjects? Are their shells so adamant that they cannot feel the force of the argument that predestination belonged to a former age, and that none but the poor, despised followers of the Nazarene, who do not count their own lives dear unto them, and who have no aspirations for the applause of the religious world, think of paying the least respect to the words of him who, when he had washed his disciples' feet, said, If I, your Lord and Master, have washed your feet, ye ought also to wash one another's feet?

And still another grievous fault is found in them: "Their church buildings are generally erected in the woods, and most commonly are without windows or doors." If these old "hard shells" had a little more ambition for show, would they not erect their church buildings with windows and doors, with towering domes and cloud-piercing spires, in the cities, villages and public places, so that they might stand at the corners of the street to pray where they might be seen of men?

In Georgia the meetings are generally very large; we have seen several thousand persons present at their stated monthly meetings, and for the benefit of shade for

horses and mules, also for the accommodation of the immense congregations, who frequently are compelled to leave the house and resort to a preaching-stand in the grove, they have found the woods preferable to other localities for their meetings. But one thing the correspondent of the *Examiner* omitted to mention, which is the well known fact, that all other religious professors also usually erect their houses in the woods, and they, too, are many of them without windows or doors. Windows and doors are of but little utility in that warm climate where, if they had them, it would afford more comfort to the audience to have them open. We hope, under all the considerations, that the Old Hard Shell Baptists have not committed an unpardonable sin in erecting their meeting houses in the woods, or in failing to make them more costly and splendid. So far as we could learn, their houses were generally paid for honestly, and without so much begging, conniving and swindling as has characterized some of those who ridicule them.

Last, but not least, their preachers are not generally manufactured to order at theological schools; hence they are to be ridiculed as of "the wang-doodle sort." By the very classic term "wang-doodle" we presume is meant that the preachers of the Old Baptist order are not graduates from charity schools of divinity, but generally, like those in the primitive church, called and qualified by the great Head of the church, from the fishing boats, from the farm or work-shop, whose speech and whose preaching is not in the wisdom of this world which cometh to naught, that the faith of their hearers should not stand in the wisdom of men, but in the power of God. "Wang-doodle," as their preaching may be in the uncir-

cumcised ears of will-worshippers, God has chosen them to bring to naught the wisdom of this world. Their preaching of Christ crucified is foolishness to them that perish; a stumbling-block to the Jew, and "wang-doodle" or foolishness to the Greek; but unto them that are called, both Jews and Greeks, it is Christ, the power and wisdom of God.

"They play on the 'harp of a thousand strings.'" There may be more truth in this assertion than our revilers intended. If by the harp, the gospel of the grace of God be intended, God has made his ministers skillful musicians to touch the strings of that heavenly harp in a manner that has frequently awakened the liveliest sensations of joy in the hearts of all who know the joyful sound. The gospel of God our Savior has many strings, but they are all in the most perfect harmony, no discordant sounds, no jargon like that produced by the Babel-builders. In Revelations we are told that they who have the seal of God, have harps in their hands, and sing a new song which none but the sealed of God can learn, and the theme of their song is, "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."

We have perhaps occupied too much time and space in noticing this little squib, but it is worthy of special observation that there is nothing charged in it upon the Old Order of Baptists but what will equally apply to the church of God in her primitive order, excepting, perhaps, the adjective "wang-doodle," and the place and manner of building their meeting houses. The churches of the saints were by the Jews and Pagans regarded as irregular Baptist churches. They stood aloof from and had no fellowship with the mission operations of the Jews who



compassed sea and land to make proslaves. The predestination ideas of the apostles of the Lamb were considered awful by their adversaries. They washed the saints' feet, and their preachers were of the sort which are now classified by their opponents, "wang-doodle," and they played on the same harp with its numerous strings, which still fills the kingdom of Christ with the most heavenly melody.

MIDDLETOWN, N. Y., September 1, 1858.

TO OUR CORRESPONDENTS.

OUR health, which is never very good, has of late been more feeble than common, and on the 12th ult., we had quite a severe attack, which confined us to the bed for several days. Indeed, at one time during our illness the attending physician expressed apprehension to members of our family that we might not live until morning. But the Lord for some purpose known to himself has seen fit to raise us up again so that we are able in a measure to discharge the duties incumbent upon us as publisher of the SIGNS OF THE TIMES, although those duties have to be performed in much weakness, both mentally and physically.

The object of publishing the above statements is that our many dear brethren and friends who have written us such sweet and comforting words of encouragement, may know why we have not written in acknowledgment of the same, and to assure them that their kindness is most highly appreciated, but in our weak state it is impossible for us to reply to each one personally, as we would so love to do, and we ask a continued forbearance with our short comings, and an extension of that leniency which our brethren have always shown us, and not let our failure to reply be attributed to indifference on our part.

B.

CONTRIBUTIONS FOR THE "SIGNS OF THE TIMES."

Previously acknowledged.....\$449 80  
 First Independent Baptist Church, in Woburn, Mass., \$20.93; Nancy Stathers, W. Va., \$3.00.—Total.....23 93

Total to date.....\$473 73

MARRIAGES.

By Elder F. A. Chick, at the bride's residence, on the evening of April 13th, 1901, Augustus A. Smith and Miss Florence A. Titus, both of Hopewell, N. J.

By Elder H. E. Purris, of Bloomville, Ohio, at Euclid, Ohio, Feb. 17th, 1901, Earnest J. Joy, of Akron, and Mrs. Eliza Akehurst, of Cleveland, Ohio.

By the same, at Cleveland, April 6th, 1901, Thomas Huggins and Miss Emily H. Mills, both of Cleveland.

By the same, at Celina, Ohio, April 10th, 1901, Morgan V. Purdy, of Spencerville, Ohio, to Miss Jennie Hole, daughter of the late Elder Henry Hole, of Celina, Ohio.

OBITUARY NOTICES.

Alfred S. Cook departed this life at his home in Hopewell, N. J., on Friday morning, April 5th, 1901, after an illness of about ten days, from a complication of troubles, in the 75th year of his age. A brief reference to his death has already appeared in the SIGNS. Very many in many sections of the country will feel deeply grieved at the news. Few of our brethren have been more widely known among the churches and membership than was he. Very many have been entertained at his home, both since he has lived in this village, and before, and all have received a cordial welcome from him, and have carried away with them memories that were pleasant indeed of him and his kind hospitality.

Brother Cook became a member of the church at Hopewell about forty years ago. He, with some others, was baptized by the late Elder Hartwell upon profession of his faith in the Redeemer of sinners. Of late years we have heard him frequently speak of the conflicts of mind which with him preceded this profession. Brother Cook was not what might be called a great talker, but from time to time he has spoken to us of the experience by which he was led at last to a hope in Christ, and to membership in his church. His faith has remained the same, unshaken by all the temptations and modern speculations with which the people of God are tried in their pilgrimage in this world. He has been faithful to his church, and has filled his place in the meetings whenever the cares and the active business of his busy life at all permitted. For forty years he was engaged in busi-

ness in New York city, but seldom for many years missed attending the meetings at Hopewell. He has also been ready to contribute of his means to the expenses of the church. We have known him for about thirty-four years, and have counted him as our friend all that time, and have received many tokens of kindness at his hands, always finding a hearty welcome from him and his pleasant family when we could visit him. Since moving to this place, nearly five years ago, he has been a support to us, and an encouragement when we have felt to falter and grow discouraged by the way. His acts of thoughtfulness and kindness to us have been constant and unailing. As said before, he was not a great talker, but yet his discernment of truth was clear, and often he would express in a few words his satisfaction and gladness when the truth was made, in the preaching of some one, especially plain.

Brother Cook had an acquaintance in widely separated sections of the country, among the churches of our faith. Many will be sorrowful at their loss. Yet we feel well assured that for him to depart was to be with Christ, which is far better. He leaves an aged companion, who has been also a steadfast and faithful member of the church these many years, and four children, two sons and two daughters, to mourn their loss. A brother and sister also survive him. As a church we all shall miss him more than words can tell.

The funeral was largely attended at the meeting-house on Monday morning, April 8th, at which time the words found in Job i. 21, last clause, were used as a foundation for a brief discourse. Elders Durand and Hubbell were also present, and spoke comfortingly and briefly to the friends. After the service the body was conveyed to the grave in the adjoining cemetery, and laid away in its last rest, amid many tears; yet we sorrow not as those who have no hope. May God comfort all the bereaved ones in their sorrow.

C.

**John P. Peters** was born in southeastern Ohio, Feb. 9th, 1822, and died Feb. 9th, 1901, aged 79 years. He moved with his parents from Franklin Co., Ohio, to Darke Co., Ohio, in the year 1846. He was married to Ruth Debolt, Jan. 25th, 1848. To this union were born five children, three sons and two daughters, one daughter died over twenty-three years ago. His companion preceded him in death over three years; since then he has made his home with his daughter, who lives adjoining his home farm, where he and his companion spent the vigor of their lives, settling in the woods and opened up a new farm by hard labor, suffering all the privations that accompany the opening up of a new country. He joined the Primitive Baptist Church over fifty-seven years ago, and lived a faithful and dutiful member until death claimed him. He was ordained to the ministry more than thirty

years ago, and continued to feed the flock of God over which the Holy Ghost made him overseer, until his infirmity prevented his further labors. He was sound in the doctrine of God our Savior, believing in the predestination of all things, the eternal union with Christ and his church. He never wavered about with every wind of doctrine, such as "conditional time salvation," and the Smoot idea of the new birth, nor any of the late inventions of men that have crept in among the brethren of late years. He has always been noted for his firmness in sound doctrine. He has served many times as Moderator or Clerk of the Greenville Association, and has been for many years the pastor of the church where his membership was, as well as serving other churches as pastor. His home was a home for Baptists for a half century, where large congregations often gathered for meetings. A meeting-house was built on his farm, where brethren have met for many years. He came to visit at our home the second Sunday in September, and was taken sick a few days after coming, and never sufficiently recovered to go back to his old home. We sorrowed much to see him suffer, and had the pleasure of administering to his every want, as well as we knew how, but O how short is the puny arm of man to give the needed comfort to those who are aged and infirm, and are broken down in body and mind. The last month of his affliction he suffered much with "la grippe," which was more than his weakened condition could stand, hence in sorrow we bow in humble submission to the will of him who holds all our times in his hand, but we weep not as those who have no hope, trusting that all those that fall asleep in Christ will rise first, and we rejoice that the second death has no power on all that sleep in Jesus.

NEWTON PETERS.

PORTLAND, Indiana.

**DIED**—At her home near Landmark, Fauquier Co., Va., Jan. 19, 1901, Mrs. **Martha E. Gaines**, the beloved wife of Mr. P. S. Gaines. She was born Nov. 23d, 1840, and was married to Mr. Gaines Feb. 7th, 1867. Our dear sister Gaines' life for many years was one of constant suffering, and these sufferings, especially during the last few years, were often very great. It was my privilege to baptize her in the fellowship of Mt. Zion Church, near this place, Oct. 26th, 1884. I never can forget her looks and manner as I raised her up, and led her out of the water; her face shone with a heavenly light, and as she opened her lips I thought she was about to shout with joy. No doubt she did "shout from the tops of the mountains," but she gave no sound. Her life in the church was consistent with her appearance that day. Her chief delight seemed to be to attend the meetings of the church so long as failing health permitted her to do so. She possessed a gentle, loving nature, which attracted all who knew her, and that nature, sancti-

fied by the grace of God, made her a lovely christian. It seems superfluous to add she was a faithful, loving wife and mother, a constant and sincere friend, for the gifts and graces she possessed make this inevitable. It often seems a mysterious providence that calls such an one to suffer so greatly as sister Gaines did: for many years confined at home, away from the private life she loved so much; often suffering great bodily pain; a cause of anxious care and trouble to her devoted husband and children; the weary months and years dragged on, but she bore it all with the meekness and resignation that God's grace alone can give. The faithful, tender care she received from husband and children must be a grateful remembrance to them now that she is at rest. Sister Gaines' maiden name was Lynn, and of her immediate family, one brother, Mr. Henry Lynn, and two sisters, sister G. G. Galleher, and Mrs. R. C. Laytham, all of Prince William Co., Va., survive her.

May God comfort the mourners, be the widow's God, and the Father of the fatherless, according to his word.

J. N. BADGER.

ALDIE, Va.

Dr. A. F. Merritt was born in Henry Co., Mo., Dec. 1st, 1856, and died at his home in Lucas, Henry Co., Mo., March 14th, 1901, aged 44 years, 3 months and 13 days. Dr. Merritt graduated from Jefferson Medical College, Philadelphia, Pa., March 12th, 1881, and located in the little town in which he died, in the spring of 1882, and built up quite an extensive practice, and gathered around him a host of friends. He was united in marriage to Miss Ida McDonald, Nov. 10th, 1886; of this union there were five children born, all survive him, three boys and two girls. Dr. Merritt never made a public profession of religion, but was strong in the faith of God's elect, confiding alone in the merits of Jesus. He often commented on the language of Jesus, "No man can come to me, except my Father which hath sent me draw him," and All that the Father giveth me shall come to me. He was in declining health for some two or three years, with a complication of diseases. He had some of the best physicians in the country to examine him, and no two ever agreed on his case. He seemed to realize from the first that time with him was fast drawing to a close, and began making preparations in a business way, and died at 6 p. m. on the day above mentioned, rejoicing in a Savior's love. He leaves his dear companion, five little children, aged father and mother, four sisters and one brother, besides many other relatives and friends, to mourn their great loss, but to him, we trust and believe, great gain, and we know he is done with the trials and conflicts of life.

The writer was called for, and tried in much weakness to preach a funeral discourse in memory of the

deceased, to a large concourse of people, in which I tried to comfort the bereaved by pointing them to the Lamb of God, who died for sinners, and telling them not to weep for the dead, but for the living. The remains were followed to their last resting-place on earth, by a large procession, where they were left until God shall bid the sleeping dust come forth, we trust to be fashioned like unto the glorious body of the Son of God. So, dear friends, cast your care upon the Lord, for he careth for his people.

H. W. NEWTON.

My dear grandfather, **Mastin Cox**, after a long illness departed this life Sept. 14th, 1897, at 12 o'clock m. He was born in Floyd Co., Va., and at the time of his death was 84 years and 2 months old. At the age of eighteen years he married Miss Belinda Wilson, and after making their home in Virginia for a few years, they with one child moved to Hancock Co., Ill., in 1833, where he has since resided. Nine children blessed their union, but only four are living, namely, Jackson Cox, Mrs. Eunice Ewing, Floyd and Warren Cox; one lone sister, Mrs. Eunice Wilson, residing near Plymouth, Ill., and an only brother, living in Floyd Co., Va., are left, his wife preceding him to the glory world long years ago. Grandpa Cox had lived in this country sixty-four years, and with the good gift of economy and industry had accumulated a large inheritance. He was upright and honest in all his dealings, and was ever found to be the same humble, quiet and unassuming man. Many times through his sickness he was heard to remark that he was reconciled and ready to go. He made a profession of religion about fifty-five years ago, and joined the Old School Baptist Church at Middle Creek, where he remained a worthy member until his death. His seat at church was never vacant when able to attend. He was a firm believer in the doctrine of election, predestination and salvation by grace, and lived a very exemplary life, his manner, walk and deportment were beyond question; indeed, he was a father in Israel. May the dear Lord sanctify this event of his providence to the good of the bereaved brother, sister and children, and all the glory and honor be ascribed to his great and holy name. On the day following a large company assembled at his late residence, where Elder Frazee preached a short discourse, after which his remains were followed by a large procession to the Holland Cemetery, where they were laid beside the last resting-place of his dear, departed wife, there to rest until that great day when this mortal must put on immortality, then death will be swallowed up in a glorious and never-ending victory through our glorious Lord.

A granddaughter,

L. M. COX.

BENTLEY, Ill.

**Emanuel Shaffer** was born in Bedford Co., Pa., March 3d, 1833, and moved to Holmes Co., Ohio, in 1856, and was married to Mery Jane Purdy, in 1858, and moved to Allen Co., Ohio, and located on the farm on which he died, August 21st, 1900, aged 67 years, five-months and 18 days. He leaves a wife, three children, two daughters and one son, and three grandchildren, and a host of relatives and friends, to mourn their loss, but our loss is his eternal gain. He never united with the church, but he was a firm believer in the doctrine of election, predestination and salvation by grace, and esteemed the SIGNS OF THE TIMES very highly.

The writer of this notice tried to speak on the occasion of the funeral, to the comfort of the friends and a large and attentive audience, from John xvii. 1-6. The subject of this notice was highly esteemed by all who knew him.

J. G. FORD.

RUSHMORE, Ohio.

**Mrs. Nancy E. Challis**, late of Woburn, died May 11th, 1900. She was a beloved member of the First Independent Baptist Church in Woburn, Mass. We miss her very much. She was always at our little gatherings unless prevented by sickness. Besides the church, she leaves many friends.

L. B. FORD.

MELROSE, Mass.

## MEETINGS.

THERE will be a May meeting held with the Fairview Church, Fulton Co., Pa., commencing on Friday before the first Sunday in May, lasting over Sunday. All coming will be met at Hancock station, Baltimore and Ohio Railroad, on Thursday. Would suggest that those coming write Elder Ahimaaz Mellott, Needmore, Pa. We especially ask that our brethren and sisters visit us on this occasion.

E. V. WHITE, Pastor.

THERE will be a May meeting held with Frying Pan Church, Fairfax Co., Va., commencing on Friday before the second Sunday in May, holding over Sunday. Trains from Washington city will be met at Herndon station, Southern Railroad. We hope our friends will make this a special time to visit us. We shall be glad to see all who may come. Our ministering brethren especially we hope to see.

E. V. WHITE, Pastor.

BALTIMORE Association is appointed to be held with Tuscarora Church, in Pennsylvania, beginning Wednesday before the third Sunday in May, (15th) 1901, and continue three days. A cordial invitation is extended to all who love the truth to meet with us. We hope

the dear Lord will favor us with his presence, that we may be enabled to say that it was good that we were there. The Tuscarora Church is about fifty miles west of Harrisburg, Mifflin is the station to stop at. One mile to the church from the station; there will be conveyance there to places of entertainment.

Done by order of church.

M. H. V.

DELAWARE Association is appointed to meet with the church at Cow Marsh, Kent Co., Delaware, beginning Wednesday before the fourth Sunday in May, (22d) 1901, and continue three days.

Those coming by rail from both north and south will be met at Woodside, on the Delaware Division Penn. R. R., Tuesday afternoon, May 21st. From the north, express leaving Philadelphia at 3:58, and Wilmington at 4:36 p. m. From the south, accommodation leaving Delmar at 3:30 p. m. Those who cannot come on these trains should get tickets for Felton, as there are Baptists living there who will provide for them. I expect to be able to secure excursion rates for all who wish to come.

E. RITTENHOUSE, Pastor.

DELAWARE River Association is appointed to be held with the First Hopewell Church, at Hopewell, N. J., beginning on Wednesday before the first Sunday in June (May 29th) 1901, and continue three days.

THE Warwick Association is appointed to be held with the New Vernon Church, Sullivan Co., N. Y., beginning Wednesday before the second Sunday in June, (5th) 1901, and continue three days.

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 (ESTABLISHED 1832.)

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 69.

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NO. 10.

## POETRY.

### COURAGE.

“BECAUSE I hold it sinful to despond,  
And will not let the bitterness of life  
Blind me with burning tears, but look beyond  
Its tumult and its strife;

Because I lift my head above the mist,  
Where the sun shines and the broad breezes blow,  
By every ray and every raindrop kissed  
That God's love doth bestow;

Think you I find no bitterness at all,  
No burden to be borne like christian's pack?  
Think you there are no ready tears to fall,  
Because I keep them back?

Why should I hug life's ills with cold reserve,  
To curse myself and all who love me? Nay,  
A thousand times more good than I deserve,  
God giveth me every day.

And in each one of these rebellious tears  
Kept bravely back, he makes a rainbow shine,  
Grateful, I take his slightest gift; no fears,  
Nor any doubts are mine.

Dark skies must clear, and when the clouds are past,  
One golden day redeems the weary year.  
Patient, I listen, sure that sweet at last  
Will sound his voice of cheer.”

DEAR BROTHER BEEBE:—The above lines were copied and sent to me by my dear and sorrowing third granddaughter, as expressive of her feelings, and they are comforting to me, and may be to many of your readers, so I send them. My dear Ivy is blessed with the faith and trust in Christ that dwelt in her precious mother Mary, and she is meekly courageous in her great sorrow.

Your sorrowing brother,

D. BARTLEY.

## CORRESPONDENCE.

### ROMANS VI. 6.

“KNOWING this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.”

The apostle has here declared a strange thing; he says of himself and his brethren, that their old man is crucified with Christ, for the purpose and to the intent that the body of sin might be destroyed; that from that time on they should not serve sin. The question is, How is this true, and in what way is it accomplished? Paul was a living man, and so were the brethren to whom he wrote; they still had natural life, and were servants of the Most High God, yet their old man was crucified. How was this, and by what process? Some would seem to wish to convey the idea that our mortal bodies are the old man, and that to put off the old man would be to discard our mortal frames, but such could not have been Paul's meaning. They were crucified, he says, and yet they retained their mortal powers and frames.

Paul, in the preceding chapter, had said that through one man's disobedience many were made sinners, and so also by the obedience of one many were made

righteous. He means that the sin of Adam was entailed on all his posterity, and also that Christ's righteousness was entailed on all his posterity, which shows how the people of God, though vile in themselves, can be considered righteous before a just and holy God; it is by imputation. Our God in his all-wise and eternal purpose laid the sins of his people upon Christ, and his righteousness upon his people. Thus the Redeemer and his people were passive in the matter. Jesus declared repeatedly that he came not to do his own will, but the will of him that sent him, and once he prayed, "Not my will, but thine be done." Thus Jesus was not a free agent, in the sense that men attempt to claim free agency for themselves.

In the connection Paul also said, "Moreover the law entered, that the offense might abound," and also that by the law is the knowledge of sin. Hence the law was given solely for the purpose of bringing in man guilty, in order that every mouth might be stopped, and all the world become guilty before God. He who seeks to use the law for any other purpose perverts Scripture. Paul also said in this same connection, Where sin abounded, grace did much more abound. To some it seems passing strange that our God should give a law to make man guilty before him of sin, and then cause grace to much more abound where sin abounds. Thus we can understand a little of Paul's meaning when he said, "For until the law sin was in the world, but sin is not imputed when there is no law," meaning, as it seems to me, that where there is no commandment men are not condemned. Paul seems to mean that during the twenty-five hundred years from Adam to Moses, who gave the law, sin was in the world, but that in the ab-

sence of law sin was not imputed, and that wherever there is no law, there is no transgression. When the law did come it made sin to be a transgression, that all the world might become guilty before God, because all the world was sinning, as Paul has so forcibly declared in the third chapter of the Romans. Hence we must conclude that the purpose of the law entering as it did, was that offenses might abound. This paved the way and opened the channel for grace much more to abound. Thus the remedy is made known as much greater than the disease. This truth is again shown by the declaration of Paul, that as sin had reigned unto death, even so might grace reign through righteousness unto eternal life. This would seem to mean that as the law is the strength of sin, so that without the law sin is dead, therefore in the absence of the law sin could not reign unto death, and while sin remained in the world for the first twenty-five hundred years, until the law came, yet man was not considered a transgressor until the law was given.

To come directly to the text now, I will say that man has been a sinner against a just and holy God all his life, but until God writes his law in man's heart, he will not know that he is such a great sinner, so Paul said, I was alive without the law once, but when the commandment came, sin revived and he died. The sin which was in his heart, and under which he lived, when the commandment came, produced death. Before the commandment came he was alive, afterwards he was dead. National Israel was without the law of Moses four hundred and thirty years. They then had the promise and circumcision. After the law was given it thundered judgments upon them, and death reigned, and distress was felt



everywhere. The same is true in an experimental spiritual sense. Paul said as quoted before, "I was alive without the law once." Paul did not mean the law of Moses, for he had never been without that, and it was not that law which killed him. He was speaking of the law of God written in his heart which had caused sin to revive, the law being the strength of sin. Sin is a sweet morsel under the tongue until the law is given. Paul asks the question, "Was then that which is good made death unto me? God forbid." He means, Was that good law written in my heart made death unto me? No, no. "But that it might appear sin, working death in me by that which is good." He means, The good law written in his heart was that which gave strength to sin to work death in him. He also said that the commandment which he had thought to be unto life, he found to be unto death. Sin took occasion by the commandment written in his heart, and deceived him, and by the commandment slew him, and it also wrought in him all manner of concupiscence.

See what sin does for those in whom God has written his law; it kills them. So sin reigns unto death, and because of this sin and death grace and mercy are the only hope of the christian, and here is his crucifixion of which Paul speaks; this is the way by which we are crucified with Christ. It was sin that put Paul to death, and it was sin that put Christ to death. Christ was made sin for his people by coming under the law, the life of his people was in him, and as the law demanded the life of his people, so he must lay down that life. We were all guilty, and as he was our life, the law must take him to reach our life; he is the head, and they the body; the life is not in any member of the body, but in the head; a

member may be taken away and we still live, but if the head be taken we die.

Paul asks the question in the beginning of the chapter, "What shall we say then? Shall we continue in sin, that grace may abound?" This was in reply to the assertion that if it be true that where sin abounds grace much more abounds, then let us continue in sin that grace may abound, but Paul says, "God forbid. How shall we that are dead to sin, live any longer therein?" If sin has reigned unto death, and if sin has killed us, how shall we that are dead to sin live any longer therein? How are we dead? The answer is plain. Sin which had caused us no trouble until the Lord wrote his law in our heart, has strength from the law, and has revived and deceived us, and has slain us, and has wrought in us all manner of concupiscence. "Sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful." This is just the condition every child of God finds himself in when the law of God is written in his mind and heart. Then, and then only, does the sinner think of grace and mercy as what he needs. The self-confidence old man is slain, all our first religion is shown to be false, and all our former notions about God, false. We never knew anything about the power of sin until the law came and gave it strength, and we were slain by it. What was slain? Our old man, our first trust and hope; self was laid aside, in the sense that our first strength was gone, and with it all confidence that we could do aught to save ourselves, or that we could do anything good.

Thus Paul says, "Our old man is crucified with him, that the body of sin might be destroyed." That is, that self

and all the pride, haughtiness, confidence and trust in our own strength, which once we thought to be so great, might be completely crucified as Christ was. And as Christ was freed from sin when he had been crucified, so those whose sin has been slain by the law, are forever freed from sin, and they are no more under the law, for they have been as completely crucified under the law as was the Savior. The Redeemer was literally crucified upon the cross, while we are crucified in our affections and desires. The one was a setting forth, as in a type, of the other. Paul says again, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" He, as it seems to me, means that by baptism we set forth that we have been completely crucified to the world, and the flesh, and all things that are of the world, as much so as was the blessed Lord literally, when he was crucified upon the tree of the cross.

Take the case of a poor sinner who has the work of the new law written in his heart, while his conscience bears witness and his thoughts meanwhile either excuse or accuse him, and he feels to be in the grasp of a mighty monster, viz: death, and when one has thus been crucified, he has no further use for the doctrine of free agency; he is dead, and his life is hid with Christ, and he is ready to be buried with Christ in baptism, by baptism into death, and as Christ went into the tomb, and burst the bars of death, even so have we viewed many poor sinners going down into the liquid grave, a scene as solemn as death, and when they have been buried by baptism into death with Christ, and have been raised up again, we have seen a smile of victory over death plainly visible on their countenances. They have been buried with

Christ, and raised up to walk with him in newness of life; the bars of death have been broken, and the captive set free, and there is a song of praise in their mouth. It is true when one is born of the Spirit there is joy in the Lord, even as was the case when Jesus was born in Bethlehem, but when Christ was raised from the tomb, a victory over death was secured and proclaimed. In baptism, with its burial and resurrection from the watery grave, there is a setting forth of their faith and hope in the burial and resurrection of Christ, and it also sets forth our own death, burial, and the resurrection of this mortal body. Each step in the ordinance sets forth a step in the chain of events that transpire to all the people of God in their experience in this life. As Christ was dead and buried under the law, so they are crucified and raised up to walk in newness of life. No one is a proper subject for baptism, but he whose self, or old man, has been completely crucified. These have no more use for the company of those who think that salvation is by works, or that it is conditional on the part of the creature. "When we were without strength, in due time, Christ died for the ungodly." He did not die for the righteous, but for the ungodly. "If when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled we shall be saved by his life." It is by grace, and grace alone, through the faith of our Lord Jesus Christ, that we are saved, not of works; O no! lest any man should boast. We are simply his workmanship, created in Christ Jesus unto good works, which God has ordained that we should walk in them. Chosen ages past, before the world began, that we should be holy and without blame in love before him. O, what matchless provision has been

made for us in Christ; created in him, and chosen in him, and holy in him, and without blame before him in love, and all this purposed to be done for his people, away back yonder before time began. What more can be done? All that we can do is to say, Holy, holy, holy, Lord God Almighty.

Dear brother Beebe, as some of the dear brethren have asked to hear from me through the SIGNS, I submit the above for their perusal. I have been confined at home for the past five months with my sick father, and have therefore not met with many of the brethren, and now my mind reverts back to them whom I have neglected for so long. I gave my father almost all my mind, but he is now gone from us.

NEWTON PETERS.

PORTLAND, Ind., Feb. 22, 1901.

SHELBYVILLE, Ky., Feb. 1, 1901.

DEAR BRETHREN EDITORS OF THE SIGNS:—Having read with much comfort and sweet assurance so many of the precious letters published in the SIGNS, I often feel like acknowledging the same. The greatness of the variety of gifts which the Father has bestowed upon the church is wonderful to contemplate. These gifts are for the edifying of the church, and we should labor to that end. Even in the apostles' day, and in all the Bible record, we find the same, and I do not suppose that we can find anything different in our day, so far as the church is concerned. The church existed then as believers taught in the school of Christ, and the same is true to-day; no change whatever is needed. The apostle designated the several gifts, and says they were all by the same Spirit, and for the edifying of the body of Christ, the church. Paul could not do the preaching of Peter,

nor Peter that of James and John. It is possible that there might have been some contention then, as now, as to whom was the greatest, but that did not change the gifts, they were gifts to the church, and were recognized of the Lord and by the church. We find some contention in the church at Corinth. Some said, "I am of Paul, I am of Apollos, and I of Cephas." Paul would seem to settle that matter conclusively by telling them that they were neither of him, Apollos or Cephas, and that neither of these had ever been crucified among them, or for them. Therefore he would say there need be no contention among you. No doubt each one had gifts profitable to the church, each one in its place. This order was more beautifully expressed by the queen of Sheba, when she came to see the glory of Solomon, as she beheld the perfect order of the temple, and spoke of the servants and attendants; (1 Kings x. 5-8,) each served in his place, as he was fitted and qualified, and the place was fitted and appointed by the great Jehovah. So the apostle goes on to expound the more perfect way. He exhibits no fleshly ambition to become a champion, but lifts up the lowly Jesus as the standard, and center of excellence and glory. He lays the axe at the root of the trouble by telling them that God had chosen the foolish things to confound the wise and weak things, and things that are not, to bring to naught the things that are, and this was so that no flesh should glory in his presence. But he says, "Of him [not of me, or Apollos, or Cephas] are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." All gifts of God to the church are profitable; I need not say from the least of them to the greatest, for with God there is, and with

the church there should be, no difference. None of the gifts of God are little, and none of his blessings are small. As each fills his place in the body, it would seem to me that any one of the dear ones who has been made to hope in the love and mercy of God, who would not listen to any of the Lord's called servants willingly who come in the fullness of the blessing of the gospel of peace, would not be worthy of the favor of hearing any of them. One who would not hear any of these called servants must be possessed by a fleshly mind. I would add that the Lord has none other than his called servants, though the churches have made some in the letter who are not of the Spirit.

What a lesson was taught by the dear Redeemer when the question was asked as to whom was greatest in the kingdom of heaven? This was certainly a carnal desire in the disciples, yet one that was needful in order to bring out a forcible and needful truth and lesson, and cause the disciples to the better understand themselves and the kingdom. He took a little child and set him in the midst of them. This was the answer, the solution of the whole matter, made forcible and clear. And he said, "Except ye be converted, and become as a little child, ye can in no wise enter the kingdom of heaven." They were the true disciples of Jesus, but had false views, from which they needed to be converted, and to become as little children. Thus all the gifts and callings of God are equal. How impressive the lesson thus taught.

Prophets, apostles, evangelists, pastors, teachers, all given by the same Spirit; all for the edifying of the body, till we all come in the unity of the faith, and each one ministers severally as with the ability that God gives, and they can do no more

and no less. The Lord said, "Behold, I come quickly; and my reward is with me, to give to every man according as his work shall be." Each gift is according to the labor required, and all is according to the divine arrangement; there can be no mistake, if an exhortation is needed, he will give it, and also hearts prepared to attend to the things spoken, as was the case with Lydia of old; if a doctrine is needed, that also he will give, and assuredly there will be some one who will need it; if a rebuke is needed, that also he will give; he makes no mistakes. Notwithstanding the variety of gifts, each one called of God will feel to cry, "Lord, what wilt thou have *me* to do?" Not what shall brother Vail, Carnell, or some one else do, but *me*? What wilt thou have me to do? May I, if called, do that which thou wouldest.

"No man taketh this honor unto himself, but he that is called of God as was Aaron." Such an one feels a solemn and sacred obligation, and prays that he may know what to do. The poor servant feels often that he would obey if he knew what to do, and how, and often he tries, but feels, "O, what a do it is; what a failure." Can he help it? No; the Lord has withholden, and he cannot come forth. The Lord withheld from him that he might try his own strength and wisdom. With his miserable failure the poor soul is humiliated and ashamed, yet this all the more qualifies him to offer his gift. God is glorified as much in his failure as when he has liberty, and has as much to do with the one as with the other, but O, how hard to be reconciled to it. Each one must stand in his lot or place. All, by the same Spirit, flows from the one fountain-head, Christ. The one Spirit in Paul, Peter, James, Jude and John ministers through them in the

order in which the blessed Master has called them.

How often when tried we turn to the blessed revealed word and find comfort in Paul's testimony, at other times in Peter's, or James', or John's, or in the Psalms. We find that which each time is suited to our need. So also each servant of God ministers to-day according to your need, every hungry soul is fed. Each servant is raised up and qualified according to the need of those to whom he is to be sent; each gift is peculiar to itself, and when the Lord gives the word, it will assuredly go forth. If you go to the meeting to-day burdened and oppressed, just according to your condition will the Lord send the message. You cannot tell, and the servant cannot tell what is needful. Therefore the humble desire of all should be, send or speak by whom thou wilt. I think that one who is in the right spirit, and hears and sees only Jesus in his excellency, is not so much concerned as to how it is delivered. The hungry, starving soul only wants the bread, the living flesh of Jesus, with clean hands. That which fills the soul with rejoicing is Jesus Christ and his fullness. Again, no mortal can break unto you the bread of life, this Jesus only must do. He may break it unto you to-day, and to another to-morrow. Elder A may feed you to-day, you are prepared, and he is prepared with a message from God, and you rejoice; some one else may be careless and indifferent; Elder B preaches to-morrow, and he who is careless to-day is then fed; here is a sweet message and a happy soul. So each and every servant is of the Lord's choosing. Ministers of the selfsame spirit with our spirit bear witness to us that we are the children of God. Thus the church is fed, ministered unto by these little nothings,

these base things, and yet gifts and callings of God. Here is no room for boasting, and no ground for pride, since all, all, is of God. And O, what a happy day it would be for our beloved Zion, if each could be found standing in his own lot and place, with no creature worship, which is idolatry. O, that each of the brotherhood could fill his place in the church faithfully, and each esteem others better than themselves. Little children, is there one of the Lord's servants, however humble and poor, that you would not hear? Dear servants of the Most High, is there one of the little ones of the flock, however poor, whom you would disdain to feed? How expressive the words,

"Hast thou a lamb in all thy flock  
I would disdain to feed?  
Hast thou a foe before whose face  
I fear thy cause to plead?"

In conclusion let me say, it is a serious question, and a solemn consideration with me, as to whether I have been called to preach the word of God, or am what might be called a home made minister? I have not considered the home made one in what I have here written.

I submit this to your better judgment; I feel inclined to add something more with regard to calling and ordering, if the Lord will, in the future. With an abiding love and fellowship to the household of faith, I am yours in gospel bonds,  
P. W. SAWIN.

WAVERLY, Pa., April 7, 1901.

DEAR KINDRED IN CHRIST, ONE AND ALL, FAR AND NEAR:—In behalf of the churches once composing the Chemung Association, we send you this epistle, in which we desire to express our love and fellowship for you in the Lord our Savior and your Savior, hoping that you still remember us in your supplications at the

throne of grace, and that you, too, hold us in your fellowship as saints of God.

Elder Bogardus and myself are serving the churches here, of which there are twelve or thirteen, besides several places where meetings are held where there are no organized societies. A number have been added to some of the churches during the past year, and there are many others apparently listening with loving interest. With many discouragements we have also many things to encourage. The churches are at peace generally, and sound in the faith; the doctrine as set forth in the SIGNS OF THE TIMES is universally indorsed as far as I know by the members of these churches. During the past year there have been held seven two days meetings among the churches in these parts, at which meetings we had as preachers, Elders Hubbell, McConnell, Ker, Chick and Bogardus. The meetings were fairly well attended and the preaching good. We hope the ministering brethren will remember us this summer and fall, at our yearly meetings, also any brethren or sisters would be gladly welcomed among us. Please do not desert us because we are not an association. Come whenever you can, we will use you just as well as we can. I love to have ministers visit and preach for the churches I am serving, it does them good, and that does me good. Whatever benefits the church benefits me.

Leaving this subject I will write a little on something else.

A brother asks, "Does the calling of the saints precede salvation?" I answer emphatically, No. Notice the Scripture which says, "Who hath saved us and called us with an holy calling." The whole church of God was saved by Jesus Christ on the cross, and in time they are called by the grace and Spirit of God to

a knowledge of their lost and ruined condition as sinners, and of Jesus Christ as their Savior and Redeemer. In God's eternal mind salvation was complete in eternity, also the calling. In the fullness of time this salvation was manifest, and in the fullness of time the saints are called to a knowledge of it, and all of the powers of earth cannot hasten the time, nor all the powers of hell hinder or retard it one moment.

Second question. "Does repentance precede the new birth?" No. Who ever heard of a man repenting before he was born? The natural man has no desire, neither has he any power to hate sin and turn from it any more than a wild boar can desire to be a sheep, and become one. Without spiritual life there is no true repentance.

We often hear pharisees say, "I have got religion, I am a christian, and I am going to heaven when I die," but there is no confession of sin in all that they say. I ask a true subject of God's grace, "Are you a christian?" He answers, "I do not know, I hope I am, but can see no evidence in myself. I often think no one would gain any evidence for me from my walk or conversation, though I do long to be a christian." "Have you got religion?" "No, I have never got religion. I labored to that end, but all my efforts were failures. I hope that I do know something of the religion of Jesus Christ, but often feel that I have no religion, no, not one spark. I feel so dead." We do well to remember that dead men do not feel dead. How do you feel about going to heaven when you die? Are you sure of it? No, I have a hope, but much of the time it is very small. Sometimes it seems like hoping against hope, and sometimes I feel that it is all gone, and I am left all alone, a poor, miserable out-

cast, no one cares for me, and I do not blame them. If the saints really knew me as I am, they would say, "Get behind me, Satan, thou art an offense unto me." But with all these wretched feelings I do occasionally feel a little hope springing up in my poor heart. I shall be satisfied in the perfect likeness of Jesus. Mortality swallowed up of life, our vile body changed and fashioned like unto his glorious body, constitutes all the heaven I know.

I do not think the expression, "going to heaven," is found in the Scriptures, that would seem like taking a journey, instead of a change from mortality to immortality.

The doctrine of the resurrection of the dead is a grand truth; I love it, and preach it with the ability which God gives me to understand it. Many Scriptures that in years past I thought referred to the beyond, or eternity, have come to me with power and sweetness as being fulfilled in my experience, and I have seen a beauty in them, and at times have tried to present my views on these subjects to the saints, and they have been cordially received by them generally, but not always. We read that, "All Scripture is given by inspiration of God; and is profitable for doctrine, reproof, correction, instruction in righteousness, that the man of God [no one else] might be thoroughly furnished unto every good work." Amen.

I enjoy reading the SIGNS much, the article written by brother Robert Scates was complete, it hit me everywhere, and also fitted me. Also Elder Ker's article on prayer did me much good. Elder J. M. True gets inside of my feelings nicely. Elder S. H. Durand's articles are very instructive and edifying, I have had many good meals of spiritual food from them.

Elder Bartley gives us good big doses of spiritual provender. Sister Attie Curtis gives us sweet and joyful messages of the blessed work of Jesus, and she tells it in such a way that you feel sure she has "been with Jesus," and almost makes one feel that they know him too. Dr. B. F. Coulter writes a lot of good things occasionally for the "poor and needy," and it seems so easy for him to write. No credit is due him for writing as he does, "he can't help it." Elder John McConnell does not write often, but what he writes is good. I think he is a little inclined to shirk. If I am wrong he will kindly inform me through the SIGNS. Elder Jones has written very excellent articles. He comes out clear, and we know where he stands, and what he believes. He knows what hell is, and that is what has made a Predestinarian Baptist preacher of him. Go on, brother Jones, what you have learned in the fire declare, and if the people in Texas do not want to hear it, come out here, we believe and love it too. Our aged brother, Elder Rittenhouse, gives us quite frequently an instructive, wholesome article. We need just such men as brother Rittenhouse in the camp of Israel. He once told me he was considered a natural "critic," and he did not know but that he was, he thought so himself, too, but I think a little criticism occasionally is good. It has a tendency to make us more careful to have a "Thus saith the Lord" for what we advance. If any of the brethren think from what brother Rittenhouse has written on the subject of predestination, that he is weak, I wish they could hear him preach on that subject. I have heard him twice, and I have to say he was as clear and strong on that subject as any man I ever heard. Elder F. A. Chick gives us from the store-

house of eternal truth, editorials rich with love, sweet fellowship, admonition, strong doctrine, and everything found in the garden of grace, for God's hungry, needy people. He is the right man in the right place, I think, and there are a whole lot of folks who think just as I do about it. Elder H. M. Curry comes in my mind as one whom God has made a sharp, threshing instrument. When he takes hold of "limited" predestination, "conditional time salvation" and "free agency," he does not leave anything of it. Preach on, brother Curry, we need you. Brother Benton Beebe gives us occasionally a short bite, but it is sweet, and it fits splendidly. Do so some more, brother Benton. I cannot forget the editorials of Elder Gilbert Beebe. What wonderful ability, what depth, what height, what expansion, how searching, how discriminating, how firm and unwavering, how bold and fearless, not willing to yield one principle of truth for the friendship of man, yet with all these gifts he was by the grace of God, sympathetic, humble, and a real father in Israel, could sympathize with the weakest, most ignorant and afflicted child of God. I loved him. Elder Wm. L. Beebe, too, was a sweet writer and preacher. His communications will long be remembered for the spirit of charity and love that shone through them all, plain, discriminating, soul-comforting truth.

I will add that the SIGNS are grand. I will mention no more names, but will say, Brethren, write on, your communications are all good. In reading your articles I get acquainted with you, and it does me good.

With love and sweet fellowship to the saints of God everywhere, I will close.

D. M. VAIL.

ROMANS VII. 24.

"O WRETCHED man that I am! who shall deliver me from the body of this death?"

This seems to be a very important question, a question no one would nor could be induced to ask, save one prompted alone by the Spirit of the Lord. But notice first the confession, which is the earnest confession of every child of grace, and which is the continued flow from the bosom of every poor, tempest-tossed soul, who, like Paul, have experienced something of the utter worthlessness of all the combined powers of man to bring one ray of light, sweet comfort or peace, to the poor, hungry, thirsty, persecuted, despised and forsaken pilgrim.

The apostle calls our attention here to the fact of his own wretchedness, and why? Paul had been brought up very religious, (in conditionalism) and was a pharisee by nature, (just as we all are today) and profited in the Jew's religion, not the religion of Christ. But when he was changed, or born again, he was no more a persecutor of the saints, but a defender of the doctrine. Christ was formed in him the hope of glory, and as soon as he began to live, he began to die; live in the Spirit, and die in the flesh. Therefore he could say, "O wretched man that I am!" God had shined in his heart, which gives the light of the knowledge of the glory of God in the face of Jesus Christ.

It is strange to the natural mind that the grace of God makes one feel so wretched, and miserable, and sinful, that they are forced to cry out, "O wretched man that I am!" Nothing but the grace of God that bringeth salvation can cause such a deep felt sense of humble contrition: O how wretched I am; O how worthless I am; what a sinner I am; un-



worthy, unfit for the fellowship of the saints.

Here is evidence of two principles, or warring, struggling as it was with Rebekah, (Gen. xxv. 22,) two manner of people were struggling together in nature, even before they were born, and afterward the elder was trying to kill the younger. And had you noticed, the flesh, or he that is born after the flesh, always is in the lead in persecuting him that is born after the Spirit? (Gal. iv. 29.) Now who can answer the important question, Who shall deliver me from the body of this death? Our natural reasoning would say, Obey, do good, do the commandments, flee God's wrath by fleeing to the law of works for justification. Carnal reason suggests, If you will do good and live right, the Lord will bless you for your obedience in this life, and take you to heaven when you die. Dear child of God, all this is but human reasoning, which is Arminianism, and Arminianism is conditionalism, and if we could stop a moment and compare such suggestions with our experience, we would soon find that the legs of the lame are not equal. Well, then, who shall deliver me from the body of this death? As I am writing I see a Methodist preacher pass with his Bible under his arm, returning from Sunday School, where he has been teaching people (as he thinks) how to do to be saved, and of course to deliver themselves from the body of this death, which doctrine is perfectly consistent with human reasoning, and if I was to call upon him (the preacher) to tell me what to do to be delivered, or who shall deliver me, he would no doubt tell me to deliver myself by obedience, or to join the Sunday School or prayer meeting, or else the Lord would deliver me if I would let him. I heard this same man say once in com-

menting on the song, "Amazing grace," That grace would lead the last one of us home, if we would let it. This is no more than I expect to hear from the religious world, but O, dear brethren, do not let such a thing creep in among you in any garb. Conditionalism comes in many ways. She never makes her first appearance in her full garment, but comes just as the serpent did to our mother Eve, and acknowledges the foreknowledge of God, but denies a part of the truth.

"Who shall deliver me from the body of this death?" This death here means the death of suffering here in this life. We that live are always delivered unto death for Jesus' sake. No mortal man on earth ever suffered more than the apostle Paul: in perils of almost every description, of hungering, thirsting, wearying, journeying among heathen, and even among false brethren, and yet all his sufferings did not deliver him from the body of this death. I believe our sufferings are good for us; I believe the Lord arranged all my suffering for me, even from eternity, and if I was to live as near the mark of full obedience as is possible for poor, sinful man to live, it would not deliver me from the body of this death. If I am one of the redeemed, (which is a question with me) I must suffer, but dear brethren, my stubborn and sinful nature complains and rebels even at the thought of suffering.

Some might conclude that I do not believe in obedience. Yes, I do, but we want obedience at the right time, and in the right place. We want obedience brought about by the promptings of the Spirit, the Spirit, or Comforter, which Jesus promised the disciples just before he was taken away from them. Read the fourteenth chapter of John. This Spirit

was to prepare and guide them, show them the things of Jesus, &c. By the direct and immediate operation of this Spirit we both learn the things of Jesus, and are brought into sweet fellowship and union, and thus it is we are through the operation of the Spirit able to rejoice in suffering. Obedience is the medium through which we show forth the praise of the Lord, but the preparation must come from the Lord at the time of the act. We have many examples of obedience both in the Old and New Testament Scriptures, and also of suffering. Job suffered not for disobedience, and this body of death no doubt was felt by him in his sufferings. The difference in Job in his sufferings, and most all people in this day is, Job realized the justice in his, while our nature calls in question the propriety of our suffering, or being persecuted. Job never charged God with folly, even if he could not understand why he was suffering. Not so with Peter; on one occasion he told the Lord, We have forsaken all and followed thee, "What shall we therefore receive?" Peter was a little tinctured with the idea of conditionalism, and that idea was never all knocked out of Peter until he saw fighting with the sword failed to accomplish his design. He must be left to himself long enough to not only deny the Savior, but to curse and swear, and after seeing the end, and his hope was gone, he could do nothing better than to go a fishing (and catch nothing).

I want to say in conclusion, I believe God from all eternity predestinated all things, and so orders and works out of the sight or comprehension of man. Yet my sinful nature has never been reconciled to the manifesting of events which come to pass as God decreed from all

eternity, and controls according to his own will.

I have but hinted at the subject that is on my mind. I do rejoice in the doctrine advocated by the SIGNS OF THE TIMES. May the Lord bless you, dear editors and contributors, and spare you to comfort God's dear people.

Your brother in hope, and in gospel bonds,

S. N. STEPHENS.

DE LEON, Texas.

MT. VERNON, Texas, April 1, 1901.

DEAR BROTHER BEEBE:—I have just received and read a (to me) very comforting letter from our dear brother, Elder P. H. James, of Prescott, Ark. Somehow it strikes me that you would give it a welcome place in the SIGNS, feeling that it would be a comfort to others. I have often heard of those fellows who hold "absolute predestination," and therefore man in his sin and wickedness is influenced, moved or coerced by God himself, but I have never met one of them, for those who hold to the doctrine of absolute predestination with whom I have met, or had the pleasure of corresponding, do not believe that men have ever any more needed coercion, moving, influencing, &c., than water needs compulsion to run down hill.

Dear brother, I would gladly increase the circulation of the dear old SIGNS among our people if I could, for I feel sure it tends to the promotion of sound sentiment, and tends to peace and fellowship on a sound basis. It is worse than useless to "cry peace, peace," when there is no peace, or evade the doctrine, or sacrifice principle to secure peace, for peace secured at such price is not peace at last. Ishmael was son of the bond woman, and Isaac the son of the free. The son of the

bond woman could not be heir with the son of the free, and they could not reside long in the same house, although Abraham was the father of both. So with legalism and grace; although the "law of Moses," and "the law of the Spirit of life in Christ Jesus," they were not intended for the rule of life in the same house, for the law of Moses pertained to that "Jerusalem which now is, [of which the apostle was speaking, Gal. iv. 25,] and is in bondage with her children," or to the house of national Israel, but the children of the "free woman" are the subjects of a different covenant. Hence their inheritance is not based upon the principles of the law of Moses, for from all of its provisions they are freed by their great Head and Law-fulfiller, King, High Priest, Husband, Elder Brother, to whom be glory and honor, power and dominion, both now and forever.

Yours in love and fellowship,

H. B. JONES.

PRESCOTT, Ark., March 19, 1901.

ELDER H. B. JONES—DEAR BROTHER IN THE LORD:—I will now try to answer your last good letter. My only excuse for not answering sooner is, I have not felt like it, and I do not really know now whether I can do so or not. However I do not feel that I should be silent altogether, as I have become very much attached to you for the truth's sake, and by our correspondence have discovered such a similarity in our life, experiences, conflicts, "striving against sin," "the lusts of the flesh," and loathing ourselves because of the same. And now because of the seeming triumph of "hurtful lusts that war against the soul," I do not feel fit to pen you a word. So if I am led off by divers lusts, such is the influence wielded by this old evil nature of mine,

and is not the direct coercion of the Spirit of grace. So we do not charge or blame God with our sins; we feel that we are under law, (I hope under "the law of the Spirit of life,") therefore responsible creatures. God is under no law. Some say he is under the law of justice. Why, he is very justice itself: "Justice and judgment are habitations of his throne," there to stay, or ever remain. Then, my brother, if we sin, and are made cognizant of it by the Spirit of truth, there is sorrow of soul, as it was with David when the prophet told him of what he had done. God sent his messenger to communicate to him his wickedness, and therefore wrought in him deep conviction, for his heart was susceptible of being broken, and his spirit susceptible of contrition. So now, "it is the Spirit that quickens," "A godly sorrow worketh repentance unto salvation." It would be and is absurd to call on a dead man to repent. As life precedes action, so life is given before we can turn away from our sinful or evil ways. How needful the chastening rod, and laid heavily upon us, but we do not realize the good of it while it is being inflicted upon us, but afterward it yieldeth the peaceable fruits of righteousness in them that are exercised thereby. O, my proneness to wander, how easily I am led astray. David said, "Before that I was afflicted I went astray." How well my experience is told in this. But bless his holy name, "He doth not willingly afflict." How blessed and highly favored are we (if his children) to have such a merciful and loving Father. Is it not a wonder that he could be so gracious toward such sinners as we are? But his mercy endureth forever, and his long suffering waits as much as it ever did. When I see the increasing depravity of mankind, I wonder that his

long suffering has waited as long as it has. Speaking after the manner of men, it looks like his patience and forbearance would have been overtaxed long ago. But "His thoughts are not our thoughts, nor his ways our ways."

I wonder that I shall not cease writing you about my waywardness and meanness. I feel that if I could write you something of the joys and sweets pertaining to the kingdom of our God, the bright and precious revelations, and the ecstasy of the soul upon the reception of such revelations, would be of far more interest and comfort to you. But, my brother, I have learned (I hope by experience) that I must wait upon the Lord, and I do hope in so waiting I "shall renew my strength."

May the blessed "Sun of righteousness arise with healing in his wings," that we may by the warmth and fructifying influence of the same "grow up and go forth as calves of the stall."

Excuse this poor letter. Write me as soon as you have opportunity. Remember me and mine.

Yours in love,

P. H. JAMES.

SYRACUSE, Kansas, Dec. 6, 1900.

DEAR BRETHREN EDITORS:—If I am worthy to address you in this way. Inclosed I will send you a letter which I received from a dear brother who lives near Parsons, Texas, which was written to my husband and I, in answer to our letter of October 19th, which I see you have published in the SIGNS of December 1st, if it should meet with your approval I would like for you to give it a place in your paper, that others of like precious faith may have the pleasure of reading it. I have been thinking for some time that

if I could have language to express my feelings as I desire, I would love to write a few lines to the dear kindred in Christ that have been writing so many precious letters through the dear old SIGNS OF THE TIMES, and tell them what great comfort, joy and peace, they had brought to my poor, drooping soul many times during the last six months, while I have been so greatly afflicted with inflammatory rheumatism, not being able to walk alone, at times, without great pain. I have been slowly improving since September. I have tried many times in my affliction to pray to God to give me grace and strength to bear all my suffering patiently, and sometimes I have felt that if it was the Lord's will to call me from this world of sorrow and affliction that all would be well.

I will try in my poor, imperfect way to tell the dear brethren and sisters my travels from nature to grace, or in other words, what I hope the Lord has done for poor, unworthy me. My parents were Old School Baptists, and I was brought up under that belief, but it was not until I was about eighteen years of age that I became interested about my eternal salvation. But when the blessed Savior revealed to me my sinful condition, then it was that I could see what a great sinner I was in the sight of God, and would oftentimes try to pray to him to pardon my sins, but, dear kindred, I had no great long prayer to make, about all I was able to say was, Lord, be merciful to me, a poor, undone sinner. But it seemed that all the little prayers that I could offer did me no good. I continued in this condition for several months, and finally, when I had given up all hope, as a last resort I prayed God to reconcile my poor soul to his divine will. And it was then he spoke peace to my troubled soul, and placed a

new song in my mouth, and then it was that I could sing the dear old song,

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

After I had met with this change I had a stronger desire to go to the Old School Baptist meetings than I had ever had before, and I felt in my heart that if there ever was a people on earth that I loved, it was the dear brethren and sisters at old Honey Creek Church, in Vigo Co., Indiana, at which place I lived at that time, in the spring of 1875, which was about a year after my conversion took place, if I have ever been made to know the truth. My husband and I united with the Old School Baptist church at Honey Creek, Indiana, and have held our membership there ever since, although we have been living in western Kansas for twelve years.

I have learned that while traveling through this life of sorrow and affliction, that we have many trials to pass through, but our Savior says, I will never leave thee nor forsake thee. He also says he will be with us in the sixth trouble, and in the seventh he will not forsake us. Glorious thought, that we have an all-wise God that can work and none can hinder.

Dear ones, although we are many miles apart, and a great many of you are strangers to me in the flesh, yet there is a love that goes out from my poor heart to you that is inexpressible, and if I should never meet you in this life, I have a little hope within me that I may meet you all beyond this vale of tears, where all will be joy and peace. I will say this much, that if I am eternally saved, it is by the grace of God. Dear brethren and sisters, may you be blessed with the privilege of writing many more precious and comforting let-

ters to the SIGNS. There are only a few of the brethren and sisters of our faith in this western country, but they are strong in the faith. We would rejoice to have any of the dear kindred visit us at any time convenient with you. Remember me at a throne of grace as a poor sinner, who feels the need of prayer.

Your unworthy sister in hope,  
(MRS.) A. G. HURST.

PARSONS, Texas, Nov. 8, 1900.

DEAR BROTHER AND SISTER IN CHRIST:—Your precious and most interesting letter was received a few days ago, and was read with joy and gladness. I do feel to rejoice with you, that you have found a people who know and believe the truth. “Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance. In thy name shall they rejoice all the day: and in thy righteousness shall they be exalted.” I hope I can understand something of your feelings when you once more heard the truth preached, for nothing else will satisfy the longings and yearnings of the poor, starving soul, but the pure unadulterated doctrine of God our Savior, for the poor child realizes that it has no righteousness, no worth or merit of its own; nothing to plead for justification. But the blessed gospel presents Christ as its wisdom, righteousness, sanctification and redemption; its all in all, and in the preaching of the gospel all this is revealed from faith to faith, and the poor child can then embrace the promises, feel the sweet assurance that Jesus is his Savior, and rejoice with that joy that is inexpressible and full of glory. No doubt you realized all this, with its sweet assurance and comfort, during the meetings you wrote about, and if I was with you I would love to hear you talk about it, as

you say, We can talk so much better than we can write. I was at two associations in August and September, Peace Valley and Trinity River, all was peace and harmony. There were about twenty ministers at each.

The twenty-first of last month I completed my three score years, and retrospectively cannot see that I have lived to much profit, have been and am still an undeserving sinner. "Surely goodness and mercy have followed me all my days." "Bless the Lord, O my soul, and forget not his benefits."

This leaves all well. Write when convenient. Your brother in imperfection, and also in a blessed hope,

PRESTON STAGGS.

BROOME CENTER, N. Y., March 28, 1901.

DEAR BROTHER AND SISTER BEEBE:—  
For some cause you both have been in my mind very much of late, and more especially since my son was taken sick, I feel almost ashamed to trouble you with my trouble, and of being so childish. I know "vain is the help of man," yet it truly is a comfort to a sorrowing and afflicted soul to receive such sympathetic missives as that I received from you last evening. I realize that the Lord has been good, yea, more than good to me all my days, that his loving-kindness has overshadowed me since my first existence to the present time, and I feel so unworthy of his notice, my rebellious heart is continually crying out, "We will not have this man to rule over us, away with him, crucify him, crucify him." At the same time I find in me an opposing force that draws or carries me away so that I desire to honor, obey and trust, yea, be made like "this man." O, my dear brother, I am such a complex being that I am often made to wonder at myself.

Truly, so much of the time I do not know myself. But with all my short comings, dark seasons and afflictions, they do make me feel that "all is vanity and vexation of the Spirit." In all my experience I fully realize that there has been nothing that has driven me to the throne of grace equal to affliction. O is it not a comfort, a soothing influence, when you feel your very life is drawn from him as a child's from its mother's breast? when you are compelled to cry unto him for help, and you feel like Jacob when he would not let him go until he blessed him? I often think all other attempts at prayer is vain, it is only when we are in and feel the need of him that our prayers are effectual. I feel the Lord has been very merciful to me, that he has been my hiding place in all generations, that he has not left me comfortless, yet I can but feel that his afflicting hand has been laid quite heavily on me, at the same time I think, What might it have been? My parents gone, and six brothers (returning from the funeral of one, I find my boy at death's door) my wife, and now my dear boy, in whom my very soul was wrapped up. He had had our watch-care for three years, so much so that he had become a very part of our being. O, we miss him so very much, constantly looking this and that way for him, as when he was with us. With all our sorrow and mourning we feel we have the full assurance that "it is well with him." We cannot, and have no desire to call him back, his afflictions for the past four years have been such that I have no desire to see them repeated. With all his afflictions I never heard him complain but very little, if any. He often expressed a desire to pass away. O, how my poor heart has ached for him so many times.

Will brother and sister Beebe excuse me for this scribble, I feel some better by

writing, I have written as thoughts entered my mind.

Yours in affliction and christian fellowship,

D. M. LEONARD.

BOWDOINHAM, Maine, March 10, 1901.

ELDER F. A. CHICK—DEAR BROTHER:—Inclosed find two dollars for subscription to the SIGNS, please excuse my delay in remitting. I believe all who indorse the doctrine of predestination must of necessity love the SIGNS, for it gives no uncertain sound. In these days of striving and turmoil in the so-called religious world, how restful to us to know that our feet are upon the Rock, and that though floods come, we shall not be moved. "He hath declared the end from the beginning." Nothing takes place without him; "He knoweth the way that I take." I cannot tell you just how sweet and refreshing these things seem to me at the present time, but you know that after the storm, the haven is doubly welcome, and for a long time it has seemed to me that it could not be that I was being led at all, I have just seemed to be wandering around in my own weakness, and the bitterness of it, those alone know who have tasted the wormwood and the gall. I have never felt that God could forsake his own chosen people, though despised and rejected by men, as was the lowly Jesus centuries ago, but I have felt as if I were outside; my feet slipped, and I had no standing, but in his own good time he has again established my goings, and hath put a new song in my mouth, even praise to our God. How hath he established my goings? Why, he has declared unto me that my feet are upon the Rock Christ Jesus, he hath showed me his covenant, he hath declared unto me that he will never leave nor forsake me, he has once

again gathered me in his arms, and said, "Fear not, it is I."

Can any one fail to accept all the precious promises left on record for his saints, when Jehovah speaks unto them, and bids them come forth from captivity and rejoice in his love? No. His children are made willing in the day of his power; he speaks and it is done, he commands, and it stands fast. How wonderful are his judgments, and his ways past finding out. Every child of God, even when his judgments seem to crush them, feel to love them, and to cry, "How wonderful are thy judgments." They rejoice that in deed and in truth his ways are not as our ways, and that nothing can come upon us without his knowledge. We are glad his ways are in the deep, and we lift up our heads once more, and say, "When he hath tried me, I shall come forth as gold."

Dear brother, as a church we are still in peace, it seems to us as the years go by, that every trial brings us into closer fellowship with each other, and with God. "Behold how good and pleasant it is for brethren to dwell together in unity." I have loved that verse of Scripture for a long time. Where Jesus is there must be peace. When a church is dwelling in unity, Jesus must be dwelling in the hearts of the members.

I have written this that you may know that God hath enabled us to keep ourselves from the world, and to rejoice in him who is the author and finisher of our faith; nothing can be added to his works, and nothing taken from them, he hath 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."

Your sister,

ANGIE J. THOMAS.

ROCKVILLE, Md., April 18, 1901.

DEAR BRETHREN EDITORS:—Our dear family paper for 15th is at hand, and my pen fails to express my grief, at the sad news of the death of our beloved brother Beebe. None seemed to be so generally beloved as that dear brother. When I read of his serious illness one year ago, the tears of sorrow flowed freely, but how I did rejoice to hear of his improvement. I have been living in hope to meet him next month, as in years past. Two years ago we met at Broad Run meeting, and in company with sister La Rue and others stayed at the home of brother Benj. White. That meeting looms up before me, when love flowed in like a river, the streams whereof make glad the city of God. But our dear brother is gone to his great reward, blessed be his rest. He was greatly loved in life, and in death he is not forgotten. O Daniel, greatly loved, O people of God, how greatly loved with an everlasting love.

May our loving Lord comfort his lonely, grief-stricken widow, sister Tillie Beebe, and his dear children, as no man can, is the prayer of one who has experienced such holy love.

Your sister in sorrow and hope,  
RUTH ADAMSON.

—————  
PRAIRIE PLAINS, Texas, Dec. 14, 1900.

DEAR EDITORS OF THE SIGNS:—You will find two dollars in payment for the SIGNS OF THE TIMES. Your writings, as well as all the other communications in the SIGNS, contain all the preaching that I have heard for several years. I have wondered why I am deprived of hearing what I call sound doctrine preached, but when the Lord sees fit the time will come just as he has ordered, so it shall be and I must wait. I am willing to wait on the Lord, for I do believe that our heavenly

Father knew all things from the beginning, and just as he wills, so shall it be fulfilled; I believe that I am a "Hard-shell," as other denominations say we are, but I think that we are easy to believe the truth that the Bible and the SIGNS contain. The SIGNS is the most welcome visitor I have, I hope the good Lord will enable you to continue to publish it.

I often think of one generation following another so long as the world stands. This is but a waiting time; with us there is a day of journeying, with nights of darkness, but, dear friends, while troubles and trials and afflictions surround us, the good Lord has promised to be with us, and his promises are sure. I have not met with a Primitive Baptist for two years, I wish some brother or sister would write to me away here in Texas, I do not belong to any visible church, but I hope my name is written in the Lamb's book of life. I once united with the missionary church, but I became dissatisfied very soon and left them. I feel now that I am living on time, it is the Lord's time, his time has been always, both now and forever.

Please make allowances for this, from a friend,

(MRS.) BETTIE THOMAS.

—————  
DAVENPORT, N. Y., May 2, 1901.

DEAR EDITORS:—Inclosed find two dollars for renewal of my subscription to SIGNS OF THE TIMES. It seems to me there never was a time when such a medium was more necessary than at present, for the comfort, edification and equilibrium of God's people, for the whole earth seems shaking from center to surface, politically, religiously and morally, or immorally.

It was with feelings of great sorrow and deepest sympathy for the bereaved, that I read of the death of your dear



brother, Elder William L. Beebe, surely he has entered into rest in that house of many mansions, where our dear Savior has prepared a place for those who love him. "Precious in the sight of the Lord, is the death of his saints," saith the psalmist, and the preacher hath said, Better is the day of death, than the day of one's birth.

Yours in love of the truth,  
HARRIETT N. HARKNESS.

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## S E L E C T E D .

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### THE SCRIPTURAL THEORY OF MISSIONS.

THERE seems to prevail at present in the christian church a profound feeling of responsibility with regard to the evangelization of the heathen, coupled with a poignant sense of discouragement over the insignificance of apparent results. There is, moreover, perceptible in certain quarters a tendency to force on the work by every possible means; and a feverish anxiety exhibited in doing so which is sometimes almost melancholy to witness. The dark places of the earth are to be lit up as if by contract work, and every one is being importuned for money to aid in the enterprise. Indeed, it would almost seem as if people thought that all that was needed to accomplish the christian conquest of the earth was men and money; that the fortress of heathendom could be carried by storm if only the missionary army were sufficiently numerous; and that the world lying in pagan darkness, or subject for ages to the domination of other religious systems, had no religious rights of its own, no religious liberty, no power of choice, but was simply a field of conquest, which any one with christian knowledge and ecclesiastical sanction was justified in entering

and occupying. Now, it seems to me that this is not the way our Lord looked upon the matter, nor as the matter was regarded by St. Paul.

Missionaries would sometimes seem to forget that every rational being has religious rights, and ought, in the sight of his fellow-men, to be perfectly at liberty to worship the Supreme Being as he chooses, whether under the form of a wooden image, a marble statue, or a wafer. To despise a man because his type of religion appears to be more rudimentary than our own is not only absurd, but unjust. The first lesson to be learned by the missionary is the lesson taught by Christ himself, and that is a deep respect for the intellectual rights and the personal religious ideas of the individual hearer. Our Lord always showed this respect; he forced his teaching on no one. Secondly, our Lord seems to teach us that the great power in evangelization lies not so much in human influence, or human industry, or in the lavish employment of human resources, as in the essential virtue of the word, i. e., the word of the gospel. Besides announcing these two principles of the intellectual and spiritual liberty of man and the vivifying power of the Spirit, our Lord has given practical instructions to missionaries as to their behavior and deportment in visiting strange cities which they are sent to evangelize.

They are, first of all, to consider themselves altogether dependent upon the good will, hospitality and material support of those they address. The guest relation in the ancient world was one of the most beautiful and enduring ties of social life, and the Greek language has a special word to express it. The guest relation is to come before the teaching or preaching relation. According to our Lord's teaching, where a man will not be

received as a guest, as Dionysius received Plato, as Croesus welcomed Solon, as the widow entertained the prophet; where the christian preacher is not accepted, as a favored friend, into the bosom of the pagan family, he is to depart, shaking, it may be, the dust off his feet, or none the less plainly acknowledging that where there is no room for him in the house there can be no room in his hearers' hearts for the gospel doctrine.

Our Lord also lays down a much more important rule with regard to the conduct of missions. He says that the evangelist is not to be subsidized from without, but to be supported by the people he preaches to. The laborer is worthy of his hire, and if the hearers refuse to pay the hire, it is a plain proof that they do not wish those services of the laborer, which they are at liberty to accept or repudiate, on their own responsibility, whether to their bane or blessing. There is one more fundamental rule laid down by Christ, the hardest, perhaps, to be observed by those to whom daring and devotion, or it may be overweening pride, make defeat more difficult to endure than even martyrdom. Christ distinctly declares that in the case of persecution the post is to be abandoned. Persecution is a sign that the missionary is aggravating instead of conciliating those among whom he has come. They look upon him as an interloper; their eyes are blinded that they cannot see; to address them further is only to drive them into acts of violence and crime. To remain would make the missionary a sharer of the blood-guiltiness of the ignorant and unenlightened pagan. Both for the ultimate success of the gospel, for the sake of preserving the life and future usefulness of the preacher, and of saving the incensed pagan from incurring the guilt into which his fury is driving him, it is

wise and considerate to obey the injunction, "When they persecute you in one city, flee ye into another." In fact, the whole scriptural theory of propagating the gospel is based upon the doctrine that the gospel should be made ready for those, and those only, who are ready for it. Only when "the fields are white to the harvest" is it proper to pray the Lord of the harvest to send forth laborers; and, we may add, it is rash and presumptuous to strain and struggle after making a harvest from fields which are not yet white.—*Outlook.*

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### EDITORIAL NOTICES.

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#### PLEASE BE SURE

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#### ALL GONE.

THE large type hymn books of the genuine Turkey Morocco binding and the imitation binding are all gone. All the styles of binding we have left of the large books, are the cloth and blue marbled edge binding.

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**EDITORIAL.**

MIDDLETOWN, N. Y., MAY 15, 1901.

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 XIX. 13; MARK X. 13;  
LUKE XVIII. 15.**

A DEAR sister has requested us to write for the SIGNS upon the subject recorded in the three places in the gospels named above. These all contain the record of how little children were brought to the Savior, that he should put his hands on them and bless them. There are some slight differences in the words used by these three evangelists in recording the narrative. Matthew says that they were brought that he should put his hands upon them and pray, Mark and Luke say that they were brought that he should touch them. All three record the objection of the disciples. Matthew says that he laid his hands upon them and departed thence. Mark says that he took them up in his arms and blessed them, putting his hands on them. Luke says nothing of this.

These differences are not contradictions at all, but are just those differences that we should expect to find in three narratives by three honest witnesses who are not in collusion to tell the same story. Similar differences occur constantly in the narratives of the four evangelists who recorded the words and deeds of the blessed Redeemer, while he tabernacled in hu-

man flesh. In no case when rightly interpreted, are there contradictions, but only the holding forth of some special thing by one, upon which the others do not touch.

Before presenting some things which seem to us to be contained in this narrative, we desire to call especial attention to one conclusion which has been drawn from this narrative by many, viz: that this supports the theory that infants are the subjects of baptism and church membership under the gospel, but there is not the slightest allusion to the subject of baptism in the narrative as given by the evangelists. They did not bring their children to the Savior for that purpose at all. It is expressly said that the purpose was that he should put his hands upon them and pray, or bless them. Their friends did not ask that they might be baptized. So far as appears from the narrative, they did not even know that baptism was required of any one, and certainly they could know of no commandment requiring the baptism of children. John had required repentance, and fruits meet for repentance, of all who were baptized of him, and in this certainly babes could have no part. It is not recorded that any were baptized of him without confessing their sins. Babes cannot confess sin. All then that they could know of baptism, either by John or the other disciples of the Lord, forbade infants should be entitled to it. As said before, they did not ask that he or his disciples should baptize their children. They did ask a blessing from him upon them. This we are entitled to do to-day also. And what believing parent is there who does not desire that he would take their children in his arms and touch them, and bless them? But this does not imply that they are to receive baptism or

any other ordinance of the church. Indeed, from all scriptural testimony, personal faith in Christ, and personal repentance of sin, must always precede baptism, the faith of the parents will not do. Still further, Jesus did not baptize them, nor command that they should be baptized. He rebuked the disciples who would have shut them out from his presence, and took them in his arms, and touched them, and blessed them. He said nothing about receiving them into his church, nor to any of the ordinances of the church. His very silence concerning all this is the strongest condemnation of the practice of most of the religious world. If then it be commanded that children who do not believe, and who cannot believe, should be baptized, the command must be found somewhere else than in this narrative. If such command and example could be found elsewhere in the Scriptures, the advocates of infant baptism would not think it so needful to urge this narrative as a justification of it. We once heard a Methodist minister urge upon his church that they ought to take into the church all their children, and all the proof that he even attempted to urge from the Scriptures was this very act of the Redeemer in blessing the little children. We could but pity the weakness of a theory which was driven for support to Scripture like this.

It may be asked, Why then has the practice of infant baptism grown up, if there be no warrant for it in the word of God? How did it originate, if not commanded in the Scriptures? Briefly we reply, It grew up in the early ages, out of the superstitious idea that regeneration took place in baptism; no one could be saved without regeneration, and so it came to be thought that no one could be saved without having been baptized. In-

fants needed regeneration, and so when they drew near to death it was thought that they must be baptized in order to their regeneration. Had it not been for the fiction of baptismal regeneration, infant baptism would never have been thought of. The Romish church holds to the superstitious theory still, that regeneration takes place in the ordinance of baptism, and so naturally insists that all infants must be baptized, else they cannot enter heaven at last. One of the early writers of the Romish hierarchy once said that, "The wailing cry of the souls of unbaptized infants is heard throughout the regions of darkness forever." He would not say that they must suffer among the lost, but they never could see the face of God, they must bewail their hapless fate in darkness forever. What a horrible theory. Old School Baptists are charged with holding that infants are, some of them lost. This charge rather lies against those who practice infant baptism. If not baptized, then lost, is the theory of Romanists, openly confessed and acknowledged. Most Protestants will not admit that they hold to this, but still if they did not believe that children after baptism are entitled to some advantage over those unbaptized, they would not be such earnest sticklers for it. The root of infant baptism may be lost sight of by many, but still the real root of it is the theory that in it is regeneration, without which none can be finally saved. We would further say that Old School Baptists have been charged with believing that baptism was essential to final salvation. This is false indeed, and we only wish to say that Old School Baptists are human as well as others, and as desirous that their children should be saved finally as any one else. Now if we did believe that baptism was

essential to the soul's salvation, would we not be found urging all to be baptized, and especially would not we see to it that our children were baptized? We insist upon the baptism of all believers in the only way that the Scriptures present it, and because the word of God commands it of all who believe in Jesus, but we do not believe that unbelievers are entitled to it, nor that a man shall find his salvation finally in it. On the contrary we do believe that a man must be saved indeed before he is entitled to receive it. Salvation felt and known in the heart, is a prerequisite always to the privilege and commandment of baptism.

Still further, we do not object to the children because they are children, but because they are not believers. If a child of any age brings forth the evidence to the church that they have been born again, none among the church will forbid water that they should be baptized. We do not believe in adult baptism, and reject infant baptism, but we believe in believers' baptism, and reject unbelievers' baptism. There must be fruits in the life, and in the confession of the lips, meet for repentance, before any one (child or aged man) can be entitled to the ordinance. Should a child of three years of age be able to bring forth such fruits of true repentance, we know of no Old School Baptist church that would not joyfully hail it, and welcome such child to all the privileges of the Lord's house. We have no doubt that the Lord sees good in babes, or that his work has often been wrought in the hearts of babes, as in the case of Jeremiah and Samuel, of John the Baptist, and of Timothy, but we cannot see it until outward fruit appears, and so we cannot administer the ordinance of baptism, but how gladly we welcome and rejoice over any one who is

enabled to bring to view before the church the fruit of repentance and faith.

The church of God is to be separate from the world, and to be a city upon a hill, above the world. The very name church means "called out." Men of the world have no right there. She must not prostitute herself to the reception of the world into her house. To baptize infants is to fill up her ranks with unregenerate men. This largely accounts for the low state of religion in the world to-day. An unregenerate membership transforms the church into the world, and the house of God into a place of barter and exchange, and of thieves. Satan rejoiced when he had introduced unbelievers' baptism into the order of the church, and let it not be forgotten that infant baptism is unbelievers' baptism. Filled up with unregenerate men and women and children, how should it be otherwise than that the church should be but little different in feeling and practice from the world? Out of this grows a membership of gaming, card playing, dancing, theatre going, amusement seeking people, who show that they love pleasure more than they love God. Infant baptism is largely responsible for all this in the churches of the day, it could not be otherwise. Out of this theory of infant baptism also has grown up the state churches of the world. Those who have no grace in their own hearts, see no need of grace in the church at all, and cannot see anything in the church but a great worldly society. Not being separated in heart from the world, with its pleasure, pomp and power, they very naturally come to think that the church must and ought to be supported by the state, and must control the state. Thus they come to speak loftily, and to seek to be lords over all the earth, instead of counting themselves but pilgrims

and strangers here below. Priestcraft and kingcraft, the two greatest curses that the world has ever seen, naturally grow out of the theory of infant baptism, and baptismal regeneration. We have thought it right not only to show that there is not the shadow of proof in the word anywhere for the baptism of unbelievers, (no more of unbelieving children than of unbelieving adults) but also to show that this unscriptural practice is responsible for a large share of all the evils with which the profession of religion has ever been cursed. We will now turn from this, and say a few words as to the true lesson taught in this portion of the gospels.

We have fully realized before this that it is sometimes far easier to tell what is not meant by a text, than it is to tell what it does mean. It is sure that the text does not mean the things of which we have been speaking, but what is its signification then? First. We understand it to mean just what the following Scriptures set forth in other language. "Thou hast hid these things from the wise and prudent, and hast revealed them unto babes." "Except ye be converted, and become as little children, ye shall in no case enter the kingdom of heaven." "Out of the mouths of babes and sucklings hast thou ordained strength," or "perfected praise." "God has chosen the foolish things of the world to confound the wise." The whole force of these Scriptures, as well as of the text, is to show that the kingdom of heaven can be received only by those of childlike, humble spirit, that human wisdom, strength or power cannot avail any one toward entering that kingdom, and that the kingdom of heaven, unlike the kingdoms of this world, is built up of purely spiritual material, and needs not the sup-

port of the great and wise of the earth. The kingdom of heaven is not made up of those who would be sought out if the design was to build up some earthly throne, but of those who would be rejected by the world, and who thus show forth the power and grace of God, and this is so that no flesh should glory before God.

As the narrative shows, the disciples themselves had not yet learned this truth, and so when the little children were brought to him by those who asked this favor of him toward their children, the disciples thought that they would be a hindrance to him in the fulfillment of his vast designs, and that he would have no time to regard them or comply with the wish of those that brought them. Therefore they rebuked those who brought them. No doubt the rebuke was to the effect that they must not trouble the Master when he had such important concerns on hand. They had not yet learned that the most important of all concerns is to bless the lowly, and those of humble and childlike mind. In his kingdom no one else can enter. So Jesus in his turn gently rebuked the carnal-mindedness of the disciples, by saying to them that of just such as these was the kingdom of heaven. The childlike are its subjects. They spoke ignorantly when they rebuked those who brought the children, but we in this day have no room to boast over them, for we also are still largely fleshly in our view of the kingdom of the Lord, and are still more given to thinking that the kingdom of heaven is to be built up by those who possess wisdom, riches, power, and other worldly endowments, than we should be. How hard it is to get away from our carnality, notwithstanding all the teaching of the Scriptures, and all that we have learned by heartfelt experience. If ever we detect

in ourselves more gladness when some one who stands high among his fellow men, and who possesses riches, wisdom and authority, is gathered into the fold, than we feel when the lowliest one of all is gathered in, that is the same spirit which actuated the disciples when they rebuked those who brought the children to the Lord, that he should bless them. It seems to us that the whole substance of the narrative is found in the words, "Of such" is the kingdom of heaven. The very word "such," shows that the design is to show a comparison, and as said before, to declare that the disciples must themselves be as little children, to enter the kingdom.

It was not a strange thing that the children were thus brought to him for a blessing. Throughout the Old Testament we have recorded many instances of the "elder blessing the younger," "superiors blessing inferiors," and "parents blessing children;" it was a common practice, so now here were those who believed that Jesus possessed especial nearness to God, and was a holy man, if not the Lord himself, so it was but natural that they should thus come and ask his blessing upon their children. One of the evangelists says, "That he should pray." Their design was that he might ask the blessing of God upon them, and we are told that he complied with their request, after rebuking his disciples. If in this act the Lord conferred any spiritual blessing upon them as he might and could do, that is, if he in blessing them imparted the divine life to them, as was the case with those named at the beginning of this article, John the Baptist and others, then when they should be capable of showing that this was so, they would be entitled to come in by the door of baptism into the church. But whether or

not spiritual life was actually conferred upon them by the Savior at this time, is a profitless question to discuss. We have understood that he blessed and prayed for the children just as in all ages patriarchs, prophets and God-fearing men have besought the blessing of God upon those who have asked it at their hands. It does not seem necessary to believe that he did then confer the blessing of eternal life upon all those children, if indeed upon any whom he blessed. But be this as it may, it is sure that nothing was said about baptism or church membership then, and it is sure that fruits meet for repentance must be shown by them, ere they could be entitled to baptism.

We leave these remarks, trusting that they may prove of satisfaction to the sister who preferred the request, and to all who may read what we have here written.

C.

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## EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

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### THE TIME TO FAVOR ZION.

WE have no reason to doubt that every incident which God in his holy providence allows to transpire, however oppositely designed by the wrath of men, or malice of devils, must ultimately, under the gracious hand of God, result in favor of Zion: "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." Nevertheless we read of a time to favor Zion; yea, a set time, as appointed and ordained by our heavenly Father, in a peculiar manner to result in her favor.

Although in a general and unrestricted sense, all things do operate for her good, from the setting up of empires, to the numbering of the hairs of our heads; from

the creation of worlds to the falling of a sparrow, yet there are many things brought to pass which are particularly afflicting and trying to the saints of the Most High. God's people are chosen in the furnace of afflictions, and in the wisdom and goodness of God it is ordained that "All who will live godly in Christ Jesus, shall suffer persecution." And we are further informed that the redeemed, blood-washed saints shall come up out of great tribulations, and also that unto them it is given on the behalf of Christ, that they shall not only believe on his name, but also that they shall suffer for his sake. Many, says the inspired servant of God, are the afflictions of the righteous, but God delivereth him out of them all.

Among all the afflictions common to all the saints while they dwell in earthly tabernacles of mortal flesh, perhaps none are so severely felt as their own inbred corruptions, the sense of ingratitude to that God whose goodness and mercy has followed them all their days, that they come so far short of what they sincerely desire in their obedience, love and devotion to that blessed Savior who bore and carried them all the days of old, who gave himself for them, who bore their griefs, carried their sorrows, and on whom the chastisement of their peace was laid, and with whose stripes they are healed. A sense of his unparalleled love, his unexampled mercy and distinguishing grace, more than all the terrors of his judgments, leads them to mourn their depravity, and to repent in dust and ashes before him.

The world with its cares, sorrows, bereavements, fascinations and vanities, prove, as the wise man has said, a vexation of spirit to them. While in the world, they have to do with the world, but O, the thorns and thistles they have to encounter. As the disciples of Christ the

world hates them, because they are not of the world, and because they are called to renounce the world, the flesh and the devil. They know that the world hates them because it hated their divine Lord and Master before it hated them. They shall be hated also of all men, for the namesake of their Redeemer. Nor is this virulence manifested alone by that portion of the world known as avowed enemies to christianity, but by far the more bitterly from those who under the guise of a profession of godliness, engage against the truth. None are so cruel, so malignant and so excessively hostile to the people of God, as those who claim to be doing God service when they stain their guilty hands with the blood of martyrs. None can so effectually plunge a dagger under the *fifth rib*, as they who conceal their weapon under a cloak, and take the saints by the beard to kiss them, saying, "Art thou in health, my brother?" "Beware of men who come unto you in sheep's clothing; but inwardly they are ravening wolves; by their fruits ye shall know them." From this warning admonition of our Lord are we not bound to scrutinize closely before we listen to those who come crying out against our brethren as heretics? Take them on their back track, and see if we can find no marks of blood produced by their scattering and devouring of the sheep and lambs which have fallen in their way. In their external appearance they may seem to be much concerned for the peace of Zion, for the purity of the faith and order of the church, and they may manifest much zeal for ferreting out heresy, and exposing the wickedness of others, and at the same time they may be inwardly ravening wolves. "By their fruits ye shall know them." Are they following the things which make for peace, and things where-



with one may edify another? Are they in meekness instructing those who oppose themselves? Do they show a consciousness that they may themselves be tempted? Are there no instances to be found of men who can hold in their fellowship those who have by the authority of Christ been put away from the church of God for crimes of adultery, of lying, of bearing false witness against a neighbor, for slander, and other kinds of immorality, and at the same time labor for years to destroy the characters, reputation and usefulness of those who have always maintained a christian walk and deportment in the sight of all men? Again, can no instances be found of a man, professing the greatest concern for the peace, prosperity and welfare of the church of God, professing to be regenerated in soul, in body and in spirit, who at the same time has been twice excluded from the church of Christ, who has abandoned for a long time his helpless wife and family, and who has advised an aged parent to quit preaching and to engage in speculating in Missouri lands? If there be any who bear this description of fruits, are they to be allowed to rend the flock of Christ, because they wear sheep's clothing, or because they make such solemn protestations of their own purity, and so loudly cry out against the imperfections of those who already feel themselves bowed down to the dust under a constant sense of their own vileness? If there are no such cases, then it is well for Zion, but if there are, let the admonition of our Lord be heeded, and beware of them.

A disregard for the instruction and admonitions of our Shepherd and Bishop, must assuredly increase the distress and affliction of the people of God.

Still another cause of affliction to Zion is found when the Lord withholds from

her the outpourings of his Spirit, and such seasons of refreshing as can only come from his presence, when the ways of Zion mourn, and but few come to her solemn feasts. But still are we not warranted in the belief that all that God permits to afflict his dear saints is working under his mighty hand for good, and for his ultimate glory, since

"Death and hell can do no more  
Than what our Father please?"

But be not discouraged, there is a brighter point at which your eyes shall yet behold Jerusalem a quiet dwelling and a secure resting place.

"God will not always chide,  
But when his rod is felt,  
His strokes are lighter than our wrongs,  
And fewer than our guilt."

There are set times to favor Zion, and in many of her departments the set time has already come. In many of his churches great peace and harmony abounds, and God is evidently calling his own sheep by name, and delivering them from the power of darkness, and translating them into the kingdom of his dear Son. We recently attended the Lexington Association, in this State: one of her churches reported twenty-six joyful converts added within a few weeks past, by baptism, and other churches have also been greatly refreshed and favored with additions. In this vicinity we have witnessed some gracious indications of God's special favor which he bears to Zion. In the Middletown and Walkill, and in the New Vernon Church, several have been added by baptism and on profession of faith, and others have given good evidence that they have lately experienced the love of God shed abroad in their hearts, who seem inclined to follow their Lord in obedience to his precepts and examples. In many other places, Hopewell, Kingwood, in New Jersey, as well as in other

States, the voice of the Son of God is heard, and they that hear do live.

MIDDLETOWN, N. Y., September 15, 1858.

### BOOK NOTICES.

#### "LED BY A WAY I KNEW NOT."

SOME twenty-five years since I published an edition of three thousand, of a little book or pamphlet called my "Experience and Reasons for Leaving the Missionary and Uniting with the Primitive Baptists," &c. After the edition was entirely exhausted, I received many orders for it, which orders, though they gradually decreased, never entirely ceased occasionally to come in; even during the last year I received several, though from a distance, and during these years brethren and sisters who knew the edition was exhausted, have occasionally urged me to publish a second edition, but I hesitated, afraid of the flesh.

Not long since two dear brethren proposed to advance the money necessary, if I would consent. This money to me was like the wagons Joseph sent to Jacob: tangible proof of express desire, and I consented, as hoping I gathered the mind of the Lord and his people, and so have revised and condensed the first edition, while enlarging it by additional articles on our doctrine.

This book, title, "Led by a Way I Knew Not," contains over three hundred pages, in good readable type, nicely bound in silk cloth, and can be had of me at one dollar per copy, postpaid, money to accompany order.

I commit the work in secret spirit as unto the Lord in thus submitting it to the brethren and the public.

R. ANNA PHILLIPS.

RURAL MAIL DELIVERY No. 3, MACON, Georgia.

### OBITUARY NOTICES.

DIED—Mrs. Julia Randall Finch, widow of the late John L. Finch, at her home in Warwick, N. Y., April 23d, 1901, aged 82 years and 23 days. She suffered three weeks with heart trouble, but she did not murmur, but waited patiently for her release, and when the summons came, she sweetly fell asleep in Jesus. She had a hope in Christ a long time before she united with the church at Warwick. She was baptized by Elder J. N. Badger, in November, 1868. She fully appreciated her church privileges until the end came. We looked upon her as a mother in Israel, and deeply mourn our loss, but feel for her to die was gain, for she now dwells with her Savior whom she trusted many years. She was the mother of six daughters, one preceded her to the grave a few years, and five remain, also twelve grandchildren and relatives to mourn their loss. May God be unto the children more than he has taken away.

Elder H. C. Ker preached at her funeral much to the comfort of her children and friends, April 26th, at her late home, using as a text 1 Cor. xv. 55-57.

Written by a friend, at the request of the family.

M. E. S.

George W. Conners died at his home in Cheesecake, N. J., March 19th, 1901, aged 64 years. He has lived in that place all his life, and his death is felt through all that community as a great loss. He was held in high esteem as a faithful, honest and kind-hearted man. He was a firm believer in the doctrine of grace, but was not a member of the visible church.

The church in Cheesecake has been extinct for many years, but the meeting-house still stands. It was repaired and improved by the friends in that neighborhood some years ago. I have had appointments there occasionally for the past twelve or thirteen years. He and his wife have been attentive to the meetings, and for the past five or six years he has had charge of the house and graveyard, as one of the trustees of all the property. He and his wife have also generally attended all the appointments at South River, some eight miles away. I have no doubt that he had an experience of grace, and at the last he said, "It is all right." He suffered greatly, but patiently. He leaves beside his companion, a son and a daughter, who is married. Their house will still be a home for ministers and brethren who love to attend the meeting here. I was absent at the time of his death in the south, and brother Chick was sent for to attend the funeral, and preached to a large congregation upon the occasion of his funeral, from the words, "And Martha said unto him, Lord, if thou hadst been here, my brother had not died. But I know that even now whatsoever thou wilt ask of God, God will give it thee." Especially the last verse. The loss is

deeply and sorely felt in his home, and in the home of his daughter. May the Lord be the comfort of the mourning ones.

SILAS H. DURAND.

SOUTHAMPTON, Pa., April, 1901.

**Jacob Witfield Bloom**, son of Frederic and Lucretia Bloom, was born Feb. 25th, 1839, and departed this life of Bright's disease, March 29th, 1901, aged 62 years, 1 month and 4 days. He died at his residence at Chester, Pa. He had been in failing health for a year or more, and it was known that he could not recover, but at the last the end came suddenly. He suffered much, but bore all without murmuring or repining. He was married to Harriet Risler Dalrymple, March 19th, 1863. The deceased had never made a profession of religion, but held the faith of the Old School Baptists in great respect, and accompanied his companion to her meetings when he could do so. He lived an honorable, upright life, and was a good husband, father and friend. The deceased leaves beside his companion, one daughter, and we think four sons, besides other relatives and friends, to mourn their loss. We were called to attend his funeral service at Frenchtown, N. J., on Tuesday, April 2d. Many friends gathered to pay a last tribute of regard to their friend. By request of sister Bloom, the Scripture found in Job xix. 21, was used as a text. May the blessing of God rest upon all the bereaved family, that they may be enabled to say in their affliction, "It is the Lord, let him do as seemeth him good."

C.

"The righteous perisheth, and no man layeth it to heart: and merciful men are taken away, none considering that the righteous is taken away from the evil to come."—Isaiah lvii. 1.

**DIED**—At her residence near Newark, Del., Mrs. **Mary McConaghy**, in the 57th year of her age. Our highly esteemed sister was baptized by the late Elder Thos. Barton, in the fellowship of the Welsh Tract Church, of which he was pastor at that time, and she continued a worthy member until she was delivered from this dull mortality, with the hope that this mortal shall put on immortality. Our sister was one of those decided and firm ones in the doctrine of God our Savior as a finished and glorious work, adapted to the condition of lost and ruined sinners by the fall, a lover of good people, faithful and devoted to her meetings while able to attend with the brethren at Welsh Tract, but for a long time her ill health prevented her getting out. She was, especially at times, a great sufferer, but at last, I believe, she passed away rather suddenly and unexpectedly. She was a widow, her husband having passed away a number of years ago. They left no immediate family. One brother I hear is the only one left of her family.

Her funeral was attended April 18th, 1901, the ser-

VICES being at the house, where some remarks were made by the writer, after which the body was laid to rest beside her husband, in the burying place at Welsh Tract. Their home has been a pleasant place to visit for many years, all met a welcome there, and it is still kept an open door by those who remain. Sister Rebecca McConaghy, who is a sister of the husband of our departed sister, still remains, and perhaps none feel the loss more than she does, for they lived as sisters in every sense of the word.

May the Lord bless them all, and fill up the vacant place in the church.

WM. GRAFTON.

FOREST HILL, Md.

My beloved wife, **Susanah Hutton Darland**, departed this life Jan. 4th, 1901. She was born in Kentucky, Nov. 12th, 1829, and moved to Illinois with her parents when a child, and from there to Indiana, when about six years old, where she lived until we were married, in 1844, in Park Co., Ind., by Elder Aaron Harlan. One year from that fall we moved to Jefferson Co., Iowa, and the next year to Warren Co., Ill., and in February, 1854, moved to Poweshiek Co., Iowa, lived there until the spring of 1865. In April of that same year we rigged four wagons drawn with horses and cattle, and started across the plains for Oregon. (The winter before we started my wife joined the Old School Baptist church called Pleasant Grove, was baptized by Elder J. A. Bullack.) We lost all our horses on the plains, and landed in Marion Co., Oregon, Oct. 6th, with three wagons and our cattle, where we lived until September, 1876, when we moved to Goldendale, Wash., where she died. She was a loving wife and mother. Her house was always a home for her children, and the Baptists. Words cannot express my feelings at my loss, for I am alone. None knew her but to love her. She always attended meeting whenever she was able, and was at our last meeting before she died. But she is gone, and I am left O, so lonely.

I went to the barn about ten steps from the house, was gone fifteen minutes, came in, she was sitting in her arm chair, no one being present; her hands folded in her lap, her head resting on the back of the chair. I thought at first she was asleep, as there was no sign of a struggle, but when I approached her I saw it was all over with her. She left twelve children and myself to mourn our loss, but not as those who have no hope, for we all believe she is better off. She was the mother of sixteen children, two died in infancy, two after they were grown. We took her to the Spring Creek Cemetery, and buried her Jan. 7th; six of her children were here. Her funeral was preached the second Sunday in January, by Elder Wm. H. Gilmore, our son-in-law. She had heart trouble for several years, and prayed that she might go as she did. She was up talking to me when I started out of the house, she had not been confined to her bed at all in the day.

O, call it not death, 'tis life begun,  
For the waters are past, and race is run;  
The ransomed spirit but reached the shore,  
Where they weep and suffer and sin no more.

She is in her Father's house above,  
In a place prepared by her Savior's love.  
To depart from this sin and strife,  
And be with Jesus, yes, is life.

ALSO,

OUR daughter, **Dora D. Darland**, was born March 22d, 1870, and died Nov. 26th, 1886, being 16 years, 8 months and 4 days old. She died of dropsy of the heart. She had been ailing for three or four years. We tried everything we knew for her, for she was a favorite with all the family. She was just in the bloom of youth; and wished to live, but felt willing to die when she saw she could not get well. A short time before she died she took her mother into her room, got all her keepsakes out and told her what to do with them. Her mother told her if it was her that was to be taken, it would be so much better. She said, "O no, mother, I could not keep the family together, and you can." We are satisfied she was a child of God, and is now singing praises to her Savior in heaven. She used to sing such pretty songs, and when it tired her she would ask me to sing, "Amazing grace." I well know she knew her Savior's love, from the talk I had with her, and the song she picked out in "Thompson's Hymns," and put in print on the edge of the leaf, song 479, commencing,

"No more of works I vainly boast,  
Nor so employ my tongue,  
Jesus alone is all my trust,  
Free grace my only song.

'Twas not in me to seek his face,  
Nor did I ask his love,  
Till he by his all-powerful grace  
First drew my thoughts above."

"Unto you that fear my name shall the Sun of righteousness arise with healing in his wings."

S. R. DARLAND.

GOLDENDALE, Wash., April 14, 1901.

## MEETINGS.

DELAWARE Association is appointed to meet with the church at Cow Marsh, Kent Co., Delaware, beginning Wednesday before the fourth Sunday in May, (22d) 1901, and continue three days.

Those coming by rail from both north and south will be met at Woodside, on the Delaware Division Penn. R. R., Tuesday afternoon, May 21st. From the north, express leaving Philadelphia at 3:58, and Wilmington at 4:36 p. m. From the south, accommodation leaving Delmar at 3:30 p. m. Those who cannot come on these trains should get tickets for Felton, as

there are Baptists living there who will provide for them. I expect to be able to secure excursion rates for all who wish to come.

E. RITTENHOUSE, Pastor.

DELAWARE River Association is appointed to be held with the First Hopewell Church, at Hopewell, N. J., beginning on Wednesday before the first Sunday in June (May 29th) 1901, and continue three days.

A cordial invitation is extended to brethren and friends to meet with us. All trains stopping at Hopewell from Philadelphia and New York on Tuesday afternoon will be met by friends and visitors cared for. Those who arrive Wednesday a. m. come direct to the meeting-house.

ELIJAH LEIGH, Church Clerk.

THE Warwick Association is appointed to be held with the New Vernon Church, Sullivan Co., N. Y., beginning Wednesday before the second Sunday in June, (5th) 1901, and continue three days.

A cordial invitation is extended to our brethren and friends. Those coming by way of the New York, Lake Erie & Western R. R. from the east, will be met at Howells, on the arrival of the Orange County Express, which leaves Chambers St., New York, at 4:30 p. m., on Tuesday, June 4th. Those coming from the west on the same road, will take the train leaving Port Jervis at 3:22 p. m., on Tuesday, and stop at Howells.

Those coming from the north, on the Ontario & Western R. R., will be met at Winterton, on the arrival of the Milk Train, at 5:34 p. m., on Tuesday. Those from the south on arrival of the train leaving Wickham Ave. depot, Middletown, N. Y., 8:45 Wednesday morning.

HIMAN S. COLLARD, Church Clerk.

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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. 69. MIDDLETOWN, N. Y., JUNE 1, 1901. NO. 11.

## CORRESPONDENCE.

SOUTHAMPTON, Pa., Feb. 11, 1901.

DEAR KINDRED OF LIKE PRECIOUS FAITH:—A thrill passes over me as I take my pen to once more address such a blessed company. What a great household band scattered far and wide, yet dwelling together in love and holy fellowship; drawn near in heart by an unseen tie that time and distance cannot sever. But how varied are your circumstances, some in poverty, like Jesus when on earth, trusting only in him who controls all things, and whose bountiful hand often in mysterious ways supplies your wants, in answer it may be to some wordless prayer, some fervent supplication in the night of sorrow, causing your hearts to ascend in praise and adoration to his holy name. Then do you realize that you possess untold riches, and jewels of greater value than the choicest gems of earth. Others in this dear family have beautiful homes filled with every comfort, and surrounded with all that could be desired, yet ill at ease unless you sometimes seek out and share with those less favored; you feel that these things are only lent to you by him who said,

“The cattle upon a thousand hills are mine,” and his love within your hearts causes you to long to relieve those who are destitute, lacking the comforts you enjoy. What sweetness comes into the heart of one who bestows such benefits, even greater than comes to the one who receives it. But in thinking of this cherished household, I cannot forget those who have passed beyond our sight, for,

“Those below, and those above,  
But one communion make.”

Looking over old letters has revived the memory of some whose voices are silent, and whose faces we see no more. I have found treasures of thought and the fragrance of love and tender memories flow back from the past with invigorating power, though the hand that traced them will write no more. When I came to the package of letters from that beloved sister and mother in Israel, Mrs. M. M. Hassell, now in the realms of unfading glory, I felt that I must give some extracts for those to whom her name was so pleasantly familiar for many years, and her communications so gladly welcomed by spiritual readers. But I found I could not select without occupying too much space, for all are so good, and so

full of that Spirit which was her life, there would be little to omit. If her letters were gathered into a volume, what a choice one it would be for those who have tasted the heavenly manna. How comforting and refreshing her expressions of love and sweet fellowship, with her words of exaltation and praise to him who raised her from the depths, and filled her soul with joy unspeakable. Truly hers was a beautiful life. Received into the church at the age of twelve years, a mere child: "Gathered into the fold, with believers enrolled." A true follower of him who was meek and lowly in heart through a changeful life of many years. Filled with gratitude when the sweetest joys were bestowed upon her, feeling herself unworthy of such favors, and bearing with fortitude the numerous vicissitudes, and crushing sorrows that fell to her lot, and at last entering the heavenly courts in the triumphs of a living faith. I once was favored to hear her speak in prayer, and it was to me as "ointment poured forth," a sweet inspiration of the Holy Spirit, and it seemed that glories "eye hath not seen," were unfolded to her vision. The next day we parted to meet no more on earth, but for many days her words lingered in my heart like a benediction, permeating all my being, as the vibrations of harmonious melody. And now, after all these years, this short season with her is still in memory one of the sweetest of pleasant perfumes.

Another who has entered the gates of pearl into the city of gold, is one also greatly loved and widely known, sister Mary Parker. Sorely afflicted for many years, longing at times to depart and be with Christ. She is now in his unveiled presence, joining in praises with that innumerable throng who came out of great

tribulation, clothed in white robes. It had been some time since I looked in her book of letters, but a few days ago I chanced to open it, and soon became intensely interested; indeed, it seemed quite new again. Her language is beautiful, and her varied experience so rich that really it is fascinating to one who loves the truth, and who has been taught in the school of sorrow, and chosen in the furnace of affliction. How refreshing to read one's own experience in the language of another. Every line written in pain, yet full of tender sympathy for those who suffer, a sweet manifestation of the Spirit of Christ. Then there are some most touching incidents told in her own peculiar style. Indeed, after my perusal of the book at this time it has new charms for me. I remember how I used to enjoy replying to her early letters, in our old home, and I surely embraced her in Spirit at that time, though never expecting to meet her in this life, but,

"God moves in a mysterious way,  
His wonders to perform."

Through the kindness of a dearly beloved sister, who was to sister Mary an angel of mercy, she was greatly relieved, and brought near where we could speak face to face. She received further benefits, even so she could walk a little, after so many years being unable to take a step. She once more enjoyed the union and communion of saints, and again was blessed to hear the gospel's joyful sound, for which her heart was full of praise. I think she spoke of her delight at her improved condition in a letter published in the SIGNS at that time, and of her sweet impressions viewing the works of nature in a drive of eighteen or twenty miles, after so long being deprived of such exhilarating pleasures. But this was not for long, as disease was too firmly fixed



to be entirely eradicated. Just as we were hoping so much for her, and soon to have her visit us, she passed from earth with all its sorrows. It was in the home of this precious sister, and while under her kind ministrations, that the message came, "Child, your Father calls, Come home." How often through her weary pilgrimage she had longed for that message. How many dark, dreary days and long, lonely nights she had prayed for the merciful Father to gather her into that city "where the inhabitants shall no more say, I am sick." Yet at times she was enabled to rejoice in tribulation. One terrible night, all alone in her room, when her suffering was unusually severe, almost more than she could bear, she asked in bitterness of soul, "Why must I suffer all these things?" Entire exhaustion caused her to fall asleep, and such a sweet sleep! She then was given a view of her blissful home in the city of many mansions. Her description of what she saw in that delightful dream is most beautiful. While gazing entranced and enraptured on that unearthly scene, she heard a voice saying, "It is to make you pure, all pure within and without, like what you see, that you suffer as you do," and she answered, "I will bear it all." She awoke with these words ringing through her soul, "I will try you as gold is tried, I will refine you as silver is refined, in the furnace of affliction have I chosen you." This bright vision was soothing and restful, and filled her with a glad happiness for many days. What a "song in the night," a heavenly song in the night of suffering. Some of these things came back to me when with other loved ones I looked upon her pleasant, peaceful face, after her spirit had entered into the holy of holies, arrayed in white, being called to the marriage sup-

per of the Lamb, where there are no more tears, neither sorrow or pain, for the former things are passed away. "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof."

There are others, more than we know, cut down in youth, who languish on beds of pain, and feeling that "no sorrow is like unto my sorrow." But the Lord knows all about it, and he will direct some good samaritan to pass your way, soothe your sorrows, bind up your wounds, pouring in the oil and the wine.

I wish to speak of one precious, afflicted sister, whose spiritual communications have enriched the pages of the SIGNS: Mrs. Nannie B. Edwards, of Owensbyville, Georgia. She was stricken with disease about twelve years ago, and has since been a helpless invalid. Her writing is all done with pencil, and when not able to write, we hear from her through her little daughter, and only child, who has never been to school, except by her mamma's bedside, and judging from her letters, I think she must be a great comfort to her invalid mother, and a brightness in her home. I will give a few extracts from some late letters, though I can scarcely tell how to select from such writing, so full of affliction, so grateful for the very smallest favors. But I must give her own words.

MARCH 20, 1900.

"BELOVED SISTER:—Though weak and suffering, I feel like I must speak a few words to you, if only a few, to tell you what a comfort your letters are to me, and how kind you are to write without a reply. My heart overflows with love to you this morning, and to our heavenly Father for all you have been to me. I feel that he brought us to know each

other, and that none but his Spirit could have prompted you to write to such a weak and worthless creature as I am. I think of you to-day, dear sister, as one of the Lord's chosen, casting your bread upon the waters, trusting in the sweet promise that you shall find it after many days."

In speaking of a severe attack of illness, she says: "None but our dear Lord can ever know what I suffered. My heart has been so weak and painful since then that it almost completely failed me at times. I have no idea that I will live to see the close of the present year. But O, dear sister, if I can just feel when death comes as I did at one time while so very ill, I would not dread it at all. One Sabbath morning I grew so very weak that I could scarcely raise my hands. But with this weakness my thoughts were taken from the things of earth, and I longed to depart and be at rest; I had no fear of death whatever; I felt if I could just tell my loved ones that I was going home, it would be the sweetest moment of my life. I felt nearer those who had passed over the river than ever before; death had no sting and the grave no victory; I did not feel like waiting any longer, I so wanted to behold my Savior's face. I wish I could tell you all about it, but I cannot. Since then I have passed through many dark seasons, shrinking at the thought of dying. I think sometimes, dear sister, that the sting of death is the fear of it, and it is sin that causes that fear.

The SIGNS still continue to come, and I could not express to you what a comfort they are to me, such a solace to my gloomy, shut-in life."

In a letter of later date she writes: "I have thought of you every day since I received your dear letter over two months

ago, but have never felt able to answer it, and besides my own afflictions my father came to see us, and was quite sick while here. He is much better though now, and was able to return home last week. I was so sorry to hear of sickness in your family. I cannot tell you how it touches my heart to hear of suffering in any form, for surely I know what it is to be afflicted. But we read that "In all their afflictions he was afflicted, and the angel of his presence saved them." What a sweet comfort this is to all of his suffering children. During all of my spiritual pilgrimage I do not think I have ever realized the presence of a personal Savior more than I have for the past three months. Many times while lying here thinking of this life, and the life beyond the grave, it seems that there is only a little something, I cannot tell what, that shuts me out from beholding his precious face. It fills me with such a longing to see him that I am often made to burst forth in outward exclamations of praise to his holy name. O, it does seem so sweet at times to be afflicted, to be permitted to drink of that fountain whose streams never run dry. But, my sister, it is not always thus with me. There are times in my life, and now is one, when I feel shut in both in soul and body. For several days an intense gloom seems to have enveloped my being. All last night I could think of nothing but death and the grave, and the awful solemnity of these things filled me with terror. The stars seemed to be looking down upon a world of sin and corruption, and my own vileness and imperfections filled me with awe, so that I shrank from the thought of dying. To-day finds me still suffering and depressed. I wish you could come to my bedside now, dear sister, and tell me something to cheer my gloomy spirit.

I often think if it could have been the Lord's will to have placed us near each other, so that you could visit me in my afflictions, how glad I would be, but I thank him just the same for causing you to think of me, and putting it into your heart to send me messages of love and fellowship.

I certainly do enjoy your brother's writing in the SIGNS; it must be a great pleasure to those who have the privilege of sitting under the sound of his voice. I trust he may be spared many years to be a comfort to all who hear him, and to the readers of the SIGNS.

I am suffering too much to write more. Please cast a mantle of charity over all faults. All the family join me in love to your household. Remember me to all who love the Savior. Write soon, for I am thirsting for a letter from you.

Your suffering sister, N. B. E."

DECEMBER 31, 1900.

"MY DEAR SISTER BESSIE:—Imagine my joy when a few days ago Vera ran to my bedside saying, 'Mamma, here is a letter from Miss Bessie.' My feelings were better felt than described, for I was suffering extremely at that time. When I broke it open and saw the present it contained, my heart was so filled with thankfulness that I could find no words of expression, only in constantly repeating, 'God bless sister Bessie.' \* \* \* Your letter was very sweet to me, but how deeply I sympathize with you in the death of your nephew. How bitter the cup when our loved ones are called away. Since the departure of my own dear mother over six years ago, the world has never seemed the same. I wish I could see you this morning, to have a talk with you. To-day is the last of the old year, and I am still here, and though I have waded through deep waters of tribula-

tion, I feel that the mercies of the Lord have held me up, and my heart overflows with gratitude when I think of his goodness to me. O, blessed Savior, how precious thou art to me.

In your letter, my sister, you wished me a happy Christmas. It has been a long time since I had a happy Christmas. Its coming has for many years brought to me sad memories of the past, when two of our loved ones were laid to rest at this once happy season of the year, their deaths being only two years apart. I feel like I want to tell you about it."

This letter was sent unfinished, she being too ill to write more, and now, while I am writing, the mail has brought me another, and as I read it, coming fresh from a heart of love, I feel that it contains some things that seem like a witness to the Lord's goodness and tender mercy in times of trial, so I will give a portion, hoping it will not make my letter too lengthy.

FEBRUARY 8, 1901.

"MY DEAR SISTER BESSIE:—You have no idea how glad I was when on receiving our mail yesterday I found another letter from you. How unworthy I feel that you should hold me in such loving remembrance. How beautiful the words of the dear Savior, 'I was sick, and ye visited me.' While you do not visit me in person, dear sister, yet each one of your letters are a ministering angel, enabling me to wait more patiently upon the Lord. How dreary my life would be if you were to stop writing. I was so sorry to hear of the afflictions in your home; I hope all have recovered ere this, and that your brother and sister will be greatly benefited by a change of climate. My decline has been more rapid since last August than ever before, and I am more despondent. I feel all the time like

I am waiting for something, not knowing what it is. As I lie here day after day, and see nothing without, only as I look through a pane of glass, I cannot tell you how gloomy my life becomes. The verses you copied for me are very comforting, I have read and re-read them, and each time they seem more beautiful than before; I am so glad you sent them. When I wrote to you at Christmas, dear sister, my heart was deeply stirred by sad reminiscences, but I was too sick to finish my letter, and now, though I do not feel adequate, yet I will try in brief to tell you what was in my mind: Seventeen years ago my husband's brother was taken ill at Christmas with congestion, and died the next night. Though not a member of the church, he had a precious hope in Jesus, and his daily walk showed that he had tasted of the goodness of God. How often now, when thinking of that night, do I seem to behold his dear mother, as she fell prostrate by his bedside, and mourned for her darling boy. Precious soul, she too has passed over the river, and together they rest in the beautiful city of God. The night this brother died was the first time my husband ever saw himself a sinner. How mysterious are the ways of Providence! How unsearchable his judgments, and his ways past finding out! Just two years after the death of my brother-in-law, a precious sister of mine died, and was buried on Christmas eve, at twilight, leaving a husband and seven children, the youngest just seven weeks old. Previous to her illness she sent our dear mother word that she would visit her on Christmas eve, and sure enough she did, but how? Not with the lovelight in her eyes, and the blush of the rose upon her cheeks, but like a pale, white lily, clad in garments for the tomb. She was a love-

ly christian, and just before she expired she said in a clear, audible voice, 'I will soon be in heaven.' While I stood by her dying bed I could think of nothing but Jesus. I know not what I said, but my mother embraced me, telling me what a comfort I was to her. Mother, dear mother, you need no words of comfort now, for your happy Spirit, free from the trials of this life, has joined the blood-washed throng in adoration to our dear Redeemer. That night as I stood by my sister's open grave, these words came flowing sweetly through my mind, 'There the dear flesh of Jesus lay, and left a long perfume.' What a sweet consolation that was to me, and, sister Bessie, this perfume lingers, not only in the graves of the saints, but oftentimes when life seems dark and cheerless, it is wafted to us, and by its soothing influence we have no fear of death.

My dear sister, I commenced this letter three days ago, but suffer so much with heart weakness I can write but little at a time. I do not think I shall ever be able to write much more. When I am suffering too much to write, Vera will answer your letters. The SIGNS still continue to come, and while I love it and its writers, I am not able to contribute to its columns. I look upon each number as a casket of precious gems. I wish I could express my thanks to you for all your kindness to me. I often wish to see you and talk face to face. This letter may worry you, but if it does please look upon my weakness and imperfections with charity, and remember me as one who loves you very much. My love always to sister Mary Miles.

Your unworthy sister,

NANNIE B. EDWARDS."

I am giving these extracts without the knowledge of the writer, but as she has

formerly given her consent when asked, I do not think she would refuse at this time. I have had many letters from her in the past three years, and not one but contained some savory morsel that I feel would be received with relish, if shared with our kindred in Christ.

The afflictions of this dear family are most touching, and appeal to our sympathy. One of the inmates, a sister of brother Edwards, of mature years, has never walked. She has lately been called to mourn the departure of her devoted, widowed mother. I will give an extract from a letter written by brother E. a year ago, when his wife was unable to write. He says, "While I admit with all my heart, that whatever the Lord does is right, and for our good, yet it seems strange to us from a natural view, his dealings with us, especially in my dear companion's illness, who has suffered under the afflicting hand of God for eleven years, and not only is she suffering from one disease, but how trying to see her have to suffer from so many complaints. But when I consider the hand that brings these afflictions upon us, all natural thoughts pass away, and I feel like exclaiming, O Lord, thy will be done, and make me submissive to the same."

Should any one who reads these lines, feel a desire to help bear the weary burden of sorrow, by rendering some assistance, I am very sure it would be thankfully received.

With love to all the household, your sister affectionately,

BESSIE DURAND.

#### PARTAKERS OF FLESH AND BLOOD.

"FORASMUCH then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage."—Heb. ii. 14, 15.

Brother Saunders, of Texas, requests me to write on this text for the SIGNS, especially on the clause, "The children are partakers of flesh and blood." There is no better way than to let Scripture explain Scripture, "comparing spiritual things with spiritual." In this chapter and epistle, the necessity that Christ should come in the flesh of his covenant people, whom God gave him, as their High Priest, atone for their sins by his own blood and death under the righteous law, then rising up out of death by the power of an endless and holy life, destroy death and the devil, and save his brethren by his life, is the one prime and blessed theme. The text before us presents this grand truth in brief. It shows that there is a unity between Christ and the people whom God gave him, so close indeed that their sins and death could not separate him from them, for it behooved him to come to them as their Brother in the flesh, their Redeemer under the law, that he might thus die for them, and by his life and grace save them from their sins and all their foes. Thus redeemed, justified, made alive and raised up in Christ Jesus, the children whom God gave him are his brethren, and one with him in his holy life and Spirit, and God is his Father and their Father. "For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. And again, I will put my trust in him. And again,

Behold I and the children which God hath given me. "Forasmuch then as the children are partakers of flesh and blood," &c.

He speaks of the people whom God gave him, for they are also the children of the Father, and hence they are both the people and the brethren of Christ. This is shown in verse 17: "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." So his brethren are as well the people, and Jesus shall save them from their sins. "For he said, Surely they are my people, children that will not lie: so he was their Savior." "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." "My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." Jesus here calls his people his sheep, saying, "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." To them he says, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." "And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord God." Thus it is plainly shown that the flock of Christ are at once his people and brethren, for God is his and their Father. This is the great mystery of godliness, of which Paul speaks to us in 1 Tim. iii. 16. Jesus himself, the only begotten Son of God, was "the man Christ Jesus," and he was the Son of David on his mother's side. Of him God said, "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." So likewise are all the children of our God and Father his people as well, for they are the sons and daughters of Abraham in the covenant that God made with him. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

The truth thus clearly revealed is, the flock and people of Christ are as well *his brethren*; they are his people in the everlasting covenant, and they are as really his brethren in the eternal life; for he is their life, and he says, "I give unto them eternal life." Their sonship, and their heirship, unto God the Father is in the holy Son of God, and it is in his life and divine nature of which they are made the gracious partakers. The life of Jesus is made manifest in their mortal bodies, and then the Son of God lives in them, and they live in him. So they are now, as thus manifested, as truly the children of God as they are his people, whom the Father gave to the Son, and for whom the Son gave himself. It was for this cause that "The Word was made flesh, and dwelt among us." His brethren, the children whom God gave him, are partakers of flesh and blood; that is, they are the children of men, are people, "his people," and Jesus "shall save his people from their sins." This holy Son of God, who loved us, and gave himself for us, has no other brethren only his sinful people, neither has God his Father any other children. "And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God," declared Paul. This was written of the Gentile people, whom the Lord would call into the fellowship of Christ. And it was to people who believed in

Christ that John said, "Beloved, now are we the sons of God." John says to them, "He that hath the Son hath life; and he that hath not the Son of God hath not life." "Whosoever believeth that Jesus is the Christ is born of God." Every believer in Christ, then, is a son of God. And Paul therefore says, "For ye are all the children of God by faith in Christ Jesus." Faith in Christ is the Spirit's witness in our hearts that we are the children of God. "Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ." The man who was a servant under the law, is as well a son under grace. This is truly rich mercy and abounding grace to sinners, who are thus sons and heirs of God in Christ his beloved Son. The plain truth in the text is, the children of God are incarnate; that is, they are not disembodied spirits, but people, men, women and children, born of the flesh, and born also of the Spirit. "Except a man be born again, he cannot see the kingdom of God." The man thus born again is himself a child of God, and he is a partaker of flesh and blood, and as such he is a sinner, a bondsman to death. All the children of God on earth are thus. As born of the flesh, they are Christ's people in the Father's covenant, whom God predestinated to be conformed to the image of his Son; but as born of the Spirit, they are as truly the children of the holy Father and the brethren of his Son. All this was foreknown of God, and real and true in his infinite mind. Forasmuch then as this is true, "Christ Jesus, who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he

humbled himself, and became obedient unto death, even the death of the cross. Therefore God also hath highly exalted him, and given him a name which is above every name." All this was for the sake of his brethren in the flesh, the children whom God gave him, that he might deliver them from sin and death and the devil, and raise them up in his exalted life and immortality to live with him in his glory.

The children of God, then, so long as they abide in the flesh, the body of their humiliation, are complex or twofold, for they are partakers of flesh and blood, and they are also partakers of the divine nature of the holy Son of God. So, too, was the incarnate Son of God as a man, for he was our near kinsman and Brother in the flesh, and was made like his brethren, "being found in fashion as a man." At the same time God was his Father, though a woman was his mother. This is likewise true of all the children of God on earth, for as he was, so are we in this world. In the days of his flesh, the beloved Son of God bore the image of the earthy man. He sympathized with his brethren, for whom he sorrowed and wept, suffered and died. As a man, our divine Brother was a joint-heir with us in all our afflictions, weakness and death. So also shall the sorrowing children of God, who now bear the image of the earthy man, then bear the image of the heavenly Man, the glorified Son of God, who was "put to death in the flesh, but quickened by the Spirit," and raised up from the dead by the glory of the Father, to die no more. "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Then, O then, we shall be the joint-heirs with Christ Jesus our divine Brother in his life and holiness, glory and bliss.

Now, dear brother Saunders and brethren, the desire of Paul to be found in Christ is in our hearts, "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." "And as we have borne the image of the earthy, we shall also bear the image of the heavenly." "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." These realities are divinely wonderful, and their glory is unspeakable. Now we receive them by faith, "In hope of eternal life, which God, that cannot lie, promised before the world began," and we wait for them, when the Lord himself shall come, "and we shall be changed."

"Waiting for the adoption, to wit, the redemption of our body," your brother in our precious Christ,

D. BARTLEY.

CRAWFORDSVILLE, Ind., March 23, 1901.

Mt. BRIDGES, Ontario, Feb. 25, 1901.

ELDER S. H. DURAND:—Dear friend and I hope I can say brother. It may be a surprise to you to hear from me. It has been on my mind a long time to tell you a little of what I hope the Lord has done for me, a poor sinner, saved by grace if saved at all. If I am not one that God gave to Christ before the world began, then I am not his.

My father was an English churchman, my mother was a Methodist. I was brought up very strict to the Sabbath law. I was sent to the English church Sabbath School. I was confirmed in the English church. They did not ask me any questions. I knew there was no change of heart in me. I thought I was as good as any one. All I had to do was to say, "Lord, save me," and he would save me, because I asked him.

When I was married we emigrated to Canada and settled on a bush farm, then I had no time. I thought I would get religion when our farm was cleared up. Time passed away quickly; we had a large family; I became a profane swearer, so much so that I did not know when I did swear. Our little children said the same words after me. I whipped them for saying them. When I did swear they did seem to tremble. One day it seemed as if I heard some one whisper and say, "You put the words in their mouths then whip them for saying them." In a moment of time I saw myself the worst sinner in the world. I went outside of the door and said, "God, be merciful to me, a sinner." "Lord, if thou wilt thou canst make me clean." These words came with great power. If God had cut me off and sent me to hell, I felt that it was right and just. I felt I could look up and praise God there. I thought I would do better; I would keep the law of Moses and remember the Sabbath day and keep it holy. I did try with all my might, but I did fail every time. If I picked an apple off the tree on the Sunday I seemed to break the Sabbath. I commenced reading the New Testament through many times. I could not see much for me. If you love me keep my commandments. (John xiv. 15.) I thought it meant the ten commandments in Exodus. O, how I



did try again, and failed every time. I kept all this to myself. Many times I wished I had never been born. I quit reading the book of Romans, it was such a mystery to me; now it is my delight to read it. This went on for two full years. Only once in that time I could say that Jesus is the Christ. At the end of two full years my wife was taken very sick. I lay on a bed in another room but did not sleep, my soul was poured out before the Lord all night. In the morning I said, "It is nothing but the mercies of God that we are out of hell." Even before the words were out of my mouth it seemed to me the house was filled with the glory of God as a mighty, rushing wind. I could not help praising God with all my might. If I should hold my peace the stones would immediately cry out. It was a glorious time with me. I thought I should never see any more trouble; I thought all of God's people lived happy all of their days, but I was greatly mistaken. Now I want to be with God's people (I thought God had a people with all). I went to the Methodists and told them what I hope the Lord did for me. The class leader, an old man, said to me, If you want to get religion you must be determined. I was with them for four years or more. I knew very little about the Old School Baptists. The best I heard about them they were a poor, miserable people. I got quite dissatisfied with the Methodists; I thought they did not preach as they did before. I thought they were getting out of their way. They told me, "You must love your neighbor as yourself, and do to others as you would they should do to you, and remember the Sabbath day and keep it holy; if you do not you will not be saved." I went to hear the Old School Baptists; their preaching I did love; the people I

did love. Then again I went to hear the Methodists, and I thought they were getting worse and worse all the time. The last time I went to hear them I said to myself, I will keep this Sabbath day holy. I went out through the fields with my head bowed down; I had not got more than forty rods away until I forgot myself. I looked up over the field and said, "O what a beautiful field of spring wheat." Now again I have broken the Sabbath. I went to meeting; they called on me to speak, I read John x. 27, 28, I told them not one of God's people will ever perish, for Christ has said so, and I believe it. They looked at me but did not say a word. That was the last time I was at their meeting. I went to the June meeting in Ekfrid, Elder G. Beebe and Elder S. H. Durand were there. This was the first time Elder S. H. Durand was in Canada, he took his text Isaiah xxvii. 13, and showed me so plainly it was not in keeping the law Sabbath, also the difference between the law Sabbath and the gospel Sabbath. It was a good day to me, never to be forgotten. I was driven out from the Methodists, I could not stay with them any longer. Then I had a bitter time. A man's foes are they of his own household. I find my own sinful heart is the worst foe I have. I often think I am nothing but the worst hypocrite, and not fit to be numbered with God's people.

Now, baptism was often on my mind, I was feeling that I was not a fit subject for baptism. I told a dear brother it would be better for me to die in my sins than to deceive the church. I thought I could not tell the church anything so they could receive me. I wanted to go before the church but could not. Elder Wm. L. Beebe preached here in our house one night, he and Deacon J. C. Bateman

stopped with us that night. I thought I must speak about it to them, but I could not. Time passed on until the third Sunday in September, 1881, our dearly beloved Elder Pollard, now gone to a better world, said, After the congregation is dismissed, the church will remain in a little while. I could not get away, I was like a man fastened to his seat, I thought they would not receive me, but they did. The next Sunday I was baptized by our beloved Elder Wm. Pollard. That week I tried to tell Elder Pollard not to baptize me, I was afraid I was not fit for baptism, but I had no opportunity. Satan seemed to tell me that I would be drowned in the water, but I was all right. Coming up out of the water everything was calm and pleasant. My wife and some of our children were with me that evening. My soul was filled with joy and gladness for two full years. After that I was greatly troubled, thinking I was not born again. My heart's desire and prayer to God was, If I was not born again that he would make it plainly manifest to me. One day it seemed more than I could bear, and I called out from the depths of my soul, "Lord, if I never have been born again make it plainly manifest to me." The word came instantly with great power, "Wherefore didst thou doubt?" My poor soul was made happy in God my Savior. Now I thought I shall never have any more trouble; but I find the Canaanites are still in the land. I can truly say with Paul, "In me (that is, in my flesh) dwelleth no good thing."

Now, dear Elder, I do think the Lord sent you here to preach, I do think he sent me there to hear what the Lord had to say through your mouth. I will say right here, One time I thought I knew all about the New Testament, but since God, as I hope, opened my understand-

ing, it seems to me I was the most ignorant man in the world. It seems to me I did not know anything about the Scriptures. Now I will just say I went to Babylon in place of going to the church of the living and true God. I have been greatly troubled with infidelity, I thought no one was troubled with it but myself, until Elder Pollard said in his sermons, "God's people are often troubled with infidelity." It made me glad.

I have made this altogether too long, but the half has never been told. Dear Elder, you can do with this as you think best, and all will be right with me. It will not be long before I shall pass away from time. I will be seventy-four years old the twenty-third day of April, if I live until that time.

Hymns 1014 and 1022 (Beebe's Collection) just suit my case.

WM. GRIGG.

HERNDON, Va., March 3, 1901.

MY DEAR BROTHER BEEBE:—I herewith inclose you a letter I received from dear brother A. B. Lester a very short time before his death, which occurred on the morning of Feb. 12th, 1901. I suppose it was the last letter he ever wrote to any one on earth. I did not get the sad news of his death until I received my SIGNS of March 1st, which had his obituary in it, by Elder Garrett Murphy, of Garden City, Minn. If agreeable to you I would like to have you publish it in the SIGNS. Brother Lester was to me a dear, sweet and humble writer, although an entire stranger in the flesh; I had been in sweet correspondence with him for about eight years, and can truthfully say that his sweet epistles of love and fellowship most always brought joy and gladness to my dark and downcast soul. I know I shall greatly miss his messages of love.

O, I ask myself the question now, Why do you weep over the death of an entire stranger to you in the flesh? and the answer comes, Because "Ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God." And again, "You know that you have passed from death unto life because you love the brethren." I am fully convinced in my mind that there are no other people on God's green earth like the Old School Baptists, for they are the only people in deed and in truth that can weep with those that weep, and rejoice with those that do rejoice. I sit down the day I read the news of brother Lester's death, and tried in my weak way to write words of comfort to dear sister Lester, but unless my words were indited by the Spirit of the great and all-wise God, they would be to her as "sounding brass or a tinkling cymbal." I do hope and trust that the good Lord will comfort sister Lester's heart, and also her children, in these dark hours of their sad bereavement, and cause them to say from their hearts, "Thy will be done." "The Lord gave, and the Lord has taken away, blessed be the name of the Lord."

Your brother in tribulation,

JOHN F. OLIVER.

GARDEN CITY, Minn., Jan. 20, 1901.

DEAR BROTHER AND SISTER OLIVER:—Your precious letter of Dec. 28th, 1900, came duly to hand, and has been read over, and over again. It is true I did feel afraid that my last letter was so shallow, and devoid of sound reasoning, that you thought it not worth answering; I had such thoughts the morning before your letter came to hand. But O, what joy filled my heart on reading your letter; it seemed as you say, like good news from a far country. You write that you are

still in the dark, and thought that I would demand a better excuse. No, dear brother, your excuse is sufficient, for I know how to sympathize with you, for it seems to me that I am of late years more of the time in the dark valley of despair, than I am on the delectable mountain of his love. But what else can we do more than "Trust in the name of the Lord, and stay upon our God"? When we look back to the rock from whence we were hewn, and to the hole of the pit whence we were digged, we lose all confidence in the flesh, knowing that we can do nothing to bring us again into the light of his countenance. The time salvationist may have a way to create light, but I fear they are breaking that spiritual Sabbath day in picking up sticks to kindle a blaze of their own invention, found only in their old Adamic body. It seems to me that they are seeking to become the bride of Christ, while Moses, their old husband, is yet alive. It does seem that they have not come to the end of the law, or else their "props and stays" would be so completely swept away that they could not find any sticks to pick up that would burn. But the "woe" is pronounced upon them: "They shall lie down in sorrow." But let us trust in the name of the Lord, and stay upon our God. "Looking unto Abraham our Father, and unto Sarah that bare you; for I called him alone, and blessed him, and increased him. For the Lord shall comfort Zion: he will comfort all her waste places, and he will make her wilderness like Eden, and her deserts like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody."—Isaiah li. 2, 3.

We do not do as our more religious friends accuse us of. They say we sit down on the *stool of do nothing*, and wait

for the Lord to take us by the hair of the head and drag us into obedience. Could they but know the anguish of our inmost souls, ever praying and beseeching the Lord that it might be with us as in the days that are past and gone. How often have we inquired of the watchmen, but they could give us no comfort. "I opened to my beloved, but my beloved had withdrawn himself, and was gone: my soul failed when he spoke; I sought him, but I could not find him; I called him, but he gave me no answer." "By night on my bed I sought him whom my soul loveth: I sought him, but I found him not." Thus did Solomon sing, but it is only the voice of every member of the bride of Christ. But the perplexing question will arise, "Am I his, or am I not?" As you said, "I now tremble at the thought, lest I may be mistaken in the call." But, dear ones, did you ever hear of a pharisee having any doubts? No; they will stand up and thank their God that they are not like the Old Hardshell Baptists, and as one told me once, He wanted a religion that he knew he had got. I told him, "Happy are ye in your delusion, but I fear that you are walking by sight." I quoted Paul (Romans viii. 24,) to him, that we are "Saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?" But he had "no eyes to see," and it was like "casting pearls before swine" to talk with him, and so it is with them all: "Their rock is not our Rock, themselves being judges." It shows that they are not of that chosen generation, and have never been called out of darkness into his marvelous light, for they show the praise of themselves more than the praise of God. All the old ancient saints were subject to darkness. David said, "Though I walk through the valley of the shadow

of death, I fear no evil, for thou art with me; thy rod and thy staff they comfort me." Sometimes we are enabled to look at the rod of chastisement as being for our good, then again, Satan will suggest, "If thou be the Son of God" you would not be so carnally minded, but Christlike in all of your deportment. Paul sets forth the christian conflicts you have so ably mentioned in your letter, that it is indeed a comfort: "For if we endure chastening, God dealeth with us 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."

I was pleased to read your letter in the SIGNS, it has the right ring; salvation by grace alone. We are too weak to depend on man power, neither would Paul have works and grace mixed together; he said it had to be one or the other, and said positively that it was by grace alone, and cut off all possibility of man to boast in the whole matter.

I read your letter to Elder Wm. Murphy, our pastor. He is an able minister of the gospel, and has been for over forty years. He was well pleased with your letters, both to me, and the one in the SIGNS also. He is the father of Elder Garrett Murphy, M. D. You may remember reading his writings in the SIGNS, as he has written a number of letters. He is an able defender of the doctrine of God our Savior. Both the Elders told me to give you their love and fellowship. They spoke of a good old brother they once knew in Missouri, Deacon M. D. Oliver, and wondered if you were any relation. I told them I would ask you.

I have seen Elder White's name in the SIGNS a great many times; I have always had the impression that he was an able

preacher, and would like to hear him, but I never expect to.

FEBRUARY 1st.

I have just been reading over what I wrote you a short time ago, and was about ready to cast it to the flames, when my wife said, No, it was all right. Yet at the same time it seems so incoherent that you will fail, I fear, to grasp my meaning, and it will come far short of being such a letter as you requested me to write, and sister Oliver will certainly change her mind when she comes to read it. The older I get, the poorer my writings are, and it does really seem to me that the older I get, the less I know. I thought in my young days that as I grew older I would "Grow in grace, and in the knowledge of the truth," and by the time I would get to be an old man, I would have a full understanding of the truth as it is in Jesus, but now in my sixty-eighth year it seems I have gone backward instead of forward, unless it is this, I have seen the folly of putting confidence in the arm of flesh, and have "grown" to see the necessity of free grace in everything, both temporal and spiritual, for everything we have comes from God, and what have we ever given in exchange? Nothing. In the first place we had no desire for him. What if he had left us there? Well might we sing with the poet, (Beebe's Collection, 494,)

"If I must sing, I'll sing of grace  
Which raised me from the fall,  
And led me to a hiding place;  
Jesus, my Lord, my all."

Thus, my dear kindred in Christ, I understand that we are "Growing in grace, and in the knowledge of our Lord Jesus Christ." Light makes darkness manifest. If the Sun of Righteousness had never shone upon us, we would not now be lamenting these long, dark winter seasons, praying that the dark clouds might

be driven from our sky, and cheer our drooping spirits once more with his presence. But he will surely come; he has only left us, as it were, for a short time to try our faith. He has given us the assurance that he would never leave us nor forsake us. O, what blessed knowledge is this, that our God is an all-powerful God, and none has a right to say, What doest thou? and none can stay his hand, and has promised that, "No weapon that is formed against thee shall prosper, and every tongue that shall arise against thee in judgment thou shalt condemn."

But I must close these scattering reflections. Prove them by the standard of truth, and give praise to him to whom praise is due. I hope you will write again soon, for we do truly enjoy reading your letters. Wife joins in best love and fellowship.

As ever, your brother, I hope,

A. B. LESTER.

OXFORD, N. Y., Jan. 27, 1901.

DEAR BROTHER AND SISTER BLACKWELL:—You have been on my mind a great deal of late, and how many times I would have been glad to see you, and talk with you both, or if I could not talk, it seems to me it would have done me good to grasp your hands and look in your faces. O, I feel so far from you all, and so unfit and beneath my dear kindred in Christ, I am so unworthy of their love and fellowship, yet I do love to see them, and be with them. Of one thing I feel well assured, The Lord knows the heart, and God is a Spirit, and we must worship him in Spirit and in truth. I have been very sick of late, but am now better and at present getting better every day. I can truly say it is good to be afflicted. I never have read the Script-

ures with such interest and comfort before, never have so many portions been opened up to me so beautifully. I have been reading the tenth chapter of John, and how beautifully does the Savior speak of his sheep: "My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life, and they shall never perish, neither shall any one pluck them out of my hand." Think how safe and secure. He says also, "I am the good Shepherd, and know my sheep and am known of mine. \* \* \* Other sheep I have, which are not of this fold: them also must I bring, and they shall hear my voice; and there shall be one fold, and one Shepherd." Think of all the shall; and they shall hear my voice.

Dear brother and sister, can you not think of the time when you were trying not to hear his voice, and thought that you would not? O, how we fought against his work. But they shall hear my voice, and follow me. They not only hear but they follow. Poor, little, weak, trembling ones do follow the meek and lowly Jesus, and how lovely he is, he is the lily of the valley, the one altogether lovely. This is the kind of a Savior that we need. I am so wretched, miserable, poor, blind and naked, and of myself I can do nothing. There was a time long years ago when I heard my dear father say to some one, with tears in his eyes, that he saw himself a bundle of filthy rags. I thought then, that seemed strange, but since then I have learned just what he meant. Elder Bundy used to say that he was willing to be something or nothing, as the Lord willed. He was brought there when he did not want to preach.

If we are one of the little ones, all is well, but I am so far short, I am so rebellious against the will of the Lord, yet sometimes I am made to cry out, "Be still and

know that I am God." When the hand of affliction has been laid heavily upon me, I have felt down deep in my heart to say, If it be thy will, let this cup pass from me; then I am made to look upon the dear Savior, and how he suffered for the sins of his people, and bled and died for them; then I think how little are my sufferings compared to his, and that he knows all our suffering and trials, and feels them. "As a father pitieth his child, so he pities them that fear him." Often I cry out, "Lord have mercy upon me, a poor sinner." He said, "I will have mercy upon whom I will have mercy." I think sometimes how kind and gentle he has been to me, and how he has led me through this life so far, and kept me from outbreaking sins. It is as Elder Purington used to say that he had been kept from killing any one, or stealing, and from all those vices which are in the world, none but the Lord can keep us from all these things. The heart is deceitful and desperately wicked. I have already written too lengthily, if you find anything wrong please tell me, and if you think that I am deceiving the church of God, please tell me. I often feel so dead, and am afraid that I do not belong with them. I have read in the SIGNS of late, of so many feeling like asking to have their names taken from the church book, I have felt that way many times, and to hear those for whom I have such fellowship say this, gives me a little hope. Tell me just how bad I am, I will be glad to hear this, from any of you that know me so well. I hope that the Lord will be with you, and guide you through life, and guide us all, as he would have us go. May we walk faithfully and humbly before God, is the prayer of your unworthy sister,

MARY BREWSTER.

ATLANTA, Ga., May 5, 1901.

DEAR EDITORS OF THE SIGNS OF THE TIMES:—After reading brother H. M. Curry's article on "Predestination and Science," which was so forcibly set forth, my mind is led to notice the laws of nature, or as I sometimes call them, the laws of lust, or that instinct of nature which our God has given to even the little birds in their nest before their eyes are open. If their nest, which by an unexplained instinct their parents have prepared for them, be shaken by their mother, every little fellow will raise its head as high as possible, and each little mouth will be thrown wide open for something to eat. They have an instinct that tells them their mother is at hand with something to eat. Though they never saw her, the utmost confidence is manifested in her. Now these little ones were hatched this way, they did not study this instinct, or learn it of their mother. She has wise judgment to select and to prescribe softness, nutritiousness, quality and amount of their food. Then think of the wonderful instinct of the carrier pigeon. All these wonderful works are to the praise of the Lord.

I will now touch upon something more sublime to us, and which reaches our case. It is said that our federal head, Adam, transgressed the law under which he was placed, for the love of his bride, but I think there was something back of that love, even lust, and a nature susceptible of begetting lust. Does not this prove there was carnality stored away to be made manifest at the first opportunity afforded? He had a sufficient amount of this nature to willingly strike hands with Satan, through Eve.

It was of necessity that this instinct of nature was given. You know the good book says, Ye shall multiply and replenish

the earth. We read the plants were made and placed in the garden, grew there. They were not taught to grow and bring forth after their own kind.

What a great Lawgiver we have! He is the Alpha and Omega, the beginning and the end; he is all in all; in his fullness all things consist. When we look on him and say, God! there is nothing can be added, that name fills immensity.

I will close, my mind gets lost in the mystery of godliness.

Brethren, I will submit this to your better judgment. If you deem it worth a place in our excellent paper, do as you like with it.

H. H. BENTLEY.

P. S.—I will try and send in some more new subscribers as I can get them. I want to make this earnest appeal to all readers of the SIGNS: To try and just see how easily you can get a few new subscribers.

H. H. B.

ATLANTA, Ga., May 6, 1901.

MY DEAR BRETHREN:—Your reception card at hand acknowledging money received, two dollars, for brother McCord. In same you stated that you did not know how many orders you had received from me for new subscribers, but you thought twelve or fifteen. I have not kept any account, but I will continue to try to obtain other subscribers. I now send in another new one, brother R. L. Dedge, and inclosed please find two dollars for same. Many thanks for the year's remittance; I did not get those subscribers because I expected you to pay me for them, they have cost me but little time, and it is with pleasure that I do this, knowing as I do that there is so much trash afloat throughout the country. I feel anxious that the brethren should be supplied with a paper that courts not the flesh, nor worships the

creature more than their Creator, but gives God all power, honor, glory and dominion, who is a Sovereign, and ever has been; one who changes not; yesterday, to-day and ever the same.

In the article I sent in a few days ago, I only sketched at a few of the laws of nature, or the natural instinct that our great God has given man. Adam's babies have no power nor strength to take care of themselves, but wholly depend on their parents for *all*. Just so with the spiritual children of God, they have nothing but what was given them. We are born the poorest and most helpless of God's creation, both naturally and spiritually.

Brethren, if you see anything in what I sent in a few days ago, and want to use this with it, or any part of this, or the other, you are at liberty to do so. I know I cannot write for publication, but my mind gets anxious sometimes that more good Baptists should write on, and that each subscriber would do all that they can to increase the number of subscribers to the SIGNS.

Brethren, I know it is the duty of all correspondents to write as short letters as possible and express their desires. Please excuse me this time for imposing on your valuable time.

I remain as ever, yours to serve,  
H. H. BENTLEY.

ALLENTOWN, Pa.

TO MY DEAR PASTOR AND FELLOW-PILGRIMS:—Am I indeed in such choice company as pilgrims journeying to the better land? It is but recently that I came among you, and oftentimes I fear that I am an intruder. However that may be, I find it delightful company, and am never so well satisfied as when I am with this chosen band, and conversing

about the country and the inhabitants thereof, to which we are traveling. I never tire of the company of the followers of the lamb, my chief trouble is that I do not see enough of them, they are very scarce where I live, I have the SIGNS OF THE TIMES, and in its pages I find the conversation of sweet Canaan, which is so suited to my needs, but outside of its pages, I never hear a word of it in this place. If I broach the subject, I am thought to be queer and peculiar in my views. I presume the Lord has a people here, but I have not found them. But what am I, that I should judge them? Yet by their fruits they are known.

I am writing this at the hour when you all assemble at the meeting-house to hear the word preached in all its purity, I should like to meet with you, dear travelers, for when the Lord's people are gathered, there the mourners in Zion will find sweet sympathy. I know that the Holy Spirit is there, in the hearts of the redeemed. Each one fears that he is not one of that blessed number, and looks upon the others as being better than himself. In their faces he can see the imprint of the divine Master. Most of you are strangers to me in the flesh, but my heart goes out to you in love and sweet fellowship. I know, dear fellow pilgrims, that if I really belong to the little flock I am the most unworthy one of the number. It is most wonderful to me that I should be there at all, it is certainly the Lord's doing and wonderful in my eyes. He has opened my eyes, and led me about, and instructed me. I should never have chosen this route of my own knowledge, nor by the teachings of any human agency. In this city, at this hour, the church bells are ringing, and the streets are full of people wending their way to engage in worship, but they worship not our God,



but a god of their own imaginations; once I worshiped the same god, but thanks be to the holy name of the true and living God, he has led me, as I trust, to a city which hath foundations. I am filled with wonder and amazement that he should bring such an one as me to the place where his honor dwelleth. O, may he keep me by his grace in the place of his abode.

I have read in the SIGNS of so many of you being able to tell of a time in your experience when the Lord spoke to you, and caused you to rejoice in his love, this was not the case with me, and a feeling of discouragement often overtakes me on account of it. I still hope that he will allow me this sweet comfort before I go hence to be here no more. I have so often tried to give it all up, and worry no more about it, but I have found it impossible to do so. I have taken this as an evidence that I am a prodigal, for when I would have deserted him, he held me fast; he has kept me, with all my haltings and wandering. So I am still hobbling along, receiving many falls by the way, and it must be the Lord who still helps me up, or I never should get up again. With much love to you all, I am, I trust, a fellow pilgrim,

MARY E. FISHER.

WOODSTOCK, Mich., Dec. 12, 1900.

DEAR BROTHER BEEBE:—How thankful I feel to the God of all grace for his watchful care over me, a poor sinner. It seems that I realize every day that I live how much I need him every hour and every moment, I have to utter the prayer, "Blessed Jesus be with me, and keep me every hour, in the right way."

To-day I have been thinking over my past life, and how dark and gloomy it has been, but if there had not been some

bright days I do not think that I could have endured it. I will mention one time in particular, not long ago, I had been in the dark for a long time, doubting and thinking perhaps I never knew anything about Jesus and his love, when one night as I lay my head down to rest the thought came like a flash, and with great force in words like these, "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength, and thy neighbor as thyself. Can you say that you do this?" I began to think, and the more I thought, the worse I saw myself to be. I thought, Can it be that I do not love my blessed Savior? It seemed that I must say that I did, or did not, and I could not tell, and I had to give it up and say, Lord thou knowest whether I do or not. After a long time I fell asleep, and before half past three I awoke, and before I had time to think of anything else these words came into my mind,

"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 never can tell what peace and joy filled this poor heart of mine then. Then I could say, "Thou knowest that I love thee." And like one of old I could say, "My Lord and my God." This poor, stammering tongue can never tell how precious the dear Savior seems to me. I thought that his presence filled the room and made all within me rejoice.

I then thought if my husband only knew these things, how glad I would be, but I knew that I could not do anything for myself in this matter, and how could I do for others. God will do what is right with us all, and I will leave it there.

I hardly know why I have written to

you to-day, when I have thought of writing before, I would say, No, I will not write this time, but just send the money for the SIGNS. I would leave the writing-desk, and before I knew it, I would be back trying to write again. I wanted to ask some one if in anything that I have written to-day, they could see anything to bid me hope on. I can say indeed, It is a point I long to know, and oft it causes anxious thought, whether I do love the Lord or not.

The dear SIGNS comes regularly. I am glad that there are those who dare stand up before men for the truth. May you have the choicest of heaven's blessings is my prayer. Please forgive all mistakes, I have never written for publication, and feel rather delicate about seeing my name in print. Love to all the household of faith.

NETTIE KELLEY.

DOUBLE WELLS, Ark., March 24, 1901.

MY VERY DEAR BROTHERS:—I hardly can express the pleasure and comfort I find in reading the different editorials contained in the precious volumes of the SIGNS OF THE TIMES. I cannot help saying, when looking over them and find some away up north, and some in the south, and in all the different parts of this unfriendly world, as the words of eternal truth declare, that many shall come from the east and west, and shall sit down with Abraham and Isaac and Jacob, in the kingdom of heaven.

Dear brethren, do not be discouraged in contending for the old landmarks. We find in 1 John ii. 18, that he, John, calls us "little children," and in other portions of Scripture that our Lord and Master takes little children up in his arms and blesses them. So do not be discouraged; "They went out from us because they were not of us."

O brethren, if any poor mortal has ever fell as hard as I have, I cannot see what purpose he can have in contending for time salvation, for all time things are vanity, and less than vanity. At one time in the year 1863, when it seemed that a sweet whisper at the side of me said, "You should praise the Lord for what he has done for you," O, the joy I felt at that time no one can understand only those that have heard the joyful sound. For some months I was impressed that I could live without sin; here is where I fell so hard, and ever since that fall my experience has been like the old darkey's, when he said, It seemed like he had two souls, when one wanted to do good the other would not let him.

Dear brethren, what I have written I did not expect to write for publication, but do as you think proper. If you should publish please correct all mistakes, for as soon as I commenced to write, my mind commenced to travel in a way I did not expect. I call you dear brethren and sisters, I feel I am assuming something I am not worthy of, nevertheless I have no other place to go. If what you are contending for is not in accordance with the words of eternal truth, then I am yet in the dark.

With love to all the dear ones, I must close.

J. P. REIDINGER.

ROCA, Neb., March 18, 1901.

ELDER G. BEEBE'S SON—DEAR BROTHER IN CHRIST:—Having finished the business part of my letter, I desire to write you a few lines to let you know how much I appreciate the dear old SIGNS OF THE TIMES. I have read it the most of the time since 1860, and if there is any deviation from the old landmarks from that date to the present, I am too dull of apprehension to detect it.

Now, dear brethren, I am so glad that you adopted the plan of republishing your father's editorials in succession as they were first published, that all may see for themselves that the SIGNS are still contending for the same faith and order of the Primitive Baptists that they were founded on in 1832. We have the witness in each number, to wit: Elder G. Beebe's editorials, and the present editorials.

Trusting that God will still uphold and strengthen you to stand firm, and "contend earnestly for the faith which was once delivered to the saints," without wavering, and that, too, with an eye single to the glory of God, and the comfort and edifying of the household of faith, I am your unworthy brother,

JOSEPH BRUCE.

CAMAS VALLEY, Oregon, March 23, 1901.

EDITORS SIGNS OF THE TIMES—DEAR BRETHREN:—Your great kindness in keeping my name on your free list can never be overestimated. We feel that as a father cherishes the child, so do those who give so freely of their spiritual blessing and knowledge comfort the "little ones." How blessed to hope that as a member of one of the companies of fifty, I can sit down knowing full well that from one of the baskets will be dispensed food convenient for me, and by the hand of one appointed to that sacred duty. While the billows of affliction roll, and every earthly hope and comfort are taken, it is an anchor to the soul, both sure and steadfast, to be renewed by the wayside, as the dear saints confess one to another, of the power and goodness of that God who works and none can hinder, and has all power both in heaven and on earth.

Yours truly,

MRS. MARTHA J. LEE.

BLUE SPRINGS, Mo., May 9, 1901.

B. L. BEEBE—DEAR FRIEND:—I am very sorry to not be able to send you a large list of subscribers to the SIGNS OF THE TIMES. I wish every person who believes the grand and glorious truth it contends for were able and willing to take it, and pay for it. I would not do without it for three times its cost.

I extend to you my sympathy in the death of your brother, Elder Wm. L. Beebe; the church as well as yourself has lost an able counselor, comforter and advocate of the doctrine of sovereign grace, which this world cannot replace, but hope we may be made to trust in God who does all things according to his his own purpose and will, and makes All things work together for good to them that are called according to his purpose. My great desire is that you may be spared (if the Lord wills) for a long time to contend for the doctrine you so dearly love: salvation by grace.

THOS. W. RECORDS.

### CHANGE OF ADDRESS.

ELDER W. I. Carnell, having changed his residence from Carlisle, Ohio, to Dutton, Ontario, desires his correspondents to address him at the latter place.

### ALL GONE.

THE large type hymn books of the genuine Turkey Morocco binding and the imitation binding are all gone. All the styles of binding we have left of the large books, are the cloth and blue marbled edge binding.

### 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., JUNE 1, 1901.

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.*

**JOSHUA II. 21.**

BY request of sister Julia Bissett, and others, at South River, N. J., we will present some thoughts concerning the narrative found in the second chapter of the book of Joshua, referring especially to the last clause of the twenty-first verse, which reads, "And she bound the scarlet line in the window." Bible readers need not be told that this chapter contains the account of the sending of the spies by Joshua, to spy out the city of Jericho, and the land round about. It is not needful that we here repeat the narrative in detail. Before speaking of the special words found in the twenty-first verse, last clause, we wish to call attention to a few things which are said in the word concerning Rahab herself. First, it is said that she was a harlot, or a vile woman; this was her evil calling by nature; it is manifest that she was by nature no better than were her people generally. As all the people of God are by nature the children of wrath, so was she. Some have gone into greater excesses of evil in outward life than have others, this was the case with her, yet she was among the elect vessels of mercy, whom God would have to be saved. By nature she was a companion to the thief on the cross, upon

whom the Lord poured his mercy at the last. Also some of the Corinthians were said by Paul to be adulterers and murderers, and all that is vile in life, as well as in heart; but, like them, she was washed and justified and sanctified by the Spirit of God.

Then it is said in the inspired word, that she possessed faith. This is the testimony of Paul, By faith she concealed the spies, and did not perish with the rest of her people, in the destruction of the city. She bore testimony to the spies, that she knew that her people should perish, because God was with the Israelites, and so she besought salvation from that destruction at their hands. God-given faith made all the difference between her and others, she alone seems to have known that God was with Israel, it was certainly mighty faith that could assure her of this, a poor, vile woman by nature as she was. Faith can break through, and break down all barriers, it needs no aid of human wisdom, or human righteousness. These things cannot avail or add anything to grace, and without faith they are of no avail to lead one to the knowledge of God. This woman had this faith, and she, as James also tells us, had the works which are the evidences and fruits of this faith. Further on in this book, it is said that she was dwelling among Israel to this day. This could not have been had not this faith which she had, also wrought in her obedience to the commandments of the Lord, so that she was no more a harlot. The same faith to-day works in the same way; grace says in the heart, Let him that stole, steal no more. The grace of God teaches those where it dwells, that they should live soberly, righteously and godly in this present evil world. Grace is a good and effectual teacher, it teaches not only the

letter of the word, but the Spirit of it. It produces in the soul, love to all that the Lord commands, which love is itself declared to be the fulfilling of the law. If a man loves God, and his neighbor, and has the righteousness of the law fulfilled in him, this is the fruit of faith, and magnifies grace. Grace was magnified very greatly in this woman which had been an harlot. What consolation there is here for all poor sinners who feel as vile as she was; how it brings consolation in the time of need to a troubled heart, to know that grace is all-conquering, and that it can save to the uttermost. How this woman must have been humbled in feeling every time she remembered what she had been, and how it had come to pass that now she dwelt in Israel, as one with the Lord's chosen people. If any one be really in heart and spirit, and not in name only, among the people of God, how greatly will they be humbled at the remembrance of how it all came about; what meaning the words will take on, "Not unto us, not unto us, but unto thy name."

Second, it is said in the word that she was the wife of Solomon, and the mother of Boaz. (Matt. i. 5.) The name Rechab given in that verse is but another form for Rahab. In this genealogy three women are mentioned by name. Tamar, Bathsheba and Rahab. Bathsheba was the wife of Uriah the Hittite, and we have no doubt therefore a Gentile, and Rahab was a Gentile, and of a vile character, until faith had wrought this wonderful change in her. We think this worth referring to because it shows that our blessed Lord was naturally united, not only to the Jewish people, but also to the Gentiles. We have often thought that it would be a most interesting study, to look up the various persons named in the genealogy of our Lord after the flesh,

and see of what various sorts they were. Some naturally, what men call good, some evil, some Jews and some Gentiles, some lofty and some lowly in life, some of one occupation or calling and some of another. Our Redeemer stands naturally related to all classes and conditions of men, as he does also in his spiritual kingdom. He came into relationship with all sorts of men in the flesh, that he might bring all sorts of men into relationship with him in the Spirit. And no man can say, "I am what I am, as a believer, save by the grace of God." If any should afterwards say to Rahab, How came you to conceal the spies? How came you to believe in the God of Israel? How came you to know of your need to be saved from the destruction which must fall upon your nation? She could but reply, It was all of faith and grace, and not because I was in any wise better than my companions that perished in their unbelief and sin. If she were asked, How is it that you now dwell in Israel, and are the wife of one of that favored people? she must say, Grace, grace, hath wrought it all.

But how about this scarlet thread? It seems clear that it can represent but one thing in the type: By the blood of the blessed Jesus alone is safety and protection to be found from the wrath of God, and from his judgments against sin and sinners. This scarlet thread was her only protection in the day when the walls of the city fell. Her house was upon the wall of the city and for the sake of the thread fastened in her window her house did not fall, and for the sake of the thread, the spies were told to go in and bring out this woman and her family before the work of destruction should begin within the walls. She had nothing else to rely upon but this scarlet thread.

It mattered not how full of kindness to the spies she had been, nor how much she desired to be saved in the time of destruction; it mattered not how much she might have repented of her past evil life, nor how much she was striving to live better now, all this could not save her. It was not for any of these things that her house did not fall with the rest. If any saw that she was still unharmed, and that her house had not fallen, and should ask the reason, no reason could be given that would contain the truth, unless it was ascribed to the scarlet thread. Here was a double miracle, first, a miracle was wrought in the fall of all the rest of the wall of the city, and then a second miracle was wrought in that her house did not fall. It is as wonderful that any are saved from destruction as it is that the rest are overwhelmed by the indignation of the Lord.

Here is a type of the final destruction of an ungodly world, and here it is seen that they who shall at the last be saved, are by nature no better than the rest. Here it is seen that only God-given faith leads to the only safe abiding place, and here it is seen that the blood of Christ alone will avail in that day. The scarlet thread was all that stood between her and hers, and death. Thank God it was all that she needed. The blood of Christ is all that stands between any of us, and final destruction; thank God also it is enough. One said that he had once come to the place where he felt that he could do nothing to save himself. Thank God he said, "I came to the place where I saw that nothing more needed to be done; Jesus had done it all, and his blood alone was all my plea; it was all the plea I needed."

Here is also election taught: If we ask why such faith was given to this woman,

and not to others? there is no answer except God gave her this faith, and withheld it from others, as good by nature as she. If we are among those who escape the doom of the finally impenitent and unbelieving, there is no other reason than the free election of God.

This scarlet thread was to be bound in the window, not where she could see it, but where those without could see it. By faith no doubt, she rested in that thread, and by faith she saw it no doubt even when shut within the house. She and her family were bidden not to go out for any cause. There was no safety except under the shelter of the scarlet thread. If tempted to flee when she saw Israel ready to assault the city, if tempted to seek some other refuge, no other refuge could have availed, seeing that destruction was everywhere except under the shelter of the scarlet thread. So there is now no salvation except under the shelter of the blood that was shed for sin. We must not look to self in any way; good works, prayers, almsgiving, religious observances, nor anything else that partakes of human effort, will avail the soul in the day of God's judgment; the blood of Christ must always be our only plea. When the avenging Israelites saw the thread, it was all that was needful to insure her safety, with all others who were under it.

At another time, when forty years before, the judgment of God fell upon Egypt, there, too, was shelter only where the blood was sprinkled upon the doorpost of the dwellings of Israel. We need not dwell upon this at length, all Bible readers are familiar with the sacred narrative which relates how Israel came at last out of their house of bondage in Egypt, but one thing we desire to call special attention to, it was not said, When

ye shall see the blood, I will pass over in the night of destruction, but "when I shall see the blood." What a wonderful thing is this, not when you shall see, but when I shall see. Let us think of it a moment, had it been the decree of God that Israel should be safe that terrible night only while they kept their eyes upon the blood, who could have assured any of them of safety? Some would have grown heavy with sleep, unable to watch one hour, some would have had their attention distracted by what was going on around them, some would have been forgetful, and some would have fainted. Who could have felt safe for a moment? But it was said, "When I shall see the blood." There was no room for fear here, his is an all-seeing eye, he never slumbers nor sleeps. How much more safe is the babe, who watches not itself, in the watchfulness of its mother, than in after years when it seeks to discard her care, and depend upon itself. So Israel is safe because God always watches over his loved ones, so no enemy shall ever harm them. Our hope and help to-day is, that God sees the blood of the Redeemer. It is not in the clear view which he may have of the doctrine of grace, and of the effectual cleansing of the blood of Christ, that our salvation is found, but in that which God sees in it; because he sees the blood, we are saved now. How often do we forget our salvation, but he never forgets. We lose sight of the cross, beneath the pressure of care, sorrow, business or pleasure, but he does not lose sight of it. How shall we find words to describe the gladness that we ought to feel that this is true? And sometimes we are glad with an inexpressible gladness.

This scarlet thread has come on down, through the generations past, the hope of poor sinners, and the safety of those who

confess that they have sinned; prophets saw it, and found safety and strength in it, and wrote and testified of it. Jesus proclaimed his own doctrine, and declared that in him alone was salvation, and apostles testified of this blood which cleanses from all sin. This is the one thread which runs through all Bible history, and through all christian experience, and through every gospel sermon, and in every psalm and gospel hymn that is sung, and which binds all who believe in one bundle of love, and which "fastens our souls in such ties, as distance and time cannot remove." The experience of Rahab is ours also, her faith is our faith, the work of faith in her is the same to-day, our fellowship goes out to her, we sit down in the kingdom of heaven with her, as well as with Abraham, Isaac and Jacob. Jesus and his blood is our plea, Jesus and his blood is the plea of all holy men of old, who testified of God and of his grace. Moses wrote of him, prophets testified of him, apostles saw him and believed, and we not having seen, yet believe, and all believing, rejoice. How precious is the blood. How precious must that scarlet thread have been to Rahab.

In conclusion we wish to emphasize one thought more, the wonderful change which this work of faith had wrought in both the state of Rahab, and in her desires, and aspirations, and whole life; she was translated out of Jericho to dwell in Israel; she was separated from her own people to dwell among a people heretofore strange, but strange no longer; she ceased to worship idols, and came to worship the one only living and true God; she continued to dwell in Israel, and was married there, whereas she had not been married before; she no longer lived as she had lived before; she departed from

her evil life, to live as God commanded, and we know that as faith had wrought all this in her, she not only walked outwardly with obedience, but that she obeyed in heart and spirit also. This is the one difference between the obedience of faith, and that which is but formal, and in the letter. Thus Abraham obeyed the call of God to depart; thus Paul lovingly obeyed, and because of this, he could say, How shall we that are dead to sin, live any longer therein? Believers want to do in outward life that which will be to the glory of God, but above all things they want their obedience should be with love. How many times, after days spent with carefulness in all that we say or do, and when perhaps the most spiritual around us see nothing to find fault with, do we feel to confess that our spirit has not been right; we have done what we have done, out of a sense of necessity, rather than freely, and from love? We know however good our life appears to our fellow-men, it has lacked the one thing needful in the sight of God, and so we feel after all, far off from God. O, we say, That we might come near to him, then would our obedience be savory, and such as would be really to the glory of his name, then, in all that we might do and say, his name would be as ointment poured forth. O, that it might be said of us, as it was of the harlot Rahab, She dwells in Israel to this day.

There are multitudes of things in this narrative that have not been touched in this article, but we trust that those who made the request to which we have responded, may be partially satisfied; at least, they will know that we have desired to present the truth, that the blood of Christ cleanseth from all sin, and secures all who are sheltered by it, from all wrath and judgment against sin.

C.

## EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

### WASHING THE SAINTS' FEET.

WE have been called on for an expression of our views on the subject of washing the saints' feet, but we confess our inability to do justice to the subject, especially when we find a discrepance in the views of those whom we have a right to esteem much better than ourself. Our brethren in the southern and south-western States, so far as we are informed, generally practice literally the service of washing each other's feet, but do not make it a test of fellowship; while those at the north who do not practice it, do not disallow or disfellowship those who from conscientious motives do so practice.

We have thought much on the subject, and while we disclaim any desire to dictate to others, have no objection to give such views as we entertain on the subject. It is very clearly evident that our Lord on one occasion did literally wash the feet of his disciples, and on that occasion told them they ought to wash one another's feet. This example and admonition would with us forever settle the matter beyond all cavil or contradiction if nothing more had been on that occasion said by our Lord. But the matter did not rest there, for he said to Peter, in the presence of the other disciples, "What I do thou knowest not now, but thou shalt know hereafter."—John xiii. 7. We have many evidences in the Scriptures that as an act of humility and hospitality, the washing of feet was a common practice in that eastern country, from the days of Abraham, and very common among the Jews with whom Peter had been brought up; so that it is unnatural to think that our Lord designed to say that Peter or the other disciples did not



understand the literal service, which was so common. But there was something signified by our Lord's condescending to wash the disciples' feet, more than what was intended by the same service when performed as had been customary as an act of hospitality, for the comfort of the weary pilgrim. Whatever it was which Peter did not then comprehend, must be worthy of our devout research, as christians even in this day. Some light in regard to it may be gained from what Jesus farther said to Peter: "If I wash thee not, thou hast no part with me;" and again, "He that is washed needeth not save to wash his feet, but is clean every whit; and ye are clean, but not all." Making an exception of him who was to betray him, and signifying that Judas had not been cleansed by him, as had been the other disciples. What Peter was to know subsequently was what was signified by being washed and made perfectly clean by his divine Lord and Master.

In connection with this view, remember that in the commission given to Peter and the other apostles, they were commanded to teach baptized believers "to observe all things whatsoever I have commanded you." That is, all that Christ had commanded the apostles, the apostles were commanded to teach those converts to observe, who should believe and be by them baptized. If only the common hospitality of washing feet literally was intended or commanded, it would seem from all that we can find in the written word, that the holy apostles of the Lamb failed to obey their commission; for not one word is recorded by any one of those whose feet were literally washed, by way of enjoining it on the disciples to observe it as an institution. The only mention subsequently made of washing the saints' feet being by Paul, who was

not present when Jesus washed the disciples feet, and by him not mentioned as a church ordinance, but classified with bringing up children, entertaining strangers, &c. Now from all the foregoing considerations, it does appear to us that what was signified by Christ's washing the disciples' feet, which Peter did not then, but did afterwards understand, was what they (the apostle Peter included) were to teach, and what they did teach baptized believers to observe. This washing signified a cleansing, and as performed by Christ on all who have any part in him, is a perfect cleansing from all pollution, guilt and shame, making them clean every whit; for his blood cleanseth from all guilt, and all the saints are washed and made white in the blood of the Lamb.

But if the cleansing from sin and uncleanness by the blood of Jesus was signified by his washing their feet, how shall we understand that the saints ought to wash each other? Certainly not in a sacrificial or propitiatory sense, for there remaineth no more sacrifices for sin, and Christ alone is our Advocate with the Father, and he is the propitiation for our sins; but still there is a solemn charge given to the saints to watch over each other, and not to suffer sin to rest on each other. The feet of the saints are those members of our earthly bodies which come in connection with the earth when we travel; and in regard to our spiritual travel, we are commanded, "Keep thy feet when thou goest into the house of the Lord." And the disciples were commanded to shake off the dust of their feet as a witness against those who received them not. From all of which it does appear to us that the washing of the saints' feet, as afterwards understood by Peter, and as plainly taught to all the

saints by the apostles in the New Testament, is done by a faithful application of the discipline of the gospel, by watching over and praying for each other, by exhorting, admonishing, and if needs be, rebuking one another. As the washing of one another's feet shows humility, condescension and readiness to perform any justifiable act, however menial, for the comfort or benefit of each other, whether it be in literally washing their feet, ministering to their necessities, forbearing to eat meat if by eating we make a brother to offend, and by a careful and sacred regard for the reputation of the saints, a readiness to defend them from the unjust aspersions of professed friends or avowed enemies; in all these things we ought to wash each other's feet. As to the literal performance of washing the saints' feet, so long as the spirit of the precept and example is obeyed, we feel no disposition to dictate, but prefer that each saint and every church should search and be fully persuaded in their own mind. We see no reason why one should fall out with another on the subject.

Such was the amazing condescension of our Lord and Master, that he to wash and cleanse his people, came down from heaven, and although he thought it not robbery to be equal with God, for our sake became poor, took on him the form of a servant, and was made sin for us, who knew no sin, that he might wash and cleanse us, and that we might be made the righteousness of God in him. Let that mind then which was in him be in us, and will we not be inclined to do or suffer all that in us lies for the general good of the brethren? Admonish, exhort and rebuke, with all longsuffering and doctrine; cherish a kind, constant, tender and sacred regard for the purity of ourselves and brethren, in all things;

and that the feet of those who bring good tidings may appear beautiful upon the mountains of Zion, and that the feet of all the saints may be clean from the pollution of disobedience in straying into forbidden paths of sin and folly, and well shod with the preparation of the gospel of Christ. Thus shall we manifest towards each other something of what was signified by our Lord's washing his disciples' feet. If we as disciples come in contact with the earth, shall we not need that our feet should often be cleansed from the dust and filth of the world, by the faithful and brotherly watchcare and admonitions of the saints?

These views are humbly submitted for the consideration of the saints. Let them be carefully tested by the Scriptures, for we have no desire that they should be adopted any further than they are sustained by the word and Spirit of the Lord.

MIDDLETOWN, N. Y., October 15, 1858.

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## O R D I N A T I O N .

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At a yearly meeting held with the Sidling Hill Baptist Church, in Fulton Co., Pa., May 3d, 4th and 5th, 1901.

On Sunday morning the church met at the water-side, where brother Simon Deshong was baptized by Elder E. V. White.

When the meeting assembled in the meeting-house a call was announced by the brethren requesting the ordination to the ministry of brother J. Corder Mellott.

A presbytery was convened by appointing Elder E. V. White, Moderator, brother Job Mellott, Clerk, and Elder W. W. Meredith, Assistant Clerk.

Brother J. C. Mellott related his experience of grace and call to the ministry to the satisfaction and commendation of the presbytery.

Elder Charles Bogardus preached an appropriate ordination sermon, after which Elders E. V. White, Chas. Bogardus, A. Mellott and W. W. Meredith, reverently laid their hands upon the bowed head of brother J. C. Mellott during the ordination prayer offered by Elder W. W. Meredith.

An impressive pastoral charge was given by Elder E. V. White, and the hand of fellowship by Elder A.

Mellott and the brethren, thus welcoming our brother, Elder J. Corder Mellott, to our fellowship as an ordained minister of the gospel.

Brother Joshua L. Mellott, who had been chosen a deacon for the Fairview Church, came forward, and the same Elders laid their hands upon his head during an ordination prayer offered by Elder A. Mellott, thus ordaining him to the office of deacon in the Fairview Church.

After a recess the meeting assembled and listened to a pastoral sermon from Elder E. V. White. Then as a crowning glory of the day's sacred events, the brethren and sisters gathered around the Lord's table, and partook of the emblems of the broken body and shed blood in sweet remembrance of our dear Redeemer who died for our sins, and rose again for our justification. Blessed be his holy name.

E. V. WHITE, Moderator.

JOB MELLOTT, Clerk.

W. W. MEREDITH, Assistant Clerk.

## OBITUARY NOTICES.

**Mary Friend** was born March 12th, 1830, and united in marriage with **Allen Strous**, March 18th, 1849, and died March 31st, 1901, aged 71 years and 19 days. To this union were born seven children, four of whom, together with one sister and two brothers, nineteen grandchildren and eleven great-grandchildren, are left to mourn their loss, which is her eternal gain. She, together with her husband, who left her for that better clime Sept. 23d, 1900, at the age of 73 years, 11 months and 26 days, united with the Laurel Church, in Hocking Co., Ohio, by experience, in 1881, being baptized by Elder David Barker.

Upon the organization of the Laurelville Church, in the same County, they obtained letters and joined it, being among the principals in establishing the same. "Grandmother" was a genuine friend of all Old Baptists, and they always received a hearty welcome at her fireside. She had no tolerance for error, and the views of the religious world. She was never too busy to attend her church meetings, or the associations, no matter how far, while she and grandfather were able. She was stricken many years ago with shaking palsy, and gradually became more feeble. She was very impatient at times to leave this world of pain and sorrow, but always said, "I will await the Lord's time."

The funeral took place at the Laurelville Church, conducted by her beloved pastor, Elder R. W. Peters, who preached from John xii. 24, after which her mortal remains were laid away in the Adelphi Cemetery, to await the resurrection morn, when this mortal shall put on immortality, and death shall be swallowed up in victory.

GEO. W. HARTSOUGH.

MY dear wife, **Sarah Jane Odom**, departed this life April 17th, 1900. She was taken sick March 25th, with a severe chill, which resulted in typhoid pneumonia, but on or about the fifteenth or sixteenth day after she was taken the disease seemed to give way, and we were very hopeful she was going to get well, but about then paralysis set in, of which she had had slight symptoms some time before. She was taken sick with pneumonia, but she was taken off with paralysis. She suffered a great deal, but was very patient in all her suffering, seldom ever complained only when her suffering was very severe. In her last conscious hours she piteously prayed the Lord for mercy. Her faith in the Lord was strong, often reproving me for seeming lack of faith. She was a most noble wife, a faithful helpmate, loving and affectionate during all our married life of over forty-three years, and truly my loss is great. About the fifth day after she was taken sick, I was sitting by her; she laid her arm around my neck and said she felt confident she would never get up again, then added, "But may God bless you, I pray." She was the daughter of William and Jane Potter; she was born in Bedford Co., Tenn., July 16th, 1842, and with her parents came to Texas in the autumn of 1848. She was married to the writer on October 30th, 1856, and united with the Primitive Baptist church called Big Spring, in the year 1868, and lived a consistent member until called to the spirit world, where I feel confident she is in the peaceful presence of the Lord. She was buried in the Garden Valley Cemetery after appropriate remarks by our pastor, Elder F. Loden, and in the presence of a large concourse of sorrowing friends and relatives.

May God give me reconciling grace, is my prayer for Jesus' sake.

D. ODOM.

PROVIDENCE, Texas, April 19, 1901.

DIED—At her home in Bartlesville, Cherokee Nation, Ind. Ter., April 30th, 1901, **Mary P. Hager**, wife of J. D. Hager. Deceased was born Dec. 18th, 1854. Her maiden name was Cobb. She was first married to Oliver White; to this union was born one son, Perry White, who is now living. White departed this life about the year 1876, or 1877, and the latter part of the year 1878 she was married to J. D. Hager, who survives her. The fruits of the last marriage was three boys and two girls, all living. Sister Hager united with the Old School Baptist church in her eighteenth year, and lived an humble, devoted, christian life until relieved by death caused by consumption, from which she suffered about one year. She endured her affliction with the greatest patience and christian fortitude. From the writer's first acquaintance she has been almost blind, scarcely able to tell her own children apart by sight. She was a dear lover of good singing, and was a good singer; and

loved the doctrine of salvation by grace, and had a clear knowledge of the depravity of the human heart, and rejoiced in the full salvation in Christ. She was conscious up to death, and rejoiced that the end had come, saying that her hope was brighter, and her faith stronger as she neared the end of her mortal life. Brother Hager and one daughter are members of the same church; he is old and afflicted, and we hope the dear Lord will sustain and comfort him in his trouble and affliction, and bless the children that are deprived of a tender mother's love and counsel.

The writer talked a few minutes at the grave, after other services had been held. We have no fears of her future, but believe her soul is in the paradise of God, and that her body will be raised and fashioned like unto the glorious body of our dear Lord, in the resurrection of the just in Christ.

NATHAN REEDER

DEPARTED this life, April 12th, 1901, at the residence of his daughter-in-law, in Delhi, N. Y., from paralytic stroke, **Charles C. Crosby**, in the 85th year of his age. Brother Crosby was convinced of his sinful condition when a young man, and united with the Methodists. After a time he became dissatisfied with the general atonement doctrine, and left the Methodists. About fifty years ago he united with the Second Old School Baptist Church of Roxbury, and remained a firm and devoted member as long as he lived. The last time he visited around and attended our meeting was in June, 1898, since which time he has been more or less confined to the house or village, until his last illness of the past month. And now that his work is done, he is at rest. One brother and sister, one daughter and a daughter-in-law, and son-in-law, with their families, survive him.

His remains were brought to the old yellow meeting-house at Roxbury, for the service, and buried in the cemetery. We deeply feel our loss as a church, but the Lord reigns.

J. D. HUBBELL.

KELLEY'S CORNERS, N. Y.

## MEETINGS.

THE Old School Baptist church of Middleburgh, has appointed her yearly meeting to be held the first Saturday and Sunday in June, (1st and 2d) 1901.

We extend a hearty invitation to ministers, brethren and friends, to meet with us.

A. COOK, Clerk.

THE Warwick Association is appointed to be held with the New Vernon Church, Sullivan Co., N. Y., beginning Wednesday before the second Sunday in June, (5th) 1901, and continue three days.

A cordial invitation is extended to our brethren and friends. Those coming by way of the New York, Lake Erie & Western R. R. from the east, will be met at Howells, on the arrival of the Orange County Express

which leaves Chambers St., New York, at 4:30 p. m., on Tuesday, June 4th. Those coming from the west on the same road, will take the train leaving Port Jervis at 3:22 p. m., on Tuesday, and stop at Howells.

Those coming from the north, on the Ontario & Western R. R., will be met at Winterton, on the arrival of the Milk Train, at 5:34 p. m., on Tuesday. Those from the south on arrival of the train leaving Wickham Ave. depot, Middletown, N. Y., 8:45 Wednesday morning.

HIMAN S. COLLARD, Church Clerk.

THE Sandusky Old School Baptist Association will meet with the Eagle Creek Church, one mile east of Beagle station, Hancock Co., Ohio, on Friday, June 7th, 1901. Those coming by rail will be met on Thursday, at Arlington, on the Northern Ohio, and at Beagle station, on the F. & O. C. railroads.

H. D. BISHOP, Clerk.

THE Siloam Association of Regular Predestinarian Baptists of Oregon and Washington, will be held this year with Harmony Church, of Dayton, Washington, commencing Friday before the third Sunday in June, at 10 o'clock, and continue three days. The place for the meeting is arranged to be held at brother B. B. Hubbard's, six miles east of Dayton. Those coming by railroad had better arrange to get here Thursday before, and they will be met and conveyed to place of meeting.

B. S. PATE.

THE yearly meeting of the Buelah Old School Baptist Church, of Canada, will be held, the Lord willing, at the usual place, Anghrim school-house, in the township of Brooke, Lambton, Co., Ontario, five miles from Alvinston Station, beginning on Saturday before the third Sunday in June, 1901, 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. 69. MIDDLETOWN, N. Y., JUNE 15, 1901. NO. 12.

## CORRESPONDENCE.

### GOD IS OMNIPOTENT AND ACTIVE.

GOD reveals himself as both omnipresent and omnipotent, the almighty, who fills immensity and inhabits eternity. So there is no fleeing from his presence or going beyond his power. His dominion is unlimited and from everlasting to everlasting. God is the supreme One. No other power is supreme. Therefore, all powers, beings and things are subject to the Almighty. If not, then God is not the supreme Ruler, and there is no sovereign power in the boundless universe. How terrible this would be! But we rejoice that our God “sits upon no precarious throne, nor borrows leave to be.” He declares that what his soul desireth, even that he doeth. His wisdom, knowledge and understanding are as all-comprehensive and infinite as his purpose, dominion and control are unlimited and omnipotent. God is neither subject to influence nor to change. If he could be influenced, to that extent he would be controlled and changed. But his word says, “I am the Lord: I change not.” With him there is not the shadow of turning, says James. The word again says, “He is in one mind, and none can turn him.”

These are primary or first truths relative to the Most High. They enter into his very being, are essential to his infinite attributes, to the eternal qualities and perfections of his adorable Godhead. The Bible faithfully and largely records and proclaims this infinite and absolute supremacy of Jehovah. The sun and moon and stars, with all his handiworks in creation, and the fixed laws in nature, also show forth the omnipotence and ever-active power of God. To no other being, whether archangel or seraphim, cherubim or saint, prophet or apostle, belongs these crowning perfections of the eternal and Holy One. We may be awed in the presence of Moses and Elijah, Gabriel and Michael, Daniel and John, who went before Jesus; yet they were but the servants of God, and all that made them good and great was his free gift to them.

“With God is terrible majesty,” said Elihu to Job. At best our thoughts of “his eternal power and Godhead” fall infinitely below his high and holy throne; and he himself says, that as heaven is higher than the earth, so are his thoughts and ways above our thoughts and ways.

“In the beginning God created the heaven and the earth.” “Thus the heavens

and the earth were finished, and all the host of them." All these are the creatures of God, whether animate or inanimate. His omnipotent power ruleth over and controlleth them all, and they are all subjected to his universal dominion. God has set the bounds of all, so that no creature can go beyond or escape his almighty power. Were this possible, the sovereignty of God would be destroyed, and himself hurled from his eternal throne. The Bible overflows with the record of these sublime truths concerning the Almighty. What do they teach us? That God is highly exalted in heaven infinitely above all the universe, and that the earth and all it contains is his footstool; yea, more, that all nations are as grasshoppers, as the small dust of the balances, and all the inhabitants of the earth are reputed as less than nothing, before the Most High. How stupid the thought, then, that creatures thus insignificant can and do influence and move, control and defeat the Almighty; that man, who is himself "less than nothing and vanity," can and does prevent, hinder and disappoint the Lord God omnipotent. O how weak and absurd is this insolent presumption! Yet the worldly-wise and all worldly religionists thus dishonor God, and they vainly imagine that he is subject to creature influences, insomuch that he can be moved even by their prayers. The Lord says, "Thou thoughtest that I was altogether such an one as thyself." In a sermon an aged preacher once said in my hearing, "Prayer is the lever that moves the arm that moves the world." All worldly religious teachers thus regard the relation of God toward men. They hold that he is acted upon and moved by his creatures; that he is subject to them, and may be largely influenced and moved in his conduct towards them and other sinners by

their prayers and zeal and works for him in his service, as they suppose. The professed christianity of the world, no less than the Jew's religion, is based and built upon this belief. Because we serve God he is moved to reward us. Thus stands the world's religion.

But the religion of our Lord Jesus Christ, and the true worship of God, is just the opposite of this. Our perfect Teacher thus states it: "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 cometh down from God out of heaven; the fountain of eternal life is its source; it raises up its blessed recipient into everlasting life, and all his love to God and holiness, his spiritual devotion, worship and service, are the free and fervent springing up in him of this water of life. Thus his soul is as the garden of the Lord, spontaneously sending up the incense of love and praise, saying to the Lord in prayer, "Come into thy garden and eat thy pleasant fruits." This, our Lord says, "I shall give him." When given, it shall be in him a fountain of life, and shall spring up to the glory of the Giver. What moves him to give it? Hear him in prayer to the eternal Father: "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." What moved the Father to give them to the Son? Jesus tells us in his prayer, saying, "Thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedest me before the foundation of the world." Therefore, the everlasting love of God the Father



for his Son, and for all his people, whom he gave the Son, and chose and blessed in him, moved him to send his Son into the world, to die for them, and to give unto them eternal life. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins," testifies the beloved John.

Love is the greatest of all, Paul says, and John says, "God is love." "Love is strong as death," said Solomon. Says Paul again, "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Love, therefore, the love of God, is the strongest and most active power in the universe, and he bestows his love upon his people in its divine freeness and active potency. Yea, the love of God infolds them in Christ Jesus, his well beloved Son, in whom the Father has blessed them with all spiritual blessings, unto the end that they should be holy and without blame before him in love, "to the praise of the glory of his grace." "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." And so "the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." It is the divine power of the love of God in the hearts of his dear children that savingly and blessedly influences and moves and controls them in all their emotions and devotions Godward. The sentiment and language of their hearts therefore is, "For the love of Christ constraineth us." "The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee." Now, to be thus con-

strained by the love of Christ springing up in the heart, and divinely drawn with the loving-kindness of the Lord to run after him in the paths of holiness, is as far removed from a cold, faithless, legal, heartless, selfish and machine-like service as heaven is above earth, or as the love of God is more holy and powerful than the love of self.

In religious service and professed divine worship, there are but these two incentives or prompting motive powers: the love of God, or the love of self, and all who are religious at all, are actuated and moved by either the one or the other. They are either moved by the power of God, or they think to move him by their own power. For it must be that man is either subjected to the power of the Lord and made subservient to his will, or else the Lord is subservient to man and moved by his will and works. The enabling motive and power to desire and do, must either descend from God to man, constraining him Godward, or else it must ascend from man to God, constraining him manward. On which side are we? Shall we believe that God is omnipotent toward us, bringing us into obedience to his power of love in our hearts? or shall we hold that we are potent toward him, and that our obedience moves him toward us in bestowing his love upon us? One of these two ways it must be. Either God moves upon man, or man moves upon God. Either man or God must yield in will and power, and be brought into the passive voice or state, and say, "Not as I will, but as thou wilt," or there can be no reconciliation and communion between them. Now, therefore, who should yield and be subservient and passive, be as nothing, and let the other be all in all? For in the matter of *will* and *power*, either man or the Lord Jehovah

must surrender and yield, for the controlling power and influence of one or the other must prevail, and he must be placed upon the throne and reign supreme, but the other must be made submissive and be acted upon. This is an evident truth, and it pervades the Bible. God is in heaven, man is upon earth; God is infinite, man is finite; God is the Creator, man is the creature; God bestows all, man receives all. "For there is no power but of God: the powers that be are ordained of God," declares faithful Paul.

"The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people shall be *willing* in the day of thy *power*, in the beauties of holiness." Thus the Lord reveals to us and in us the place of power, and how it is that his people are made willing to serve him in the beauties of holiness—not their own wrought holiness, but his holiness wrought in them by his divine power. "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." This is the way of it, and thus do we receive it, my dear brethren in the Lord. "For of him, and through him, and to him, are all things: to whom be glory for ever. Amen." "And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."

Much has been published in Baptist papers in opposition to the sovereign power of God towards his people, as manifested in their obedience of faith and love in Christ Jesus, wrought in their hearts by the Spirit and grace of God;

and this has been treated with derision and ridiculed, as reducing the obedient children of God to mere machines, which have neither life nor love, and they are reproached as "Can't help its," and the meek and lowly Christ is jeered as doing all the obeying for his obedient followers, who love him, and therefore keep his commandments. All this is charged against the sovereign will and power of God as wrought in his redeemed and new-born children, by the subduing, controlling and leading power of his Spirit and love in their hearts, "bringing into captivity every thought to the obedience of Christ;" that this makes them irresponsible, destroys their obligation unto loving obedience, and makes them as passive as unliving stones. That many dear brethren in Christ, who desire to know the truth as it is in him and walk in it, have been thus prejudiced and misled, there is no doubt, but that this opposition and accusation is either a misconception or misrepresentation of the sovereign power of God and the reign of his grace in the hearts of his dear children, is certainly true. All such captious railing and disputing is divinely met and rebuked by the word of the Lord in the ninth chapter of Romans, for all this caviling is replying against God and doing despite to his sacred truth. Brethren should pause, and solemnly consider whence they are tending and drifting, as in the presence of God, "who will by no means clear the guilty."

So far from this reigning power of the God of salvation lessening the sacred obligations of his people, whom he hath called with an holy calling, or weakening the utility of loving and faithful exhortation to their meek submission unto the will of God in a loving and heart-given service to him, it gives to these their

sacred and binding force, and is the soul and essence of all holy obligation and loving obedience; and nothing else than the true and loving service of the pure in heart will God accept. And all this is the fruit of his Spirit, the springing up of his love shed abroad in the heart. The Lord never speaks in vain to his people. "When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek." It is so in every case. Omnipotence never tries. "His arm shall rule for him." When he speaks, the mad persecuter tremblingly prays, "Lord, what wilt thou have me to do?" The will of the Lord is at once supreme.

Now, as to the objection to the omnipotent sovereignty of the Almighty over all the universe, and the active reign of his grace in the hearts and lives of his redeemed, quickened and called-out people in saving them from the dominion of sin; that this subjects their will and brings them into a passive state to the will of the Lord; in mind and heart I have been led into a prayerful and scriptural consideration of this prevailing and fault-finding complaint, and will kindly meet it in the light of revealed truth.

First, then, there is but the Lord and man, the Spirit and the flesh, the will of God and the will of man, the mind of Christ and the mind of the flesh or carnal mind. These are opposite and contrary the one to the other; therefore, before there can be harmony and peace, nearness and communion between God and man, the will of man must be subdued and brought into passive or unresisting submission to the will of God, and God must be absolutely supreme in the mind and heart of man, and his heart-given prayer to his Sovereign must be, "Thy will be done in earth, as it is in heaven." In no other way than this entire sur-

render of man can he truly worship God.

Second, the holy Son of God taught this way and truth to his followers, and he himself perfectly lived it in all his life in the flesh, never once asserting his own will as a man, but always making the will of God his Father supreme. So when he speaks of the discrimination of God's sovereign will and grace, in hiding the blessings and glories of salvation from the wise and prudent, and revealing them to babes, who know but little, and are receptive and passive, Jesus said, "Even so, Father: for so it seemed good in thy sight." This was enough for the loving and submissive "man Christ Jesus." His own will was entirely subdued or surrendered and swallowed up in the supreme will of God. Therefore Jesus himself was *passive*, and God was *active*. Let us hear and heed his touching prayer, saying, "O my Father, if this cup may not pass away from me, except I drink it, thy will be done." This is entire and absolute surrender. "He is brought as a lamb to the slaughter." So he was passive, submissive and yielding. Shall we therefore deride him as a "Can't help it," and as a mere machine? O for shame! Is it any better to thus stigmatize his humble followers? Hear him say again, "Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works." "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise." "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." "For I came down from heaven, not to do mine own will,

but the will of him that sent me." This is enough, and it is pointed and positive, showing the entire abnegation or renunciation of the will of the holy Son of man, and the absolute control of the will of God in him, and that he of himself could do nothing, but the Father who dwelt in him did the works.

Third, in all things Christ is the leader, example and pattern of all who follow him, and they must follow in his steps, and be as he was. He taught his disciples that except a man deny himself, take up his cross and follow him, he cannot be his disciple. Self-denial is the sacrifice of self and of man's own will, and being made like Christ and as he was. So then to follow Christ is to have the mind of Christ, to be child-like and moulded into the will and way of God, and to say, as our Master said, "I seek not mine own will, but the will of the Father." "I can of mine own self do nothing: but the Father that dwelleth in me, he doeth the works." And while this work is manifested in us and by us, as the dear children of God who walk in love, and we work out this good work of salvation with fear and trembling, which the Lord hath begun in us, yet it will be in our hearts to ascribe to him the kingdom and the power and the glory, as did Christ and Paul, meekly saying, "For it is God which worketh in you both to will and to do of his good pleasure." Here is the enabling and moving power, and it is nothing less than the will and power of God prevailing in us, "of his good pleasure," subverting our own will, turning us unto the Lord in the day of his power, constraining us in heart and spirit to submissively and meekly pray, "Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven."

Thus Jesus taught and felt. The will of God is absolute and supreme in heaven, and we here surrender that it shall be so done in us. We should not seek to be above the meek and lowly Master, but esteem it an honor to be as he was, and his prayer was, "Not as I will, but as thou wilt." So then every one in whom Christ is formed the hope of glory, must thus yield submission to the supreme will of God, for Paul says, "Now if any man have not the Spirit of Christ, he is none of his." "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." This is true in every one who is Christ's. "And they that are Christ's have crucified the flesh with the affections and lusts."

Thus clearly does the truth shine out, that in all the true worship and service of God by his children, their own will is surrendered, their fleshly powers are crucified, and the Spirit and life of the Lord Jesus moves and enables them and prevails in them; "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," says the humbled Paul. And so the christian loses himself in Christ, or is hidden behind the cross of Christ, becomes as a cipher or naught, and Christ is all in all to him. Set down a thousand million ciphers, and they count as nothing, but let *one* be placed before them, when, lo, they are as a strong nation, an innumerable company. So it is with Christ and "the general assembly and church of the first-born." All life and authority, might and dominion, wisdom and understanding, righteousness and sanctification, will and pow-

er, grace and glory, perfection and love, are in the Head, and descend from him to all the members of his body, the church, the bride. "And of his fullness have all we received, and grace for grace." God raised Christ from the dead, "and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the Head over all things to the church, which is his body, the fullness of him that filleth all in all." So the church is in Christ and is his fullness, and Christ is in the church and is her fullness. The church has the mind of Christ, says Paul. "So then with the mind I myself serve the law of God; but with the flesh the law of sin." It is thus with us all. The flesh is denied and crucified, and the mind and Spirit of Christ prevail in us, in the worship of God. "For we are the circumcision, which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." It is a very flesh-abasing and suffering experience to be led to thus worship God, and rejoice in Christ Jesus alone as our life and salvation.

One very solemn and wonderful truth more, in closing, as written by Paul, of the completion of Christ's reign upon his Father's throne, saying, "Then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." This overwhelms me with awe and deep abasement, to be told that the all-conquering Son of the Highest, who "must reign, till he hath put all enemies under his feet," "the King of kings, and Lord of lords," shall then himself deliver up the kingdom and the do-

minion and the throne to his and our Father and God, and again make himself of no reputation, be as one with his brethren, and *himself be subject to God.* O, may I then fall down at his sacred feet, and in lowest humility be as he is! O behold! and be humbled at the lowly condescension of the highly exalted and dear Son of God, that he shall himself be subject unto him that put all things under him. O, how much more should we ourselves be subject unto God, and unto his meek and lowly Son.

"That God may be all in all." This shall be the end and crowning glory of all the dear and reigning Redeemer's work. Entire or absolute subjection unto God, whose will and power are supreme, is the sublime doctrine and truth of the Bible, and the very crowning purpose and work unto which he sent his Son into the world, and has now seated him at his own right hand in power and glory. And shall we not, therefore, as followers of Christ, meekly and humbly surrender our own will and way, and esteem it our highest honor to "be subject unto him?" "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." All our self-will, opposition and enmity to the absolute dominion and reign of our God and his Christ, therefore, must be subdued and put down, for all authority and power must be put under his feet. "The Lord God omnipotent reigneth," not only in heaven, but upon the earth, and all things shall be subdued unto him, and God shall be all in all.

D. BARTLEY.

CRAWFORDSVILLE, Ind.

NORTH BERWICK, Maine.

DEAR SISTER IN THE LORD:—I am glad you wrote me a few lines, for it is good and profitable for Zion's pilgrims to commune with one another by the way. As you intimate, the path in which we are journeying is one that we had not known, (Isaiah xlii. 16,) but though poor and frail, blind and sinful, we have a compassionate, faithful and almighty Guide, who will lead us on safely to everlasting glory. (Psalm lxxxviii. 53.) It was the Lord who caused us to take up this pilgrimage; his almighty grace called us and drew us forth to walk in the way of life. Abraham says, "God caused me to wander from my father's house," and by faith in the Lord his God he went forth, not knowing whither he went. (Heb. xi. 8.) He journeyed by faith, desiring a better country, that is an heavenly, and truly blessed are we if found walking in the steps of the selfsame faith of our father Abraham. (Romans iv. 12.) Christ Jesus our Lord is the hope and salvation of believers, and by faith we live and walk in him. There is no path to eternal life and glory only by Christ Jesus; so we live by the faith of the Son of God, who loved us and gave himself for us. O how unspeakably favored are we poor sinners that the Holy Spirit has wrought in our souls this faith in the incarnate Son of God. His sacrifice and precious blood is what we lean upon, for nothing else can cleanse us from our dreadful guilt, and present us faultless before the Majesty in the heavens. It is very comforting to ponder over the sufferings of Christ, to look into his pains and griefs which he endured as our covenant Head, our precious, sin-bearing Surety. Jesus descended in sufferings beneath our sins and the curse of the law, even unto the grave. He died unto

sin once. Once was enough; how blessed is this. He hath full atonement made, he hath perfected forever them that are sanctified. (Heb. x. 12-14.) He was delivered for our offenses, and was raised again for our justification. Truly it is blessed to contemplate that our ascended Redeemer is now crowned with glory and honor, and he that ascended is our same dear Savior that first descended into the lower parts of the earth. (Ephesians iv. 9, 10; Hebrews ii. 9.) Therefore it is that all our heart is centered upon the life, obedience, sufferings and sacrifice, the blood, the death and burial, the resurrection and ascension to glory of our precious Lord Jesus Christ. We are very dependent upon the Lord for all our spiritual consolations. The Comforter testifies of Jesus, takes of the things of Christ and shews them unto us, and beneath the gracious power of the communion of the Holy Ghost, in faith we reckon ourselves to be dead indeed unto sin, and alive unto God by Jesus Christ our Lord. We are dead to the law by the body of Christ, that we should be married to another, even to him that is raised from the dead. In our baptism there is the likeness, and therein it is signified that we are buried and are risen with Christ through the faith of the operation of God. (Colossians ii. 12.) Now, while we are passing through this world in our pilgrimage, all that we apprehend and experience of the life and obedience, sufferings and blood, death, resurrection and ascension of our Savior, is by faith, and our precious faith is the substance of things hoped for, the evidence of things not seen; it is our blessed foretaste; the earnest of the Spirit in our hearts; the earnest of our inheritance until the redemption of the purchased possession unto the praise of Christ's glory. As we

contemplate our present estate we have to join with the apostle John and say, "It doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is." Now we feel we are sinful; now we groan being burdened with this mortal body, but how blessed the hope of the resurrection to which we shall attain, (Phil. iii. 10-14,) and which better resurrection we shall obtain because Christ our Head has ransomed us from death and the grave. Christ is risen from the dead, and become the first-fruits of them that slept, and he will raise us up again at the last day. (John vi. 40.) "We shall be changed," how blessed! We look for our Savior, the Lord Jesus Christ from heaven; he will come the second time without sin unto salvation, and he shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. The Spirit of Christ in us is the divine assurance of this "better resurrection." (Heb. xi. 35.) Yes, we shall attain unto the resurrection of life, (John v. 59,) for thus the apostle Paul very blessedly declares our hope, saying, "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 [this is a very precious "also"] quicken your mortal bodies by his Spirit that dwelleth in you."—Romans viii. 11. "We shall not all sleep, [some of the saints will remain and be alive upon the earth when the Lord himself shall descend from heaven, 1 Thess. iv. 15-18,] but we shall all be changed in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put

on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"—1 Cor. xv. 51-55. This glorious hope of the resurrection is that to which we hope to come, (Acts xxiv. 15; xxvi. 7, 8,) for then we shall bear the image of the heavenly. We shall awake in his likeness and be satisfied; we shall be like him, for we shall see him as he is. The Son of God hath bought us with the price of his sacred blood, and body and spirit we are his, (1 Cor. vi. 20,) and in body and spirit we shall be conformed to the image of Christ. (Romans viii. 29.) But, beloved, to this we have not already attained, but God hath wrought us for this selfsame thing. Now, in my pilgrimage I often pine as absent from my Lord; I roam, I am sinful, beset with temptations, and as I look upon myself I see such unlikeness to Christ I often sigh and groan in this frail, sinful, dying body of mine. I am glad it is a dying body, and when in all its weakness, sinfulness, mortality and dishonor, it dies and returns to the dust again, what then? God shall build it again, he shall re-erect it, he will raise it up again at the last day. (John vi. 39, 40, 44)

"Corruptioun, earth and worms shall feed upon this flesh,

Till my triumphant spirit comes to put it on afresh.  
God my Redeemer lives, and always from the skies,  
Looks down and watches all my dust till he shall bid  
it rise."

Comforted in this delightful hope I am enabled at times to sing,

"No, I'll repine at death no more,  
But with a cheerful gasp resign  
To the cold dungeon of the grave,  
These dying, withering limbs of mine.

Let worms devour my wasting flesh,  
And crumble all my bones to dust,  
My God shall raise my frame afresh,  
At the revival of the just."

It will appear, beloved of God, from what I have attempted to present unto you, that all experience while we are in the earth is by faith and love in Christ Jesus. Thus when we are divinely exercised by faith in our hearts, to live, to eat, to drink and walk, then it is that we are enabled to reckon ourselves to be dead indeed unto sin, but alive unto God by Jesus Christ our Lord. Our faith even looks beyond the obedience, the sufferings and blood, the death and burial and resurrection of Christ, to behold him ascended far above all heavens, crowned with glory and honor, and glorified with the glory which he had with the Father before the world was, and rejoicing in hope of the glory of God we can say, "Herein is our love made perfect that we may have boldness in the day of judgment: because as he is so are we in this world."—1 John iv. 17. Our faith embraces this comforting revelation; our faith looks to Christ, the ascended and glorified Head of the church, and says, So are all the members of his body. They are saved and justified and glorified in their Head. This is the hope of believers. As we look by faith at the Head of the church all is perfected, all is consummated. Christ our Head the first-fruits is risen, ascended and glorified, afterward they that are Christ's at his coming. Christ our Surety magnified the law, and in him all his members have magnified the law. He died unto sin once, and in him all the church are dead indeed unto sin, and dead to the law by the crucified body of Christ. Our faith looks to, clings to the Son of God who came forth from the tomb, and in his resurrection we see our dear Redeemer

walking in newness of life. He is no more bowed down with our sins, no more baptized in anguish, no more is he bruised beneath the curse of the law for our sakes. O no, he has made an end of sin, he has vanquished death, he has triumphed gloriously, he has risen again from the dead for our justification, and as our hearts in faith and love are centered upon him, we also feel to have a good hope that we are freely justified from all our offenses in the sight of our God. Who is he that condemneth? It is Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us. Thus by faith we are tasting the power of his resurrection, and are risen with him through the faith of the operation of God. This is the way of holiness, the path of life, and the foretaste and the earnest of all this blessedness which is laid up for us in heaven, is our blessed experience by faith in the Lamb. The Scriptures teach us that what we now experience in our souls as believers in Christ Jesus, is only the earnest. All our knowledge of salvation, of redemption from our guilt and the curse of the law, of righteousness and justification, of sitting together in heavenly places in Christ Jesus, is by faith, and faith is the substance of things hoped for, the evidence of things not seen. How well we know that it is only while we are graciously exercised by this precious faith of the operation of God that we are experiencing the comfort and peace of the hope of salvation; (1 Thess. v. 8,) the hope of righteousness; (Gal. v. 5,) the hope of the gospel; (Col. i. 23,) the hope of the resurrection from the dead; (Acts xxiii. 6,) the hope of eternal life; (Titus i. 2,) the hope that is laid up for us in heaven. (Col. i. 4.) For all this we



have been apprehended of Christ Jesus, and unto this we shall attain. "Mortality shall be swallowed up of life. Now he that hath wrought us for this selfsame thing is God, who also hath given unto us the earnest of the Spirit."—2 Cor. v. 4, 5.

I love to think of the glorified believers in Christ Jesus. When they depart this life to be with Christ their ransomed spirits are present with the Lord, and glorified. Sometimes even now I am enabled to sing,

"Yes, I to the end shall endure,  
As sure as the earnest is given,  
More happy, but not more secure,  
The glorified spirits in heaven."

Then not only is the sacred holy body of the Son of God that was raised from the dead, glorified in heaven, but Enoch and Elijah are there also in their glorified bodies; God graciously and sovereignly translated them that they should not see death. (Heb. xi. 5.) They were changed in a moment, in the twinkling of an eye, when the Lord translated them from earth to heaven. In like manner the bodies of the saints that are alive and remain upon the earth when Christ shall come, shall be changed in a moment, without dying; they shall be fashioned like unto the glorious body of our glorious Lord Jesus Christ. O, my soul, ponder over the glorious hope of the gospel. "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

In this faith I live, and when I come to die, may I be accounted among those of whom it can be said, "These all died in faith."

I am, I hope, your brother and companion in the gospel of Christ,

FRED. W. KEENE.

IRWIN COLLEGE, Tenn., Dec. 25, 1900.

ELDER F. A. CHICK—DEAR BROTHER AND COMPANION IN THE TRIBULATIONS OF THE GOSPEL:—To-day is the twenty-fifth, and as I have seen Christmas fifty-four times in this dull mortal life, and am sure that I shall not see that many more, I am persuaded to offer a few words, and if you think them worthy to come before the dear saints, you may publish them, if not, all will be well with this trembling one. This is surely a day of darkness and cloudiness and gloom, for it is clearly to be seen that the truth as it is in Jesus is more and more strongly opposed, but we call to mind the words recorded by Paul and John: "Am I become your enemy, because I tell you the truth?" and "Because I tell you the truth, ye believe it not." The sovereignty of God, who is the eternal Father, in all his divine purposes concerning the salvation of his people, and that also by grace, seems to be altogether, to the people down here in Tennessee, obnoxious and hateful. There is no gospel truth preached nearer to me than twenty miles. The land is filled with isms of every name, rank and sort, but such a thing as any believing the truth according to the working of his mighty power, I do not find here; every one prophesies lies, and the Lord says that he has not sent them. Again, we read of such ones, "Their fear toward me is taught by the precept of men." It certainly is so to-day. All the so-called religious worship is carried on by the en-

ergy and vain work of men, and they teach for doctrine the commandments of men; they are deluded by their own fancies. But the apostle said, "We are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you unto salvation through sanctification of the Spirit, and belief of the truth; whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ." This is a glorious thought and strong consolation, that we are admonished by the same eternal truth to-day, to hold fast the same traditions that were taught in that day. But alas, how changed! The truth divine has given place to gilded error and shame, in these latter days. The whole theme and theory seems to be what men are doing for the Lord; they have totally lost sight of what the Lord has done for them; their whole power is put forth to save souls by their own fleshly reasonings and power. Upon these God by the prophet, has pronounced a curse, saying, "Cursed is man that trusteth in man, or maketh flesh his arm." The whole number of carnal, worldly religionists, embracing the whole Arminian world, preach that men can repent and exercise faith, and so they call upon the dead sinner to repent and exercise faith. But the people of God are taught that the dead sinner is as powerless to repent and to exercise faith, as he is to fly from earth to heaven. Man, while in his sinful state, is without hope and without God in the world, "But God, who is rich in mercy, for the great love wherewith he hath loved us, hath quickened us together with Christ, and hath raised us up together with him." In that state of nature we had no hope, but now, hope is given, and this hope enters into that which is within the vail, and

maketh its possessor not ashamed, and the love of God is shed abroad in our hearts, by the Holy Ghost, which is given unto us.

Now, dear brethren and sisters, and companions in tribulation, in conclusion let your poor, unworthy servant exhort you to be of good comfort, as did also the apostle. The apostle tells us of an inheritance in heaven, reserved for us who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.

"Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you," is the prayer of one who loves you in the truth. "Blessed are they who believe on him whom they have not seen."

My love to all the saints wherever they may be. The grace of our Lord Jesus Christ dwell richly with you all.

D. H. CORDELL.

SEELAN, Ohio, Feb. 22, 1901.

DEAR BROTHER BEEBE:—Inclosed please find two dollars for renewal of subscription to the SIGNS another year. I love the SIGNS better every year, and yet I have been in so much darkness, yes, and unbelief, for so long that I could not read them with either comfort or interest, and yet paradoxical as this may seem, I love them, and long to be able to find the comfort and consolation to me in them, I seemed to find, without interruption, for so long. This seems to me so different an experience from anything I have ever read in the SIGNS, that I am made to doubt if indeed I am one of the election of grace. Perhaps this confession is to prove to you that I have been mistaken in the thought that God has ever remembered me in mercy, and that I have been

deceiving his church. What I am I know not, but I love the doctrine of God's unlimited sovereignty over all worlds, and all my desire is to hear it preached. I care not for any other doctrine, no other can satisfy a poor, sinful worm of the dust, who has been brought to see the righteousness of him who fills all in all; then does every thought of his own righteousness vanish, and he is enabled to see only darkness and despair in everything he ever trusted in for salvation. When one has seen and felt these things, none but the God and Sovereign of all can raise him from the horrible pit and miry clay, for it is written, "I looked, and there was none to help, and mine own arm brought salvation." Yes, through the blood of Christ, that fountain opened to the house of David, whose streams make glad the city of God, where poor, perishing sinners are washed and made white, their blind eyes opened to behold the glory of God in the face of Jesus Christ, the Head of the church, which is his mystical body, the election of grace. Then salvation by grace is their song, and their desire is to be numbered among them in their meetings here.

I have felt that something of this experience was mine in times past, and sometimes am made to feel that God in his grace and mercy still knoweth the way that I take, and watches and cares for me, although the most unworthy of all his children, if I am indeed one.

The little house of the church where my membership is, has been given over into the hands of Arminians to hold Sunday School in, and children's day exercises, as the people around about wills it. One of the members, and the last minister professing to be an Old School Baptist, consented to the same, and I feel like I am an alien (almost) from the

church whose doctrine I love, in whose God is my only hope for salvation here in time and in eternity. The condition of the church is not unknown to God; he neither slumbers nor sleeps. His will must be accomplished in his way and in his time, and the wrath of man shall praise him, and the remainder of wrath he will restrain.

I know not why I have written you so long a letter; I intended to tell all about our church troubles, but have only given you a hint, but perhaps it was better not to write more fully.

I have just buried my dear father, Lewis D. Williams, who was a firm believer in the doctrine of predestination, and salvation by grace, but never was identified with the church. I cannot understand God's ways, but may he teach me to be still and know that he is God.

From a sorrowing and unworthy child, if one at all,

MRS. EVA W. MORRIS.

DELPHI, N. Y., Dec. 31, 1900.

DEAR BRETHREN:—I inclose two dollars for the SIGNS OF THE TIMES, and in doing so want to say that I feel it to be a precious privilege, a blessing from the Lord to me, a poor, unworthy sinner in and of myself. I can only plead what my Lord has done; plead his goodness, and unspeakable mercies to me, an unprofitable child, if one at all. I want the SIGNS, because I cannot do without them, they are my meat and my drink spiritually. They contain all the communication of Old School doctrine that I get at present. Things have greatly changed at Delphi. The late Elder Jairus P. Smith used to preach twice each Sunday, but now we have no preaching except that of Elder Vail, and he does not come of late as his time is taken up elsewhere. Sometimes I

feel as if the Lord had surely forsaken us, but I know that the Lord does not make any mistakes. I feel thankful that he has taught me these things; he knows what is best. O that the Lord would reconcile me to his holy will in all things, shed abroad his love in my heart, give me the true spirit of obedience to him at all times, and enable me to follow in the way of his commandments with meekness and godly fear. I am so weak and sinful that I am compelled to look to him at all times, for strength and wisdom. I know nothing good of myself; for "In me (that is, in my flesh) dwelleth no good thing." Without him I can do nothing. I take hope sometimes in time of trouble and distress, that I have received this knowledge of God, because man does not teach such doctrine.

I have written in my poor, weak way, hoping that you will receive this money and letter as from one who loves the SIGNS, and also those who contribute to them. May God uphold and guide you in the old paths, teaching salvation by the grace of God alone. I feel so thankful to the Lord for his saving power to you, brother Beebe. I pray that you may live a long time to the honor of his great name. And to brother Chick also, I want to say, that I get great good and comfort from your writing.

My sincere love and fellowship for you in the bonds and fellowship of the gospel of our Lord.

JAMES E. TAPNER.

OXFORD, N. Y., Dec. 2, 1900.

ELDER F. A. CHICK—DEAR BROTHER AND PASTOR:—Your letter to me was a great comfort, and I read it over and over again. I often feel like writing to you, but I so much realize my unworthiness, and beside, when I do take up my pen my mind is so often in the dark. Of late,

I feel somewhat brighter. Yes, I do believe that all things work together for good to those who love God, and this renews my little hope. It comforts me to hear you say that you find your heart going out to me in sympathy. When I am so low and dark I am afraid that I have done wrong in making an open profession of my faith, and I am so hard, and this heart of mine is so vile and wicked, I sometimes think the Lord must hate me, and I feel afraid I have deceived you and all the church, then again these thoughts flee away, and I am happy again. I love the church of God, and it was my wish for many years to be one with them, but for a long time my sinfulness kept me away; it was over twenty years.

How beautifully sister Mary Terry writes of the household of faith, and of their feelings, how much I feel as she has written; I do not own the breath which I draw, I also feel that all others are better than I am. When I meet with the Baptists, I feel as though I ought not to have gone among them, for they look so good, and I am so poor and evil, and not fit to be with them, and yet I feel as though I must go and be in their company whenever there is an opportunity. I was enabled to attend the yearly meeting at Otego, in September, to me it was an excellent meeting, and when it came time to say good-bye, I could not help weeping at the thought of parting from them. I had hoped to see you there again.

It does not seem that what I have written can be of any comfort to any one, but if it is, give to God all the praise. "In me (that is, in my flesh) dwelleth no good thing." The hymn No. 380 (Beebe's Collection) seems much on my mind this afternoon: "Jesus heals the broken-hearted."

Your sister in a precious hope,

MARY BREWSTER.

**EDITORIAL.**

MIDDLETOWN, N. Y., JUNE 15, 1901.

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

**PSALM LXXVI. 10.**

"SURELY the wrath of man shall praise thee; the remainder of wrath thou shalt restrain."

To the humble-hearted believer in God there is in all the Scriptures no more consoling language than this; it is the word of God; though written by the psalmist, it is not the word of the writer alone, but the word of God. It is therefore to be accepted as infallible truth. The believer who loves righteousness often looks abroad over the earth and sees it filled with violence and deceit, and all manner of evil, and it seems to him that out of it all there can no good arise, and that all must result in the overwhelming of righteousness and truth. This is because man can see but in part, and know but in part; man can see only the present, and not the future; he beholds the surface of things, and not what is hidden beneath them, thus he is distressed, and goes sorrowfully on his way; he needs some such assurance as this for his strength and comfort. As that which he desires most is the glory of God, he is told that even the things which seem to him to be only fraught with evil, and which appear to tend to the reproach of the Almighty, shall after all, praise the Lord. Then the assurance is given that nothing shall

be allowed to come into action that shall not praise him. Amid all the apparent turmoil of this world, which seems to his short sight to be beyond all control and all order, he is told that this is only apparent, and not really so. He is assured that that which is opposed to God he will so overrule and direct as that it shall redound to his praise, while that malice, hatred, pride and wickedness in man, which would not be to the glory of God, he will restrain. And whatever is to the praise of God is to the good of all who love God, and *vice versa*. These two things, the praise of God, and the good of his chosen, cannot be disjoined. Therefore the wrath of man shall not only praise God, but it shall be to the good of his people.

The word "wrath" in the text, means literally "fury, rage, anger against God, and against his people." And all who do evil willingly and gladly, are in reality filled with enmity against God; this we know from the Scriptures; it is all summed up in the language of the apostle, "The carnal mind is enmity against God." Not only (let all take notice) at enmity, but enmity itself. The root of all that is evil in the conduct and purposes of man, is enmity against God. Now all this enmity of man against God shall, if these promises be true, result in the end in the glory of that God whom they hate. Men mean not to praise God, but God means his own praise, and overrules their wrath to that end.

The word "praise," signifies literally "to stretch out the hand to," "to confess." How wonderful is the mystery of that wisdom which can make that in man which is opposed to God, yet reach out to him, or confess him.

"Thy ways, O God, with wise design,  
Are framed upon thy throne above,  
And every dark and bending line  
Meets in the centre of thy love."

Even the wrath of man, according to the meaning of the word praise in the text, confesses God. This is unwitting upon the part of those who are filled with wrath; they mean it not so, but suppose that they are doing that which shall be to their own praise, and to the reproach of all that claims to be of God. In how many cases, as recorded in the Scriptures, did men without knowing it, do the will of God, and yet were evil in the design of their hearts.

The word "restrain," in the last clause of the text, means literally "to gird about; to bind." Thus God has set bounds to the raging sea, and it is girded by his power. The raging sea of human passions is under the full control of the Almighty God, and he hath put a hook in the mouth of the leviathan of all iniquity, and the arch enemy of all hath God bound with chains, and when he is loosed, it is as God wills, and no further shall his power to deceive the nations extend than shall, in the end, be to the praise of God. Thus the words of this text are in full harmony with all other Bible testimony, concerning the wonder-working power of God, who bringeth to naught the counsel of the wicked, by his superior wisdom. Thus the full confidence of the psalmist is expressed in the word "surely," with which the text begins. In his mind there could be no doubt and no failure in the statements which followed. How completely he must have rested, no matter what the trial might have been, under this assurance.

It has been supposed by many that the special time referred to in the Psalm, is that recorded in 2 Kings xix. 35, and in Isaiah xxxvii. 36. In both of these places the destruction of the hosts of Assyria by the angel of the Lord at night, when

it is declared that a hundred and fourscore and five thousand lay dead upon the field, is recorded. Be this as it may, it does not matter as regards the great truth recorded in this language. If the wrath of man praised the Lord then, it is no less sure that it shall praise him always. It is one of the precious things of the Bible, that it does not select things for record which are unlike all other things, but it selects things which we may call, for want of a better word, samples of what is true in a general sense. If God manifests his power in one recorded instance in the word, it is that we may know that his power is to be seen in all cases; if we read there of a purpose of God in some wicked act of men, it is that we may rest assured that his purpose is to be found in all that transpires in the world. If in one instance wicked men are said to have done the will of God unwittingly, it is that we may learn that all wicked men are at all times fulfilling the will of God unwittingly. If we read that one wicked act was meant for evil by the doer, while yet that same act was meant for good by the God of heaven and earth, it is that we may know that all wicked acts, by all wicked men, done with evil intent by men, were meant for good according to the purpose of that God who worketh all things after the counsel of his own will. If God is not to be charged with the wickedness of those who have done the wicked acts recorded in the Scriptures, because nevertheless they were done according to his purpose, so also he is not to be charged with the wickedness of any wicked act now done, while yet it is according to his purpose.

The illustrations of this text are many in the word of God. Not only did the wrath of the Assyrian king, if this be indeed referred to in this Psalm, praise

God, while the wrath which would not have been to the praise of God, was restrained, but in how many other instances in the word the same truth is made clear. The wrath of man turned to the praise of God, and to the good of his people in many instances which are familiar to us all, and in no instance was the wrath of man allowed to go one step beyond what would be to his praise. In the beginning of these remarks we called attention to the fact that what was for the good of his chosen people was also for the glory of his name. In how many cases did the wrath or enmity of men against God, and against his people, turn to the good of those who waited upon him, and in how many instances did his people confess this, when they had seen the end of the Lord, that he was very pitiful, and of tender mercy, and a worker of wonders indeed. Now these things which did plainly appear, are but evidences of the same things being true, even where it has not yet been made to appear. A child sees his father do things which seem strange and hurtful to him, or he sees that he allows others to do things which appear to him hurtful, but in many instances he learns after awhile that his father was wiser than he, and that the things which appeared to be only fraught with evil to him, have turned out to the praise of his father, and to his own good. Will not the result of this be that he will become convinced at last that in some way even things which as yet he does not understand, will at last also be to his good, and to the praise of his father? Even so by the things which have worked out good to us, and glory to God, though they seemed to at first tend to evil, we may be convinced that all things will so result at last, and we shall come to believe what our heavenly Father has said

with full confidence, even though we know not how it is all to be accomplished. All things do work for good to us, and for God's glory, although seeing but in part, it does not so appear to us. Here is the victory of faith, we come to rest upon the oath and promise of God without asking how is it all to be brought about, as did Abraham as recorded in Genesis xv. 6.

This does not argue that the wrath of man is any the less wrath because it is always overruled to the glory of God. The wickedness of the brethren of Joseph was none the less because what they had done was to the praise of God, and the good of much people in the end. The hard-heartedness and stubbornness of Pharaoh was none the less evil, because by it God would take occasion to show forth his power, and make his will and glory known. Shimei was none the less evil because the Lord had bidden him to curse David. If the Psalm under consideration does refer to the Assyrian hosts, and their destruction, they were none the less evil because God had purposed that they should come against Israel to destroy their pride, and chastise them for their sin, and so they were destroyed in a night when God had accomplished his purpose in them. Those who crucified the blessed Redeemer were none the less evil in their purpose, and vile in disposition because they did what God had before determined to be done. The wickedness of their hearts (the hearts of the priests, and the people, and of Herod and Pilate, and of the Roman soldiers) was all the motive of which they were conscious, or which appeared in them, in that which they did, but nevertheless each one, priests, people, Judas, Herod, Pilate and the Roman soldiers, did just what was specifically

assigned in the purpose of God, to him to do, before the ages of time began.

One may say, How can it be that God should predestinate all this, and yet man be blameworthy in the doing of the part assigned to him in this great and awful work? Does the one who asks this question mean to deny that men have done wicked things wickedly, and for which they have been condemned before God and man, which yet were predestinated of God? Yet, if but one thing be pointed out, which was appointed of God, and therefore must be, which yet man was held guilty and blameworthy for doing, the whole force of the objection implied in this question, falls to the ground. We say, if but one such instance be found, this destroys all the objection found in the question, unless indeed the questioner means to throw himself upon the condemnation, denounced by Paul upon him, who says, "Why doth he yet find fault? for who hath resisted his will? Nay but, O man, who art thou that repliest against God?" It has been said that this language of Paul in ninth of Romans, applies to the Jews alone. This we see no proof of in the whole connection. But even if it does, is there one principle applying to God's dealings with the Jews, and another to his dealings with the rest of mankind? If the wrath of man among the Jews praises God, why does it not among the Gentiles also? If one work of the wrath of man praises him, why not all works of wrath also? If this principle holds good in little, will it not also in all? If the wrath of one man praises him, why not the wrath of every man? "Surely the wrath of man [man as a whole] shall praise thee."

The people of God in old times comforted themselves by this truth, why may we not also? The writer of this Psalm

speaks of this as though he was glad in it. Why should he not be? To-day we see turmoil, and strife, and hate, and revenge, and selfish grasping after what does not of right belong to men and nations, all over the world. How must our hearts sink with fear, and how dark must all the future be to us, if we cannot believe, that in some way unknown to us, it is true, but not unknown to God, all is working for his praise. This does not excuse men or nations from the guilt which is within them, but still they are God's hammer to break in pieces the flinty rock, and they are the millstones which grind to powder, and so prepare the people to subserve the purpose of God, and to become the soil, out of which shall spring his praise, and the good of his chosen. Darkness may now, as of old, be upon the face of the great deep, but still the Spirit of God moves upon the face of the waters, and some day, as of old, the dry land with all its moving living things shall appear, and at the end, the perfect man, as it was at the beginning.

It is not hard to believe that what men call good things, such as love, pity, good will, mercy, gentleness, goodness, charity, shall all tend to the praise of God, these things are the direct fruit of his Spirit, and show forth his own holy character. No one questions that these things are for his praise and our good, but to believe what is evil in man, shall praise him who is all good and holy, passes all the comprehension of the mind of man. Even the child of God finds his faith sorely tried by this; again and again, he finds the need of repeated assurances from God, to strengthen his faith, and to make him calm and confident, amidst the turmoil and wrath of men, but when, by the Spirit of God, he is enabled to receive and



rest in this truth, there comes a wonderful quietness and gladness into his heart. No matter how much the storm waves may beat upon the Rock then, he who inhabits it can sing, and from the mountain of this truth of divine sovereignty even over the wrath of man, he can shout aloud, being by faith already the victor. For all such confidence and faith in the overruling providence and grace of God, let us praise God. One of the ways in which the wrath of man praises God, is that in it his people find occasion to exhibit that faith which he has bestowed upon them, and so they like Paul, most gladly glory in the very thing which oppresses them, that the power of Christ may rest upon them. 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.

#### ALL GONE.

THE large type hymn books of the genuine Turkey Morocco binding and the imitation binding are all gone. All the styles of binding we have left of the large books, are the cloth and blue marbled edge binding.

## EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

### ACTS II. 37, 38.

BROTHER G. BEEBE—DEAR SIR:—Your paper has been a welcome visitor for a number of years in my house. My papa and mamma think there is nothing in all this wide world beside it that is equal to it. I belong to, or live in the same church with them, but I cannot see things just like they do, and I would like to have your notions on Acts ii. 37, 38. You may guess that I am somewhat tinged with what is commonly called Campbellism. Now I wish you to do your best with this text, for if you are right, you know that I am most woefully wrong; and I assure you there is nothing that you could do that would please my old pa and ma so much as for you to give me what they would term a good whipping on this subject. You can do as you like with this. Yours, as ever,

A. G. C.

FRANKLIN, Ky., Sept. 19, 1858.

#### R E P L Y .

The propriety or impropriety of our querist holding the Campbellite doctrine and retaining a membership in a Regular Baptist church, we leave with that church to consider and decide; but it is a little remarkable for one claiming such membership to publish to the world that he is not what he professes to be; still such discrepancy between profession and reality may be harmonious with Campbellism. There being no Campbellites in this section of the country, that we are aware of, we do not profess to be very well posted in regard to what they hold. Nearly all we have heard of their peculiar views has come to us from those who profess to disagree with them. We shall, therefore, in offering our "notions" on the text proposed, do so without regard to the manner in which the Campbellites, or any other ITES may interpret it. And as to whipping our correspondent, we will leave his or her (as the case may be) papa and mamma to use the rod, as our calling requires that we "be no striker." The text itself is to us a precious one, and taken as it stands in connection with the wonderful

display of divine power and grace, and the outpouring of the Spirit of God on the day of Pentecost is the more interesting.

"Now when they heard this." The people addressed were from many, and perhaps all the nations and tribes at that time on the earth, many of whom being Jewish proselytes, had come up to Jerusalem, as their custom was to keep the Pentecost, and they testified that they heard the preaching of these illiterate Galilæans in their own mother tongue in which they were born, and others mocking, (for there were mockers in the apostles' days as well as at the present time,) said, "These men are full of new wine. Not a very unusual charge to be hurled against the advocates of the truth at the present time. "But Peter standing up with the eleven, lifted up his voice," and repelled their slanderous charge, and preached unto the multitude, the gospel, as he was inspired to do by the Holy Ghost sent down from heaven, and after having proved by the most unanswerable testimony, that this was in fulfilment of the Old Testament Scriptures, and especially of the prophecy of Joel, and having charged upon the Jews the crucifixion of the Son of God, and that they had done it with wicked hands, he asserted also the resurrection of Christ, and that what they then witnessed was in evidence that Christ was risen and exalted at the right hand of God, and that he having received of the Father the promise of the Holy Ghost, he had shed forth this which they saw and heard. Then addressing himself to the house of Israel, proclaimed the triumph of the Redeemer, saying, "Let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." These

were the people addressed, and they who heard; and this was what they heard.

"Now when they heard this, they were pricked in their heart." Men may be wounded, and survive their wounds, but no man, ever pricked in his heart, could recover from the wound. On another occasion some were cut to the heart, and it only made them gnash with their teeth. But when God had poured out his Spirit, quickened their ears, and pricked them in their heart, they cried out, or said unto Peter and to the rest of the apostles, "Men and brethren, what shall we do?" Here was a change wrought in them; before they were thus pricked in their heart, they mocked and slandered the apostles, but now the Holy Spirit had operated effectually, not only ON but IN their heart, sin revived, and they died; that is to their legal hopes they stood convicted of murder, of sacrilege, and of having wickedly and maliciously crucified the Lord of glory. Every filthy rag of their self-righteousness was effectually stripped off, and their lost and helpless condition was felt and confessed. But although quickened by a spirit that they were strangers to until that hour, they did not know how deliverance could reach their case unless it were by their *doing something*; and what that something was, or by what power they could perform it, they knew not, and hence the earnest inquiry, "What shall we do?"

Let our querist here observe that those guilt-stricken, heart-pricked sinners, were at this very moment of their anxious inquiry subjects of the quickening power of the Holy Ghost, and that their being quickened was the reason that they were thus affected by what they heard the apostles preach. It was not the preaching that had quickened them, and stopped their mocking, and impelled the heart-

broken cry, "What shall we do?" but it was the outpouring of the Spirit and the power of the Holy Ghost that had circumcised their ears and hearts, and prepared the apostles to preach, and them to hear, and feel, and tremble at the word which was declared unto them. This had disarmed them of their rage and malice against the apostles and their doctrine, and brought them down at the feet of the apostles as humble inquirers after the way of life and salvation through the crucified, risen and exalted Redeemer. If the preaching could of itself have quickened them, it would have also quickened all who heard the sound of the apostles' voices; but such was not the case. The exalted Jesus has himself declared, "It is the Spirit that quickeneth; the flesh profiteth nothing; the words which I speak to you, they are spirit, and they are life." As he only hath immortality, he only can speak life to the dead. The dead shall hear the voice of (not simply the apostles' or preachers' but of) the Son of God, and they that hear shall live. I give, says Jesus, unto them eternal life, and they shall never perish. He that hath the Son hath life, and he that hath not the Son of God hath not life. No man cometh unto the Father but by him. Now these quickened sinners require living bread, as new born babes they desire the sincere milk of the word that they may grow thereby, and Peter is already commissioned and qualified to feed these lambs. They bleat for living, spiritual food, for the spirit of life which has entered their heart has given them an appetite: "What shall we do?" Peter now deals out the children's food, not to dogs, but to new born babes. "*Repent, and be baptized, every one of you,*" &c. Neither repentance nor baptism precedes life, but both follow as the genuine effects

of life. If Peter had regarded repentance and baptism as conditions on which life was to be offered, he would not have confined his words to those whom the Lord our God had called, and whose hearts were pricked. But in this case he makes the exclusive application of his words to "every one of you," and gives us the reason of this special and exclusive application, "For," says he, "the promise is unto you, and unto your children, and unto all that are afar off, even as many as the Lord our God shall call." What promise? The promise of the outpouring of the Spirit, and its life-inspiring effects, as in Peter's text, in the prophecy of Joel, and the promise of repentance and remission of sins, for the giving of which the crucified and risen Savior is exalted to be a Prince and a Savior, for to give repentance unto Israel and the remission of sins.

All descriptions of Arminians and work-mongers seem to regard repentance as a something preceding spiritual life, and exacted as a condition of salvation, but the Scriptures assure us that it is the gift of God, and that it is a sense of the goodness of God entertained by quickened sinners that leads them to repentance; a vital principle in them leading them to a godly sorrow, which worketh repentance unto life, which needeth not to be repented of. The repentance enjoined on these converts at Pentecost, was that they should renounce Judaism, confess their sins, and rely alone on the risen Redeemer for salvation, to take his yoke, own his name, obey his commands, follow him as their leader, and honor him as their God and Savior.

And with the presentation of these fruits meet for repentance, they were to be baptized, not to put away the filth of the flesh, but the answer of a good con-

science; not to procure remission of sins, but as an ordinance in which is set forth figuratively the washing away of our sins, our death to the law, our burial from the elements of this world, and our resurrection to newness of life.

"And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation." Over that generation awful judgments were impending, according to what Christ taught his disciples. (Matt. xxiii., xxiv. and xxv.) And the repentance of baptism enjoined on these disciples would effectually disconnect them from that generation and from the temporal judgments which was to be executed on Jerusalem before that generation should pass away.

"Then they that gladly received his word were baptized, and the same day there were added unto them about three thousand souls; and they continued steadfastly in the apostles' doctrine and fellowship," &c. They were in the apostles' doctrine and fellowship before they were baptized, or they could not have continued steadfastly in it, for if baptism had initiated them into their doctrine and fellowship, it would not be mentioned as a continuance, but as an entrance into it.

We have thus stated some of our "notions." As to "our best," we always try to do as well as we can in giving our views on the Scriptures. We have made no extraordinary efforts, but such views or "notions" as we have, we have presented candidly, and if A. G. O. is benefited by what we have written, or if it shall prove edifying to any of the lambs of the Redeemer's flock, we shall have great cause to rejoice and be thankful.

MIDDLETOWN, N. Y., October 15, 1858.

## CIRCULAR LETTERS.

*The Baltimore Association of Primitive Baptists, to convene with the church at Tuscarora, May, 1901, to the churches of which she is composed, sends greeting.*

DEARLY BELOVED BRETHREN IN THE LORD:—If by that endearing name we have a right to address you, for many times when we feel our unworthiness, we do feel that we have no right to claim that relationship to the dear people of God. The word tells us that it is an evidence that we have passed from death unto life, Because we love the brethren. Sometimes we do feel that we love them, and love to meet with them in the assemblies of the saints, but the thorn remaineth, and how often are we tempted and tried, but we have the precious promise, He will never leave nor forsake us. And in his own good time he comes with some sweet word that buoy us up, and we are made to rejoice. The dear Lord was tempted in all points like as his children are, and he knows what is best for them. He is too wise to err, and too good to be unkind. "As thy day, so shall thy strength be." Though we have been called to pass through the deep waters, and feel many times that we must sink, his precious promise has been verified, and we have realized that his everlasting arms were underneath. "When the Lord is near we have nothing to fear." "Prisons would palaces prove, if Jesus would dwell with us there." O, how sweet and how precious are the moments when we are permitted to feel the presence of the dear Savior. "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." When tempted of the evil one, saying, If thou be the Christ command these stones to be made bread, this was the dear Sa-

vior's reply. As it is true that natural bread is required to sustain natural life, so it is true that spiritual bread is required to sustain spiritual life. The natural man is not subject to the law of God, neither indeed can be. We may have in this life all that heart can wish naturally, but it will not satisfy the longings of the hungry soul that is hungering and thirsting after righteousness, and nothing but the word of the Lord can. Oftentimes when tempted and tried, and feeling to doubt as to whether we are a child of God or not, and finding there is nothing we can do to merit the favor of the Lord, and feeling to inquire with the poet, "What was there in me to merit esteem, or give the Creator delight?" there is nothing but the word of the Lord will satisfy. And blessed be his holy name, he calls them blessed that do hunger and thirst after righteousness, and says, They shall be filled. His promises are yea, yea and amen. He says of himself, that he is God, and does not change, therefore the sons of Jacob are not consumed. Again he says, "Because I live, ye shall live also."

We often worry about the best means to feed our own souls, and that we may be enabled to comfort the needy. O, if we could only sit down with Jesus, and accept just such blessings as he bestows upon us, and wait his appointed time to favor Zion, for, "The ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

WM. GRAFTON, Moderator.

MILTON DANCE, Clerk.

*The Delaware River Old School Baptist Association convened with the church at Hopewell, Mercer Co., N. J., May 29th, 30th and 31st, 1901, to the several churches of which she is composed, sendeth greeting in the Lord.*

DEAR BRETHREN:—It has been a good and profitable custom for many years among us, to send to the churches, whose messengers we are at these annual gatherings, an epistle in which to set forth the interest which we feel in all the churches, and to call attention to some profitable truth relating to our great salvation. While this is but a custom, yet we think that we have full warrant in the word for the custom, because we are bidden to speak of these things one to another, and to talk of them under all circumstances. The principles of doctrine to which attention might be called to the profit of us all, embrace all that is recorded in the word of God. There is nothing unprofitable there. If at any time it may seem to us that there is little to interest us in some one theme, this is not because there is nothing profitable in it, but because our minds are dull and our hearts clouded by some worldly or fleshly thing, or because we have fallen into a lukewarm state. At this time, because we cannot speak of all the many themes which are to the benefit of believers, we must limit ourselves to one, and that to which it is in our mind to call attention is embraced in the words found in the epistle of James iii. 17. It reads as follows:

"But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy."

In the preceding portion of this chapter the apostle speaks of the necessity that

all who love God should put a bridle upon the tongue. In this he but sets forth that which the dear Redeemer also enjoined, and which appears more or less in all the writings of the inspired Paul. James declares in substance that much of the fire of strife among men, and much that is to the reproach of those who profess to follow Christ, proceeds alone from the tongue. The tongue, though a small member of the body, is yet like the little bit which turns a horse whichever way we will, or it is like the helm of a ship, turning the whole vessel at its will. It is a little fire which kindleth a great matter. It is a whole world of iniquity, it defiles the body, it sets on fire the course of nature, and is set on fire of hell, it cannot be tamed, and is an unruly evil, and full of deadly poison. The apostle means by all this, the words which proceed from it, and yet he does not mean so much the words themselves, as the disposition in man back of all that he does and says, which is evil. But the tongue is the instrument by which vile man works the most terrible things among men and against God.

Now James found among his brethren this tendency to evil speaking. They had come into the possession of the life which is immortal and pure, and they had witnessed a good confession before many witnesses, and in the time of love had engaged with the tongue in the praise and blessing of God, but he found among them another tendency, and that was to use the tongue badly. While they loved and praised God with the tongue, with the same tongue they cursed man. James says to them all this is inconsistent. There had been among them, as is evident from verse fourteen, bitter envying and strife. This was in their hearts, and had appeared in word and deed, from the

warning implied in the words, and if this be so, "glory not, and lie not against the truth." It would appear from verse fourteen, they had justified themselves by claiming that what they said was from a zeal for God and truth, but the result had been confusion and every evil work.

Now James calls their attention to the fact that there are two kinds of wisdom in the world; one is from above, and one from beneath. That which did not descend from above wrought all this strife and every evil work, and appeared in the spirit of envy, and ill will, and hatred against man, and so was to the dishonor of the name which they professed to hold in reverence. Against this sort of wisdom he warns them very earnestly. This wisdom produced bigotry, and malice, and persecution. It was proud, not meek, it was full of debate and strife, and not peaceable, it hurled anathemas against men, and did not seek their good. It professed great zeal for God, but at the same time wrought evil upon those who bore the image of God. It was a wisdom which while it professed to love and serve God, yet was entirely contrary to him, and instead of showing forth the example of the meek and lowly Savior, by seeking the good, even of those who opposed themselves, it would trample them under its feet.

Then James calls attention to the peculiar characteristics of that wisdom which is from above. It is not proud, it is not selfish, it is not full of strife and debate, it is not envious, and does not glory in itself. This is all that true wisdom which a child may have, and which all the learning of all the schools will not give a man. All human wisdom, whether in the arts and sciences of men, or in the false religion of men, puffs up, and causes its possessors to be vain and proud.

It is a wisdom which can be gained by effort, and into which the keenest intellects can penetrate most deeply. It is not by revelation of God, but through the seeking of men, that this wisdom is gained. Therefore he who possesses it feels to be superior to those who do not possess it. It leads a man to say, I have been more industrious, or I possess a brighter mind than others. Therefore its possessor is proud, and exalts himself above others. So likewise that religion which is gained by the effort of men, whether it be by a vain philosophy, or by the observance of forms and rituals, or that form of it which consists in outward morality, always puffs one up, as though he were better than another. This is all held by the God of heaven in utter abhorrence. It is a curse to its possessor. It is especially a curse to that believer who is ensnared by it. James warns his brethren to beware of it. Its fruits can be only evil continually.

On the other hand, there is a wisdom which it is good for a man to have. The people of God desire to know whether they do indeed possess it. James therefore describes its nature and character. He does this in the text which we have quoted at the beginning of this letter. First, it is declared that this wisdom is from above; that is, it is of God, and by revelation, and received as such by those of childlike mind. It is a wisdom hidden from the wise and prudent, and revealed unto babes. It is heavenly in its origin, and in its nature. It humbles its possessor, and is to the exaltation of its giver. By this we may know whether we have this wisdom: are we humbled by it, or are we disposed to exalt ourselves on account of it?

Now, being "from above it is first pure." Let us notice especially that the inspired apostle uses the word "first,"

and this he does not merely to place this word first in the order of the sentence, but to state the fact that purity is its chief qualification. The other things named, such as peaceable and gentle, are of great importance, and good to contemplate, but still the first and chief thing to be noted about this wisdom is its purity. And not only would we say this, but also would add that this wisdom is "peaceable," merciful, "and full of good fruits," only because it is pure. As stated above, earthly wisdom is like the earth, impure, and therefore full of strife, and debate, and all other evil things. Now this heavenly wisdom has no taint of earth in it, it is "pure" in every sense of the word. This wisdom is such as is free from legality, and the pharisaical pride, and self-righteousness, which goes hand in hand with legality, it is pure from all the vain glory of all earthly wisdom, as said before, it holds to the pure truth of the word, it has right views of God and of his salvation. This wisdom, if given to any man, will produce this purity of faith, and worship, and desire in him. Indeed, it is alone through the mortal flesh of its subjects that it can manifest of what sort it is. It does not tend, in that man where it dwells, to envy, and jealousy, and contention, except for the truth revealed to it, and that contention will be not in the way of debate so much as it will be in simple bearing witness to what has been revealed. In that man who possesses this pure wisdom there will be a holding fast first to that which is pure in doctrine, then in experience, and in the daily walk which should characterize the believer. Let it not be forgotten that this wisdom is first of all pure.

Then, that is after this, and as a result of this, it is "peaceable." This wisdom has revealed that peace which Jesus made

by the blood of his cross. It has wrought peace in the soul that believes in Jesus, by showing that one his justification through the blood of the cross. It has come into the soul, and subdued to itself the affections, causing its rebellion to cease, and bringing to it reconciliation to God, and to his truth, and to his way of righteousness and salvation. It has assured that soul of full forgiveness and salvation for sinners, and filled him with all joy and peace in believing, as the apostle testifies. Now all this experience in the wisdom of God works a peaceable disposition in that man. It is in him to desire to fulfill the apostolic injunction to as much as in him lies, live peaceably with all men. But still this peaceable living must be along the lines of revealed truth, and in harmony with it. That very man who is filled with this spirit of peace, and because he is filled with it, *must* contend earnestly for the faith which has been revealed to him, and in him. It is not peace with the wicked, or with wickedness, with false teachers, or with falsehood that dwells in him. This peace does not mean condoning sin, or falsehood, saying, Peace, peace, where there is no peace. Yet this peace does not seek a quarrel with any; he who possesses it, seeks the good of all; he desires that all with whom he comes in contact may prosper, if it be God's will. Such an one is not given to using hard words, when men oppose themselves, but rather entreaty. It leads its possessor to move among his fellow men as one who loves them, and who would benefit them if he could. This man will stand by the truth, but he will be kind in doing so. In the church this wisdom will lead to seeking for the things that make for peace, but it will well assure its possessor that the things which make for peace are the

things which pertain to truth and righteousness. This wisdom will not call evil good, and good evil, in order to save contention; it will not leave the field when assailed, in order that the sound of warfare may not be heard; it will not indeed contend for mere words, or for vain reasonings, but it will contend for the teachings of the Bible, and for that which it has tasted and handled of the word of life, for in this is the very ground of lasting peace.

Another characteristic of this wisdom is, it is "gentle." Harshness does not become a believer. When it is exhibited it is evident that true wisdom does not at least then reign there. The gentleness of the Savior will have been so felt in that heart that it will produce there all gentleness toward all others. Paul was gentle to his brethren, as a nurse to her children. A nurse must sometimes oppose the whims and fretfulness and disobedience of her children, and will in so doing sometimes seem hard to them, but yet if she be a true nurse, all will be done in gentleness of manner and of feeling. So the true wisdom in us will produce a gentle manner, even toward offenders, and those who deny the truth. This gentleness is perfectly consistent with firmness and decision of word and deed. It grows out of the spirit to pity, rather than blame, to regard errors not so much as sins, but rather as misfortunes. Because that soul knows the exceeding gentleness of God toward itself, it can but be gentle to others also. The purity of this wisdom is set forth in its very gentleness.

It is "easy to be entreated." Of this we need only say, When offense has occurred, and one because of the offense is righteously angry, (for there is such a thing as a righteous anger, as well as anger



that is unrighteous,) yet the wisdom which is from above will cause that that one will not long resist any entreaty to forgive, and let the breach be healed. So much has been forgiven to him, that he must be ready also to forgive others. To this the wisdom of which James writes, always leads. One who when offended is stubborn in his anger, shows not this wisdom, at least it is not now reigning in his outward conduct. What a lovely description of this wisdom: "easy to be entreated."

"Full of mercy and good fruits." Because this wisdom reveals the mercy of God to a sinner, and also his great need of that mercy, it produces the grace of mercy toward others who have need. How can any one realize his own need of mercy, and then the greatness of the mercy revealed to him in his salvation, without being compelled by that very experience to feel and to exhibit mercy toward others? Therefore this divine wisdom is said to be full of mercy. The good fruits we need not now dwell upon. We will just say that they embrace all the fruits of the Spirit, which are love, with every other heavenly grace. In every respect these fruits are the opposite of that which is seen in the wisdom which is from below.

And as a conclusion of this wonderful description, the apostle adds "without partiality, and without hypocrisy." That is, it is not swayed by worldly considerations in its love to the brotherhood, and in its conduct toward them. It does not say to the man with a gold ring and brodered apparel, Come up hither, and to the man in plain apparel, Sit down there. The fellowship of this wisdom knows no poverty nor riches, no high estate nor low estate, no race, color or condition in life, and is affected by none of

these things. The wisdom which is of the earth does take account of and is swayed by all these things. So far as a child of God is moved by partiality, he is under the influence of the wisdom which is earthly and not heavenly. Such an one needs rebuke, and sooner or later he shall find that the way of the transgressor is hard.

This wisdom is also sincere; it professes no more than it feels; it does not profess fellowship where it does not feel it, and it does not withhold such expression where it does feel it; it is a single minded wisdom, having no ulterior object in view. Those who are actuated by it are plain, simple in manner and in word and deed, and open and frank in all their dealings with those who are among them. True wisdom has nothing to conceal. It "is first pure." All that is contrary to this plainness and honesty is of the flesh, and partakes of the wisdom which is from below.

How heart-searching are these words, and how often the child of God will feel to greatly desire this pure wisdom, and yet fear that he does not possess it, even in a small measure. But on the other hand, he who possesses it not has no such fears, nor any such desires. He does not see the beauty of this wisdom, and has no longing for it therefore.

In conclusion we will say, we have need to put on this heavenly wisdom in all our conduct, and in all our speech, but above all, we have need of its exercise in our hearts. If it be in lively exercise within, then it will not be hard to exhibit it in what we say and do. But this wisdom cannot be put on unless it be reigning within. O, for more of its reigning power to be felt within.

F. A. CHICK, Moderator.

ELIJAH LEIGH, Clerk.

## CORRESPONDING LETTERS.

*The Baltimore Old School Baptist Association, now in session with the Tuscarora Church, Juniata Co., Pa., to the associations and meetings with which we correspond, sendeth greetings.*

DEARLY BELOVED IN THE LORD:—We are glad to say to you that we are having a pleasant meeting, the Lord has seen fit to give us pleasant weather, and to send us a goodly number of his ministers, laden with the blessed gospel of Jesus our Savior, and we feel that he has graciously given us an ear to hear, and so our hearts are made glad by the manifestation of his goodness to us this once more, and may he give us ever to remember all his benefits, for all good things come from him.

Our next association is to be held, the Lord willing, with the Harford Church, Harford Co., Md., in May, 1902, when and where we hope to again meet your messengers, and receive your messages of love and fellowship, which we greatly appreciate.

WM. GRAFTON, Moderator.  
MILTON DANCE, Clerk.



WE desire as an Association to record upon our Minutes an expression of our sorrow at the death of our dear brother, **Elder Wm. L. Beebe**.

Though he was a member, and for many years Moderator, of the Warwick Association, yet he was a constant attendant upon the sessions of this Association for many years, and at times a visitor among our churches. All of us loved him as a good man, a loving brother in Christ, and a true minister of the gospel. Many among us have rejoiced under the presentation of the precious things of the kingdom of God which had been so richly made known to him. The Lord had been pleased to lead him deeply into the mystery of godliness, and thus he was profitable to many souls, in his ministry. Beside this, in him was fulfilled the apostolic injunction to carefulness in maintaining good works. We mourn the loss of a

brother beloved, yet we cannot question that while to him to live was Christ, to die was gain. We desire to extend an expression of our sympathy to the Warwick Association, the church at Warwick, where he was for nearly twenty years pastor, and to his bereaved family.

ALSO,

We desire to send a similar expression of regard for the memory of **Elder Wm. Pollard**, who after many years of faithful service in the Covenanted Baptist Church of Canada, and at times elsewhere in the cause of his Master, has during the past year been called to his reward. We feel to truly sympathize with our brethren in Canada, and with his family, in their sore loss. In former years he had visited this Association a few times, and then won a place in our regard that has never lessened. He was a firm and able preacher of the doctrine of God our Savior. The Lord had revealed his truth in him, and he spoke what he had seen and known. We sorrow that we shall see his face no more. We rejoice that with him now abides perfect rest. He has entered into the joy of his Lord.

WM. GRAFTON, Moderator.  
MILTON DANCE, Clerk.

## OBITUARY NOTICES.

AGAIN has the hand of the Lord been laid heavily on us, and we are made to feel it very deeply. **James Leonard Best**, our daughter's little boy, 6 years old, after suffering twenty-five days, passed to his eternal rest on the 13th day of May, 1901. He had a very active mind, always appearing to be in a study, never laughing and playing like children in general.

I am reminded so much of late of an expression of my son's, made a few days before he was taken sick, after the death of an old neighbor: "Who will be the next?" Yes, who will? May the Lord have mercy and give us a heart of reconciliation to his holy and righteous will. The Lord hath given, and he hath taken to himself again. I hope and desire that we all may feel to bless his holy name and say, Thy will, not mine, be done. He knoweth all our needs, and will supply them all.

I inclose slip taken from County paper, the editor being well acquainted with him:

"The home of Dr. C. S. Best is bathed in sadness, sincerely shared in by all our people, by reason of the death of his son Leonard, a bright little fellow of six and a half years of age. Some four weeks ago he was taken sick with pneumonia, which developed into typhoid form, and latterly into peritonitis, which resulted in death at 5:15 Monday morning. All that a brave little heart could bring to assist recovery, and all that the best of medical skill could suggest and perform, was brought into requisition, but of no avail, and under the terrible strain the brave little fellow

gave up his life. Leonard's was one of the brightest minds we ever knew in a child. An old head on young shoulders, he knew and understood far beyond his years, and nothing escaped investigation by him. His ideas of even business concerns were wonderful in a child, and his generous little heart cast sunshine wherever he went. In the home he was the dispenser of love and good cheer, and his genial loving nature had become so thoroughly entwined in the heart-strings of the family circle, that memories will linger in fond reveries of the few years he was permitted to teach of love, purity and joy. Our deepest sympathy to the family in this their sore distress. The funeral was Wednesday afternoon."

Yours in bonds of christian love and fellowship,  
D. M. LEONARD.

SISTER **Josephine Hays** was born in Saline Co., Mo., May 25th, 1844, and departed this life April 14th, 1901. She was the daughter of Elder James Rivis. She was married to Z. T. Hays, October, 1863. To this union eight children were born, six boys and two girls, the girls dying while small, but the boys are all grown and married but one. Sister Hays united with the Regular Predestinarian Baptist Church at Charity, in Johnson Co., Mo., in which church she remained until death; she was strong in the faith she professed, and relied solely on God for all she hoped for in this world, and in the one to come. She was gifted in singing, and she delighted in exercising that gift in praising her God. We certainly feel the loss of another loved one taken from the church below, to join the number that have gone before, and may God, who is good, fill all vacancies by his grace, and reconcile us to every dispensation of his will, is my prayer, and may his goodness and mercy be given in double portion to brother Hays and his dear children, whose loss is greater than all the rest. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.

ALSO,

Miss **Maggie Adams** was born in Johnson Co., Mo., March 12th, 1866, and died May 15th, 1901, on the same farm where she was born. She hardly knew what it was to enjoy earth's blessings, as she was afflicted all her life. She never made a public profession of Jesus, but those that know the deep secret workings of the Spirit of God in the heart, and its influence, felt to say, surely she had been with Jesus, and learned how to possess that meek and quiet spirit that is so lovely in those that possess it. Maggie was a good girl, always ready to help the oppressed when in her power. Her life and character was such that naught could be said against it, but she was loved and esteemed by all her associates. Just one month from the day I tried to preach sister Hay's funeral, I tried to preach Maggie's, after which we laid her body in the same yard, to await the great resurrection

day, when we hope to meet and praise his dear name in eternity. May the grace of God sustain the bereft family, is the prayer of the unworthy writer,

J. T. BARNES.

**John Clark**, my dear husband, departed this life at the Columbus hospital, Nebraska, on Friday morning, April 19th, 1901. He was born in Delaware Co., Ohio, August 28th, 1834, and lived in Ohio until 1884, when he came to Nebraska, buying a farm on which he lived till three years ago, when on account of his failing health we moved to town. He has been a member of the Predestinarian Baptist Church for the last twenty-five years. He was married to Miss Emlene Wright, about forty-five years ago. Three children blessed this union. His first wife died in 1889, and in 1891 he was married to the writer. He leaves two daughters, one son, two step-sons and one step-daughter, three brothers, three sisters, and his companion, to mourn their loss. He had been a great sufferer for over two years, and as he was getting worse, he was at last taken to the hospital in hope that some relief could be found there. After he had undergone a surgical operation, we were in hope he would get along all right, but he never got over the shock, and was unconscious most of the time, and lived but one week. His remains were brought up from Columbus, Friday afternoon; the casket was opened at the station, and many friends viewed his face for the last time, after which we followed his lifeless body to Evergreen Cemetery, where it was deposited. Mr. Clark requested that there be no services held, so we done as he wished. My loss is deeply felt.

ANNA M. CLARK.

**Lucinda Campbell** died May 16th, 1901, after a short spell of sickness. She was born in New York, April 21st, 1807, and lived near Columbus, Ohio, the most of her life; came to Illinois in the fall of 1862; was married in 1825, to William Campbell, who died seven years ago last January. She joined the Primitive Baptist Church early in life. Eight children survive her. She was a member of the Big Spring Church, Cumberland Co., Ill., and was a strong believer in the doctrine of salvation by grace, and earnestly contended for it. Her maiden name was Lucinda Reed. She was 94 years of age the 21st day of April, 1901.

The writer was called on to preach her funeral, after which she was laid away in the cemetery near Greenup, Ill., there to await the second coming of her Savior. The writer also preached her husband's funeral, who never united with the church, but was a strong believer. They both filled the measure of their days, which were many, and have entered into their rest.

ISAAC TAYLOR.

**DIED**—**Jennie Hill**, in the 62d year of her age, on Friday morning, May 3d, 1901, at the residence of her brother-in-law, B. F. Coulter, 1910 N. Twenty-Second St., Philadelphia, Pa. She was baptized in the fellowship of the Welsh Tract Church, in Delaware, by Elder A. B. Francis, Dec. 19th, 1869, where she remained a consistent and faithful member until July 29th, 1893, when she was received by letter into the fellowship of the Salem Baptist Church, of Philadelphia. Her last days (although full of intense suffering) were bright with the hope of so soon entering into that haven of rest which her soul longed for. She was peacefully laid away in the old Welsh Tract Cemetery. Elder F. A. Chick preached a comforting discourse at the house, on Sunday evening, and also at the meeting-house, on Monday.

B. F. COULTER.

**DIED**—My wife, **Rebecca Heard**, the daughter of Page and Maler Baker. She was born Feb. 3d, 1851. We were married in 1867. She died April 1st, 1901. We moved to Marshall Co., near Hudsonville, Miss., and continued there until 1875. She united by baptism with the Baptist church called Zion's Mount. She was the oldest child of her mother. There were two sisters of them; her sister was at her bedside, and saw the end of life with her. She rejoiced much before the end came, and told me she was going home to heaven.

Elder Owing preached at her funeral, using the text, "Blessed are the dead who die in the Lord." She left many friends to mourn their loss.

THOMAS HARRIS.

My husband, **James W. Bowie**, died April 8th, 1901, in the 68th year of his age. He was taken with the "la grippe" in January, and gradually failed until the end. He often expressed a desire to depart and be at rest. He was a kind and loving husband, tender and faithful. He loved the doctrine of predestination, and had a good hope through grace.

His funeral services were conducted at his late home, by Elder E. V. White, after which we laid him to rest, and sang that good old hymn, "Asleep in Jesus, blessed sleep, from which none ever wake to weep."

MARTHA E. BOWIE.

## MEETINGS.

The Mill Creek Church of Old School Baptists will hold their yearly meeting on Saturday before, and the third Sunday in June, (15th and 16th) 1901. Those coming will take the Traction car to New Burlington, where they will be met and conveyed to place of meeting. We extend a cordial invitation to all lovers of gospel truth to meet with us.

WM. V. SATER, Clerk.

The Spoon River Association of Regular Predestinarian Baptists, will meet, the Lord willing, with the Sugar Creek Church, on Friday, August 30th, 1901, at 10 o'clock a. m., and continue three days, at Table Grove, on the St. Louis branch of the C., B. & Q. R. R. Trains will be met at the grove on Thursday. No trains will be met Friday except the early trains from Reardstown. All are invited, especially brethren in the ministry.

S. H. RUMPHREY, Clerk.

A YEARLY meeting will be held, the Lord willing, with the Clovesville Old School Baptist Church, of the Lexington Association, the first Saturday and Sunday in July, (7th and 8th) 1901. A cordial invitation is extended to ministers and brethren and sisters, and all lovers of the truth, to meet with us. Those coming by rail will be met at Fleischman's, on the Ulster & Delaware R. R.

O. F. BALLARD, Church Clerk.

The Shohola Creek Church will have a two days meeting, the Lord willing, Tuesday and Wednesday, July 16th and 17th, 1901. Trains will be met on Monday, 15th, at Shohola station, Erie R. R., with conveyances to the meeting, which is five miles from station. A cordial invitation is extended to all desiring to meet with us. Should any one desire to come Tuesday morning, drop a card to Nicholas Hess, Shohola, Pike Co., Pa.

D. M. VAIL.

The yearly meeting of the Buelah Old School Baptist Church, of Canada, will be held, the Lord willing, at the usual place, Aughrim school-house, in the township of Brooke, Lambton, Co., Ontario, five miles from Alvinston Station, beginning on Saturday before the third Sunday in June, 1901, 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. 69.

MIDDLETOWN, N. Y., JULY 1, 1901.

NO. 13.

## CORRESPONDENCE.

“IN CHRIST SHALL ALL BE MADE  
ALIVE.”

(1 CORINTHIANS XV. 22.)

“FOR as in Adam all die, even so in Christ shall all be made alive.”

Inspiration reveals the truth and the work of God. Not one word of all that he has declared shall fail. The reason is, the Holy One is the I AM, the Almighty. Both in wisdom and power the Most High is unlimited. With him is absolute sovereignty. In all his attributes God is limitless, perfect and sovereign. To deny this is a denial of both his sovereignty and his Godhead.

It is an absolute truth, therefore, that the omnipotence of the Almighty is equal to and co-extensive with his omniscience. So not one thing of all that God hath spoken shall fail to come to pass. For his power is infinitely above and greater than all other powers. His kingdom ruleth over all, and his dominion subjects all beings and things to his “eternal purpose.” This was fully proved in the person of his incarnate Son, whose voice at once subdued and controlled all creatures and things to whom he spoke, whether

animate or inanimate, raving devils and men, warring seas and winds, hopeless maladies and remorseless death, all yielded at once to his simple word. Jesus spoke but once, the Lord makes no efforts—never tries. Of himself he says, “I will.” To his people he says, “You shall.” “He speaks, and it is done; he commands, and it stands fast.” “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.” This is our God, the God of Israel his people, the Lord God omnipotent. He is the Rock, his work is perfect. He is our refuge, our salvation, our defense. O how safe and good it is to be sheltered under his almighty wing!

How fearful and woeful to us is our relationship in Adam! Our whole lifetime in the flesh is but the realization and experience of the solemn fact that we are in Adam. Here we sow in tears. Thorns and thistles abound. All the mighty works of merciful power which Jesus wrought, blessedly healing all the afflicted and raising up the dead, were overcoming and removing the ruin that is ours in Adam. So all these gracious miracles of the second man are typical of

his mighty work of redemption. To his wondering disciples he said, "My meat is to do the will of him that sent me, and to finish his work." "Christ Jesus came into the world to save sinners." "And thou shalt call his name Jesus: for he shall save his people from their sins."

Salvation, therefore, is the work of Jesus—the salvation of his people. They are his people in every dear and sacred relation and meaning of the term "his people;" yet they are sinners. The text shows that their sins and death are because they are in Adam. Therefore they are born of the flesh, and are flesh. So Jesus taught. All in Adam die. Here none are exempt. "By man came death." "Death passed upon all men, for that all have sinned." All sinned in the one man Adam. "By one man's disobedience many were made sinners." "For the wages of sin is death." "That as sin hath reigned unto death." All this solemn fact is positive and absolute, unconditional and irresistible. This is the dominion of sin by man and in Adam. "There is no discharge in that war." "All have sinned, and come short of the glory of God."

Whence, then, cometh obedience and righteousness, salvation and life? Not from Adam, nor from any who are in Adam, nor from the flesh; for in the flesh dwelleth no good thing, said Paul. Jesus, who spake as no other man, makes a clear distinction between "that which is born of the flesh," and "that which is born of the Spirit;" for he says the one "is flesh," and the other "is spirit." Therefore, that we may have life and obedience, righteousness and salvation, we must be in Christ. It is a divine mystery, not known to the wise of the world, that we who now dwell in the flesh are in Christ Jesus and he lives in

us. Paul thus states this truth: "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." All this we need, and need it because "in Adam all die;" but this is all we need and shall receive. Our God has made his and our Christ all this to us, and it is of the Father that we are in Christ. Chosen in him before the foundation of the world, and blessed in him with all spiritual blessings according as we were chosen in him. This choice and these blessings are positive and sure, therefore, because they were vouchsafed to all the chosen of God in Christ before the world was. This blessed fact places all spiritual blessings infinitely above every conditional principle and basis, and secures them to us, "not according to our works" or obedience, but according to God's choice. And since all spiritual blessings were given us in Christ according as God hath chosen us in him, these blessings are no more conditional or contingent on our part than the choice itself. And more than all spiritual blessings we do not need nor shall ever receive. Where, then, is there any place or need for conditional spiritual blessings? And since all spiritual blessings are ours in Christ according to the will and choice of God, why should it be thought that God bestows them upon us according to our will and choice? In this connection Paul goes on and says, "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved, in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." In all this way of life and salvation unto sinners, the sovereign



choice and pleasure and power of God supremely prevail, and all "according to the riches of his grace." In the wisdom and love of God he ordained it thus, because "so it seemed good in his sight," and he saw that there was no other way that would glorify him and bring them into the blessing of life.

"In Christ shall all be made alive." But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming." The clause "in Christ," qualifies and limits the "all" that shall be made alive. It is because they are in Christ that they shall be made alive. None who are not in Christ shall be made alive. All die in Adam because they are in him. They could not die in Adam unless they first lived or had their being in him. When a living tree dies, all in it die, because the life of the tree is the life of all its members. So it is with all in Adam. "Even so shall all in Christ be made alive." In Christ is perfect obedience, holiness and life. So all in him shall be made righteous by his obedience. All sin and death shall be separated from them, and they shall be perfected in the holiness and life of Christ. His unfailling word to them is, "Because I live, ye shall live also." "And whosoever liveth and believeth in me shall never die." "He that believeth on me hath everlasting life." This one falls asleep in Christ, but is not dead. For in Christ is no sin nor unrighteousness nor death, but righteousness and life and peace. The sin and curse and death are in Adam—in our mortal flesh. So for the sins of his people Christ was put to death in the flesh, but quickened by the Spirit, to die no more. Thus our risen Lord made an end of sin, and abolished death, for his people.

In his resurrection Christ was the first-

born from the dead among many brethren. "Now is Christ risen from the dead, and become the first-fruits of them that slept." He was "declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead." Now, all that Christ is in holiness and life and power, he is all this to all in him, and they shall know the power of his resurrection, shall be perfectly conformed to his divine image, and shall know the glory of his ascension into heaven. All this is by the power of the Lord God Almighty and the riches of his grace.

The death of all in Adam is the time present—"all die;" but the text and its connection show clearly that the resurrection unto the life in Christ, of all who sleep in him, is in the future time—"shall all be made alive."

"We know that, when he shall appear, we shall be like him; for we shall see him as he is." In our mortal flesh we cannot thus see the glorified man Christ Jesus. John was given a glimpse of him in his glory; but he said, "And when I saw him, I fell at his feet as dead." Paul said, "Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you. \* \* \* For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." For this the holy Son of God prayed, saying, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou

lovedst me before the foundation of the world." "Afterward they that are Christ's at his coming." When they die in Adam, at the dissolution of their mortal man or body, they fall asleep in Christ, and in him they shall be made alive when he shall come the second time without sin unto salvation. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." This will be the perfect fulfillment of the Lord's prayer for us, and we shall be with him where he is and behold his glory. "And as we have borne the image of the earthy, we shall also bear the image of the heavenly." "Have borne," is past, "shall also bear," is to come. We now bear the image of Adam after the outward man, and the image of Jesus after the inward man; so we now, in part, bear the image of the two heads, the earthy and the heavenly. But God has predestinated his foreknown and chosen people to be entirely conformed to the image of his Son, whom he raised up from the dead. This good work of grace in us shall be gloriously finished in us when we shall receive the adoption, for which we now wait in hope, "to wit, the redemption of our body." This will be our change, of which Paul says, "Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put

on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory! The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." Then, O *then!* "in Christ shall all be made alive." "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." The infinite and almighty wisdom and power of God in Christ Jesus our risen and glorified Redeemer shall gloriously triumph in the fulfillment of all this great and wonderful mystery of godliness, according to his own will, notwithstanding the opposition of all the wicked, who hate God and his sovereign power, and the unbelief of some of his own people. "If we believe not, yet he abideth faithful: he cannot deny himself." Paul again says, "For our conversation" (our citizenship and inheritance) "is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." In the divine assurance of this faith and hope, afflicted Job said, "All the days of my appointed time will I wait, till my change come." And David said, "As for me, I will behold thy face in righteousness: I shall be satisfied when I awake with thy likeness." So shall we all.

Hoping to "attain unto the resurrection of the dead," yours in Jesus,

D. BARTLEY.

CRAWFORDSVILLE, Ind., March 27, 1901.

PROPHETSTOWN, Ill., Jan. 30, 1901.

DEAR BROTHER BEEBE:—I have been requested by a dear sister to write you the way I was led to know that the salvation of man is of the Lord. It is written in the book of Isaiah ix. 6, 7, "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever. The zeal of the Lord of hosts will perform this."

O, how precious are the gifts of a sovereign God to fallen man. We are the creatures of his care; he sent the light to shine in darkness, and the darkness comprehended it not.

In beginning my story about this marvelous light shining into the heart of lost and sinful man, my mind is carried back to a scene when I was a little child not many months over three years old, it being the only thing I seem to remember at that age. It was at the meeting-house of the Old School Baptists in Olive, N. Y. I remember sitting on my mother's lap, and afterward on the seat. My eyes seemed riveted on the minister, and after the sermon he came down from the pulpit and began breaking bread, the emblem of the bruised and crushed body of the Lord Jesus; also pouring out the wine, the emblem of his blood so freely shed for the sins of his people. My parents

were members at that time, and when the deacon passed the cup to mother she looked down at her child and then at the deacon, mother-like, as if asking if it would be right to give it a sip, but the deacon shook his head. Then of course it appeared it would be wrong for me to taste. That must have been the first dawn of the bright and glorious day of the Lord. I do not remember any other events connected with my early days in regard to the progress of the light growing in my heart till I was old enough to read the Bible and other books. The Bible and Pilgrim's Progress were always interesting to me, and when visiting my young friends I would hunt around the house for the last named book, although told by them that it was nothing but an old dream. To me it seemed a revelation from God, put by him in the form of a dream. Now in reading of the creation of the world, and then the destruction by flood of all but Noah and his family, because he called on the name of the Lord by reason of the sin of the people, and found favor with God, it began to be plain to me that I was always a sinner, and that I must begin to do something to gain the favor of the great God of the universe. So I read very carefully the law of Moses, and did really think I would have to live in that way to gain the favor of God. But where is the man, I would think, to teach me to do them? Surely, I thought, there must be some person somewhere, who understood these things, and then I would think I was too young to do them, and would try to put away the feeling, and think of other things, but very often my thoughts would return to God and his greatness. Then I began to fear I would not grow to be a man to do these things. So my trouble grew from day to day. My thoughts

would be on God, and I desired to become good and be found in his favor. Often when my parents and the others would go to church I would ask to stay at home alone so I might read the Bible and pray in my childish way to God, for I began to see that I was a great sinner, far from God, and no way to find favor with him but through the law of Moses. All this was yet when I was very young, under thirteen years, and attending school about six months a year. As I grew older my trouble became worse, and my sins worse. Often I thought I did not care to live, and would seek death to hide myself from God and his wrath. But I was very careful to hide all my sufferings from every one. Many mornings, after lying awake all night, thinking of my lost condition, my pillow would be wet with tears, and I would take the precaution of turning it over, so that my sister should not see it when making the bed. In about my twelfth year my trouble and exercise of mind came oftener, and I was led to read of the coming of John the Baptist; how he preached in the wilderness, "The axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit, is hewn down, and cast in the fire."

I remember well one day I delayed starting for school till after all had gone, for that morning I wanted to be alone to meditate of my God. It was a most lovely morning in the month of June. There was a stretch of woods on the road to school, and about half way through I had laid a flat rock on which to kneel and there try to offer up myself to God, for I thought I must have some form, like Abraham and the prophets of old. When I came to that place everything in nature was so fair and beautiful, but I was feeling in such distress of soul that I thought

I would never be permitted to reach the school-house. I must stop there once more to pray God for his mercy. As I knelt on the rock it seemed that I was such an awful sinner that this would be my last, God would take no notice of me, and it seemed I would sink into the ground. I was so overcome with my dreadful condition I could say nothing. My mind was all taken away, and I became as it were dissolved in darkness. In a twinkling all things flew away, and I felt as though I were borne up from the earth, and instantly there was a brightness more than the sun, although it was shining in all its splendor. All things now seemed to be praising God. The trees, all covered with a brightness, were waving toward the tree at which I knelt. A great calmness and peace of mind settled over me, whether in myself or out I could not tell, but surely, I thought, this is the glory of God. Presently I arose and made my way into the road; as I went the great brightness seemed to pass away, but my sorrow was all gone; God was making the sufferings of Christ appear plain, for the remission of my sins; the love of God was revealed to my soul, and all things seemed new. Then a voice seemed to come with these words, "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." And it surely seemed as if I was filled, for I felt so happy I could not stir from the spot, till all at once the tempter came as if from my heart, saying, "You are just imagining all this you have seen, and the voice you heard was your father's, who is behind the stone fence." I immediately got on the wall to see if any one was there, but though I saw no one, the doubt would not down, so strong was the impression that the voice was father's. I determined to satisfy myself, as I knew

where father was at work ploughing corn when I left the house. It was more than a hundred rods from where I then was, in the opposite direction from the voice I heard. I went back until I could see him at work, then I was satisfied it was not him. Then I thought it was none other than the voice of Jesus, for with the thought came again the words, "Blessed are they which do hunger and thirst after righteousness, for they shall be filled," and now the whole sermon passed before my mind, and a great peace was with me. I thought, How can all this be: such a sinful creature as I saw myself to be a short time ago, when as it appeared I had done nothing to be worthy of all this peace and joy? I went in at the school and took my seat as usual with my back to the whole school. Joy and fear passed alternately through my mind, and I had to get away or expose myself to the school, so I got permission to go out till my mind was more settled.

Now, this was on one of the meeting days of the church, and I had a great desire to tell what the Lord had done for me, and as at noon some of the old church members passed by I thought first I would ask them if I might not go along, but something held me back, although now it seemed as if I must follow my Lord in all his commandments. It was plain to me now that Jesus had fulfilled all the law, and magnified it. The thirty-fifth chapter of Isaiah tells a great deal of my experience.

Dear brother, I have written more than I intended, perhaps some time I may again take up the narrative. I was born in Olive, N. Y., Sept. 24th, 1831, so you see my days are nearly numbered. I still feel to rejoice in the finished work of him who could look in mercy on a dying thief and say the loving words, "This day shalt thou be with me in paradise."

Dear brother Beebe, I have written this for publication, and if it will not crowd out other matter, put it in, or if you deem it unworthy a place, destroy it. I know it is like the writer, very imperfect. The SIGNS have been a great comfort to me ever since I was old enough to read them, and now, with my Bible, are all my religious comfort, my hearing being a thing of the past.

I know I am a sinner, and if saved at all it is by the grace of God, who first loved us, and gave his Son for the ransom of his people.

Yours in hope of everlasting life,  
HIRAM BOGART.

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SHELBYVILLE, Ky., April 12, 1901.

DEAR BROTHERS EDITORS OF THE SIGNS:—I herewith inclose extracts from letters received from our dear daughter Goldie, now attending school at Pleasant Plains, Ill. She has been in deep exercise of mind since she went there, and at our earnest solicitation to express her mind freely to us she has written the inclosed at intervals to us. It was a source of deep sorrow and rejoicing. A few words in a letter previous to these, told us of the awful depths of gloom and utter despair she was in. I felt assured it was of the Lord, and the end would be peace. I feel that I was given the spirit of prayer for her. As I awoke on the third Sunday morning at the home of sister Wright's, there was a prayer in my heart in her behalf, that she might know and rejoice in the truth as it is in Jesus, and the power of his love, and in that self-same hour, though many miles away, she was truly made to rejoice in a Savior's love. Do I do wrong in speaking of this? it is surely of the Lord, and seems to us marvelous indeed, and our souls have been filled with rejoicing. How

helpless and destitute are we all, but O, how good the tender loving-kindness of the Lord. May the dear Lord lead her and all the dear ones whom he hath favored with a good hope through grace, to walk humbly before him in love and obedience to his blessed commands. I submit this as well as the others to do with as you think best.

P. W. SAWIN.

PLEASANT PLAINS, ILL., March 18, 1901.

MY DEAR FATHER AND MOTHER:—As all nature is wrapped in sunshine, and there seems to be a solemn hush all over the earth, and to my soul, I am going to try to pen a few lines to my loved ones.

This morning when I arose from my bed and looked out upon the earth, my eyes seemed drawn heavenward, and as I fastened my eyes upon the blue realms, a singular peacefulness took possession of me, and the tumult that has been tearing my very heart-strings asunder the past week, has all left me, and I feel such a joy, such a love of God and everything and everybody, that it is certainly a relief to my soul. I surely feel thankful for my calmness of soul, but how long it will last I do not know. Sometimes I am in the valley, the very depths of despair, and I feel ready to give up, then again I am lifted up to the mountain top, and I sing all the day long. All the past week I have been so discouraged with everything, and myself most of all. When I look at myself I do not see how any one can have a bit of confidence in me, such a good for nothing girl as I am. But it has always been one of my greatest desires to love and be loved, and I do really believe that my friends, or at least some of them, love me, but if they knew me as I know myself, they could not do so, such a mean, despicable creature as I. Yes, papa dear, God is very near me, and

without him I know I could not do anything, in fact life would not be worth living. Sometimes I feel like an outcast, and am doing no good anywhere, but I turn to our Father in heaven for guidance and comfort, and he helps me.

Monday a. m.—I did not get to finish my letter yesterday, I went to the Methodist Church in the evening; they are holding a protracted meeting here, led by the Salvation Army; there are six of them. Of course they have a right to their belief as well as any one else, but it looks to me like a mockery. They use tambourines, guitars and banjos, for music. They do try to get up an excitement. The girls go out in the congregation and ask the people if they want to be christians. "Ensign Hale" came to me and asked several questions, and finally asked me if I did not want to be converted? I told him no, not that way. Some people go there out of curiosity, and to make fun, but as for me, I think it is too serious a matter, and although I never expect to belong to the Methodist church, yet I do respect their belief and them, as I have been taught, but I am not a believer in their doctrines, or ways of getting people in the church, all through excitement. I do not believe in salvation by works, nor by just having your name on the church book, but I do believe in salvation by grace, and it is all through the mercy of our God.

But I must close for this time. Pray for your little girl, for she is in great need of it hourly, and may God bless you, my dear parents and little sister.

Lovingly your GOLDIE.

Writing under date of March 24th, in answer to ours in reply to hers of the 18th, she writes as follows:

MY PRECIOUS FATHER AND MOTHER:—Again I will employ a few hours of the

Sabbath in writing to you, and how I wish I could talk to you instead of writing. How nice it would be to curl up in your arms and talk to you. You cannot imagine how much good your dear letters did me. I was longing for a word of comfort to my poor, worthless soul, and the good you did me you can never know. I know no one on earth could have helped me when I was brought down to the very depths of despair, and it was then I learned to pray to our Father. My first words were, "God help me," "God be merciful to me, a poor worm of the dust." Mother darling, you ask me how long I have been exercised in regard to this matter? For more than three years have I been worried in regard to it, but at times I could throw it off, and again I would be made to cry out for help. But I tried to ward it off, and although I loved to hear the word of God spoken, and loved to hear the dear children of God converse about such sweet things, yet when it came to a personal matter, I did not want any one to say anything about it to me, and when dear uncle Isaac wrote such a sweet letter to me about two years ago, I wanted to answer it, but I feared some one would find it out, and I did not want any one to know of my helpless condition. I kept going on from bad to worse, and I often felt like I must tell some one, and of course you would have been first. I remember when the time for Bethel meeting would come it was certainly a time of rejoicing, and when I was seated in the church and looked over those dear saints of God, a longing to be one of them would take possession of me, and I could scarcely refrain following in the footsteps of some of those that were buried beneath the water in baptism, and then a sense of my unworthiness and the voice

of the tempter would say, "How can you deceive those people?" and I would return home, not one of those dear ones, but still clinging to that one blessed hope of God. Many hours have I lain awake at night trying to think what I should do, but I am still in the dark as much as ever, and only once in a while does a ray of light shine upon me, and then there is such a calmness of my soul. Cannot you, dear papa, tell me what to do? God only knows what I am, what my heart is. I carry all my burdens and cares to him, for I know that he alone can relieve me. Last night the girls and myself went to church, and the preacher ridiculed the Old Baptists. There arose in my heart a spirit of malice and revengefulness toward him, and I prayed, yes, I hope earnestly prayed, that it should be taken from my heart. I wish to bear hatred to no one, but I know I can do nothing without the help of God. O, it is such a comfort to take all my troubles to him who heareth all things. What a precious hope I have in Christ; without that hope life would be worth but very little. I am happy at times in the love of God, his love is very precious, and I could not do without it, but sometimes my weak, sinful self comes up before me, and I am miserable. It is comforting to know that you can sympathize with me, and I know you do, for you have experienced the same trouble.

But it is late, and I must close.

Your loving daughter, GOLDIE.

MARCH 29th.

MY PRECIOUS FATHER AND MOTHER AND LITTLE SISTER:—Your dear letters were received to-day, and it is needless to say I was glad to hear from you; you can never know how much good your letters do me. It is plain to be seen why your letters comfort me, but how mine comfort you I cannot understand. As I

walked home from the post-office, reading your letters on the way, I actually would stop in wonderment, and try to think how my letters could comfort you. Yes, dear father, the Old Baptist Church is the one of my choice, but I feel like it would be deceiving those dear people for me to join that church; they do not know me, I am too unworthy. I often think, " 'Tis a point I long to know," &c. Indeed it is a point I long to know; I feel that I do love the Lord, but am I his, or am I not? I have already felt a desire that the Old Baptist Church would be my home, and a peaceful and happy one, but I am too unworthy, too vile and prone to sin, to belong to a church where there are such dear people.

Hoping you may always pray for your child, your loving daughter and sister,  
GOLDIE.

EUCLID, Ohio, April 1, 1901.

EDITORS OF THE SIGNS—DEAR BRETHREN:—I inclose a letter written by dear Elder McClade after his return home from a visit to Cleveland, Ohio. His preaching was applied to our hearts with power, and the love and fellowship that filled our hearts while listening to the precious words as they fell from his lips, will last while life remains. O, the sweetness of the love and fellowship felt in the hearts of the Lord's dear little ones, who are tried, for they come up out of great tribulation, and their robes are washed and made white in the blood of the Lamb. How I love to hear the name of Jesus exalted above every other name; how I love to hear the sovereignty of God proclaimed; how it lifts my poor heart up, and makes me rejoice in his wisdom, love and power. I rejoice in the knowledge that he does work all things after the counsel of his own will, and

that none can let or hinder. I cannot believe in a God who can be disappointed, but do believe that all things obey his sovereign will. I can safely say that my nature is always in opposition to, and rebellious against his most holy will, and would if left to my own choice, choose the path that leads to death. Therefore I cannot believe in nor advocate a conditional time salvation. I feel assured if left to myself one little moment, my willing feet would follow after that which is most pleasing to nature, and contrary to God. This is my experience, and the question with me is, Am I ever in the strait and narrow way? Surely never unless my feet are placed there by the God of all power and grace, and they must be kept there by that same power. He places the desire in the heart which causes us in all sincerity to cry,

"Only thou our leader be  
And we still will follow thee."

If it meets with your approval, I would be glad to see Elder McClade's letter in the SIGNS, for to us it seemed a precious letter, and these few lines are at your disposal to do with as you think best.

Your sister in hope,

JENNIE O. CROSS.

WAGRAM, Ohio, Jan. 24, 1901.

DEAR SISTER CROSS AND HUSBAND:—Thinking that you might care to know of my return home, I am impressed to write you a line to-day. I cannot tell you how much I enjoyed my visit with you all, I do not know that I ever before met such a band of the Lord's children. I never met any who showed a more real genuine affection for the word, and devotion to the cause which the good Lord has laid so near to your hearts. While with you all there in that little room I felt as though we were all there was in the



world, shut in as it were, and our minds upon spiritual things. To see you all sing so earnestly made my heart glad, and caused me to give thanks to our adorable Redeemer for the evidence of his precious work in the hearts of his called ones. I was glad that it was in the providence of God that we should come together, and I am glad that I know and love that Providence, it is over all, and unto all his creatures, and especially it is to them that believe. This is not because they believe, as though he would pay them for believing, because their believing is his gift also. Faith is the gift of God. Our believing does not save us, but our believing is an evidence or manifestation of our salvation. We do not, we cannot write our names in the Lamb's book of life; if they are not there now, we cannot put them there; if they are there, nothing can erase or blot them out. Events do not just happen so, things do not go slipshod. In all the book of God's providence there is not one "if." To God there are no surprises, no disappointments, and no accidents. I should be completely wretched if I did not believe that all the affairs of my life are in the hands of God. You may ask me a hundred questions which I cannot answer, but I shall until the day of my death believe that I am under the unerring care of God, and the heavens may fall, and the world may burn, and the judgments of God may thunder, and eternal ages may roll, but not a hair shall fall from my head, not a shadow shall drop on my path, nor a sorrow transfix my heart, without having been divinely arranged, arranged by a living, sympathetic Father, who knows all our weakness, and who loved us in our rags, not for what we do or are, but for his great name's sake, and because it is according

to the good pleasure of his unchangeable will. He will love whom he will love. It was God's will to love us before we were born, before we had done either good or evil, that the purpose of God according to election might stand. It has always stood, still stands to-day, and will still stand in the incomprehensible omnipotence of the immutable God. Who am I, O Lord God, and what is my house, that I should be brought into the knowledge of this glorious truth? What am I? Only a sinful worm, unworthy to be fed or to be made to sit together with his chosen ones, as it was on last Sunday, and share in the devotions of his people. My poor soul had been hungering and thirsting for years to see what my eyes saw there. I saw a band of the "called out," not by the brazen tongue of man, or a love of fame, but called out by that all-powerful still small voice which Elijah heard, Moses heard, Paul heard, and which I have hoped that at one time in my life I had heard, and rejoiced in with all my heart.

But I must close, you will be tired of me. I was not well at all when with you. On Sunday it was very difficult for me to speak, but I felt to keep it all to myself and wear it off, but on my way down to town I felt a chill, and had to let them know it. They were very good to me, and did all they could for me, so that I was able to get home. Afterwards I was in bed most of two days, but am much improved at present, and hope for ultimate recovery. I hope to see you all again soon, or whenever it is the will of God. You both, and all the dear brethren whose names I cannot remember, are dear to me. May you have the manifest presence of Jesus at your meeting on Sunday; may you bear with each other, and grow in grace and knowledge.

FRANK McGLADE.

SNYDER, Texas, April 3, 1901.

ELDER G. BEEBE'S SON—DEAR BROTHER:—The inclosed letter written by our beloved and faithful servant, Elder Staggs, contains some of the precious things of the everlasting kingdom of our God. It has been a comfort to me, as good news from a far country, therefore I feel that it would not be right to withhold such a rich dish of gracious truths from the readers of the SIGNS. As I have his consent I send it to you for publication. He does not say in so many words that he is a preacher, but I must tell on him and say he is.

Affectionately yours in gospel bonds,  
ASA HOWARD.

ADELL, Texas, March 27, 1901.

ELDER ASA HOWARD—DEAR BROTHER IN THE LORD:—It is in much weakness that I attempt to fulfill my promise, which I now remember, that I would write to you. I do not feel worthy to write to any of the saints, and it is a cross to try to write to an Elder in Israel, but as you requested it I am assured you will bear with me in my weakness. I think many times of the last time we were together, and of the parting, and to us the uncertainty of ever meeting again in this life, and I think too how much and how foolishly I talked, and how much it must have tried your patience, as it certainly was only a dull chatter. But I reckon man at his best estate is vanity, and if so, I suppose his works are as imperfect as he is. But it is written to somebody, "Ye were sometime darkness, but now are ye light in the Lord." And James informs us that, "Of his own will begat he us with the word of truth." "Do not err, my beloved brethren. Every good gift, and every perfect gift is from above, and cometh down from the

Father of lights, with whom is no variableness, neither shadow of turning."

Brother Howard, I am thinking of the "every good gift," and it seems that faith, hope, repentance, and even the desire to walk in the commandments of the Lord, are some of the good gifts which God has and does graciously give to his people, and I think a gift cannot rest on any contingency whatever. Then all things whatsoever God does, is in wisdom and righteousness, and according to his own divine will, "For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things." And so our apostle says, "By the grace of God I am what I am." And so Paul evidently believed this same doctrine of grace which you preach: the eternal sovereignty of the God of all comfort and everlasting consolation; the same God who said, I will bring the blind in a way they have not known; I will make rough places smooth, and crooked places straight before them; I will cause them to pass under the rod, and bring them into the bond of the covenant. All these things will he do for them, and not forsake them. How wonderful is Israel's God, and what a great and absolute sovereign is the mighty God of Jacob. While he leaves a poor and afflicted people, he says, "They shall trust in the name of the Lord." "I have blotted out as a thick cloud, thy transgressions, and as a cloud, thy sins. \* \* \* I have redeemed thee. Sing, O ye heavens; for the Lord hath done it." "I am the Lord, and there is none else. I form the light, and create darkness; I make peace, and create evil. I the Lord do all these things." Here is that afflicted and poor people, in

whose heart God has written his law and in whose mouth he has perfected praise, and when we begin to meditate, as much as we can, of what God is, and the one immutable mind, our finite minds are lost in confusion, and if we have a mind to meditate upon his infinite goodness to his people, we are brought in fellowship with Paul, and cry in the very depths of soul, "O the depths of the riches, both of the wisdom and knowledge of God, how unsearchable are his judgments, and his ways past finding out." How happy are the people saved by the Lord, saved by grace, saved because it seemed good to him to save them. These afflicted people are in fellowship with Paul, and they believe and love the doctrine he preached, and so they go on, sometimes in the valley, and sometimes on the high mountains of Israel. Darkly beset with the big clouds of unbelief, but alternately, when ready to faint, they are cheered by the brighter evidences of their little hope. So with the big fears and little hope, they like their master learn obedience by the things they suffer; hoping for that they see not, and with patience waiting for it; having the desire to walk softly before the Lord, to know his will, and to do it; desiring the inheritance of the saints in light, willing to suffer tribulation for his great name; exalting the name of Jesus above every name, saying, Saved by grace, if saved at all, and singing,

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

Hoping to hear from you, I am yours  
in weakness; farewell.

W. LEE STAGGS.

ROELLEN, Tenn., March 6, 1901.

DEAR BRETHREN EDITORS:—Inclosed  
find two dollars, for which give credit on

subscription to the SIGNS OF THE TIMES. It is my thirty-sixth remittance, and to me they have the same sound of the sweet gospel of salvation by grace alone, and proclaim Jesus the only Savior of poor, lost sinners. I try to thank and praise the Lord for his goodness and mercy in giving his children such heavenly gifts as its editors and correspondents to feed the sheep and lambs of his flock. O, may the brethren sustain you in the publication of the SIGNS, is the prayer of a poor sinner saved by grace, if saved at all, either in time or eternity.

Your brother in hope of a better life  
beyond the grave,

M. A. WELBORN.

### CIRCULAR LETTERS.

(WRITTEN BY ELDER E. RITTENHOUSE.)  
*To the churches known as the Delaware Baptist Association, this letter is addressed in accordance with what will be your expectations.*

DEAR BRETHREN:—In recognizing you as worshipers assembling yourselves at stated times to worship him to whom worship and praise belongeth, it may be profitable to contemplate the character and perfections of him who was, and is, and is to come: the Almighty. It will be necessary in treating of the attributes of Deity, to avoid anything that has the appearance of presumption, confining ourselves to what the Lord has been pleased to declare to us of himself. The inspiration of worship in the hearts of the children of men is undoubtedly the result of a revelation that God has made of himself so that all worshipers have received that knowledge of the object of their devotions that has qualified them to worship with reverence and godly fear. The Scriptures bear witness to all that revela-

tion that God has made in the experience of his people. To them we may go as to a man of reliable counsel, and for a confirmation of all the ground of our hope. It is clear to our minds that all experimental knowledge that we have of God has come to us in and through the person of Christ. Christ was a man, and as we are men, God has seen fit to communicate with us always by men. So the apostle calls our attention to the matter thus: "God who at sundry times, and in divers manners, spake unto the fathers by the prophets, hath in these last days spoken unto us by his Son," &c. God is a Spirit, and so no man hath seen God at any time. This communicating with men in divers manners has seemed to confuse the minds of many theologians, and so we find them engaged in dividing up Deity into different persons, having different and entirely distinct offices. The revelation that was made to Moses upon the fiery mount has never been superseded, nor has any revelation conflicted with it. "Hear, O Israel, The Lord our God is one Lord." All subsequent revelations then must be understood to be in accord with this, carrying out and confirming the concentration of all the divine attributes and perfections in one supreme and eternal Jehovah. While we may hold that these promises are fully sustained by the Scriptures, yet we are aware that a vast amount of labor and talent has been devoted to the establishing of a theory quite at variance with this. Terms have been coined and phrases arranged and adapted and strenuously contended for that are never used by any inspired writers. Unscriptural theories are generally contended for strenuously and in an intolerant and proscriptive spirit. Such expressions as "three equal persons," and "equal and distinct persons,"

and even the word "Trinity," are terms and phrases not found in the Bible at all. The plural form is sometimes used because God has made himself known through various channels and in a great diversity of ways. We read of the seven Spirits of God, and yet in the same connection are told that it is one and the selfsame Spirit. An expression that is relied upon somewhat to support the idea of a Trinity is this: "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one." The closing expression at once annihilates all the trinitarian theories that have ever been invented. Though God has revealed himself through these three different channels, yet it is the one God, and no other but he. "There is one God, and one Mediator between God and men, the man Christ Jesus." Jesus is abundantly and continually set forth as a man, in both the Old and New Testaments, and his qualifications to be a Mediator, and to be a merciful and faithful High Priest, are hinged upon the fact that he was a man in all things like unto his brethren; touched with the feeling of all their infirmities, and tempted in all respects as they were. But God was with him. While all the fullness of the Godhead dwelt bodily in him, yet he was and remained a man in distinction from that Godhead that dwelt in him. Mighty works were done, but the Father that dwelt in him, he did the works. Jesus said he could of his own self do nothing. As these things are set forth, all Scripture testimony harmonizing in plain and explicit declarations, the infinite wisdom and fitness of the divine arrangement, continually appears. Christ as the child born and the Son given. "The Spirit of the Lord God was upon him," and there- by he was anointed to execute all the

glorious work provided in the covenant of grace. But unless he had been under the law it could not have received fulfillment at his hands. He is the Daysman betwixt God and men that can lay his hand upon both. If no man can see the face of God and live, how condescending and kind of God to communicate with men through a man like themselves, one whose presence does not forbid their approach. Nowhere in all the Scriptures is "The second person of the Trinity" spoken of, or any such phraseology ever used. "God was manifest in the flesh." The psalmist speaking of the King of saints says, "He is fairer than the children of men, grace is poured into his lips, therefore God hath blessed him for ever." God, as God, hath appointed him heir of all things, while he as man receives the appointment, and is thus empowered to execute judgment. Not the second person in the Trinity, but God hath given to us eternal life, and this life is in his Son. For as the Father hath spiritual and eternal life in himself, so hath he given the Son to have life in himself. It is God-given life, but it comes to us through the Mediator. If there were three distinct beings or persons that were objects of worship, we should certainly have been so informed in the Scriptures. But instead of this we are continually informed that there is but one living and true God, and that he alone is to be adored, and had in reverence of all that are about him. "That ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. I, even I, am the Lord; and beside me there is no Savior."—Isaiah xliii. 10, 11. Christ himself refused to receive worship at the hands of men, directing them always to worship God, and

to pray to the Father in his name, and assuring them that God would give them whatever was thus sought in and through his name. When the time comes that every knee shall bow, and every tongue confess that he is Lord, it will be to the glory of God the Father. Theologians have noticed that the name of Jehovah is sometimes given a plural form in the Old Testament. A reason for this may be found as we find reasons for the different names by which he has at different times made himself known. It was the same God, but he had not before made himself known by the name that he now announces unto them. A proper conception of the attributes and perfections of the divine Being, and a proper discovery of him where he has revealed himself, inspires in our hearts those sentiments of adoration that are required of us. Idolatrous worship is utterly abolished. The glory of God that was seen in the face of Jesus Christ had never been seen anywhere else, and we know of no other way in which God could be revealed to men only in the person of a man.

"God is a Spirit." By the term person, we understand something different from a Spirit. Among the ways in which God reveals himself, and makes his salvation known, is as a Spirit. This revelation comes in quickening, in teaching, in convincing of sin, and of comforting, and in witnessing to our heirship. This Spirit is called the Spirit of God, and the Spirit of Christ, and also the Spirit of truth. By this Spirit the saints are guided into all truth. The apostle speaks of different gifts, and diversities of operations, and differences of administrations, but asserts emphatically that it is one and the selfsame Spirit. Then again, after repeating the several gifts he says, It is the same God that worketh all in

all. It will not be expected of us in this place to notice the theories and the arguments that have been promulgated with a vast amount of labor to maintain the idea of a trinity of equal and distinct persons. If the Scriptures do not teach any such thing we can leave all errors of every kind to fail and come to naught of themselves. Some phrases that have been promulgated, and jealously advocated, are not only unscriptural, but utterly absurd and tending to confusion. If the infinite and incomprehensible One has seen fit to reveal himself in and through a Mediator, may we not recognize and trace the power of God, and the wisdom of God, to its source as they shine and reign in the life and immortality brought to light in the gospel? With the Spirit that God has given his people is a knowledge of those perfections that inspire spiritual devotion, so that he who is a Spirit is worshiped in Spirit and in truth.

These things are suggested with deference, and with a sense of their sacredness, to be considered and accepted only so far as in strict accord with that record in which the glory of God is revealed.

W. W. MEREDITH, Moderator.

P. M. SHERWOOD, Clerk.

*The Warwick Old School Baptist Association, in session with the church at New Vernon, Sullivan Co., N. Y., June 5th, 6th and 7th, 1901, to the churches of which this meeting is composed, sends salutation with love in the Lord.*

DEARLY BELOVED:—It has been the custom of this Association for many years to adopt and circulate among you a letter of love and fellowship, and of assurance that we still contend for the faith once delivered to the saints. With gladness we therefore welcome the privilege of

again testifying to no decreased interest, or abatement in love for the doctrine of salvation by grace.

To testify in truth that God reigns, sovereign, immutable, omniscient and omnipresent, we must be witnesses to his power, unchangeableness, infinite knowledge and unbounded presence; and to the church is given this knowledge in the great mystery, "God manifest in the flesh," and the saints do declare to hearing, seeing, looking upon and handling of the word of life.

We have no desire to limit, in any sense, the infinite attributes of our God. All our comfort consists in the confidence that he has triumphed gloriously; that all his will and pleasure is done in earth as it is in heaven. We believe "there is no power but of God: the powers that be are ordained of God," and whatsoever cometh to pass the Lord hath commanded. False prophets are in the world, as was declared should be, prophesying falsely of a salvation to be attained; but our gospel is hid to them for they proclaim bondage instead of liberty to the captive; burden and labor, rather than rest; a salvation to be attained, rather than a complete and finished work. To him that hath an ear to hear what the Spirit saith unto the churches there is no legal and therefore burdensome "ought," "must" or "should" in obedience, for their's is the perfect law of liberty. They serve him with free and full consent of the mind, for the power and wisdom of God has made them willing. Their's is vital unity with Christ; a unity that consists in love alone, and this life of Jesus is made manifest in them in delight to do the will of God.

The unity of Christ and his people is absolute, perfect: there is no degree; no growth in it. Growth there is in the per-

ception of it, but none in the principle; and in proportion to our perception, so also is our comfort and consolation.

If there is any one attribute of God, more than another, which the saints desire knowledge of and conformity to, it is his holiness. They know that only the pure in heart shall see God, and all their longing and hope is that they may be presented before him holy and without blame. And they know, further, that it is an imagination, begotten of the father of lies, that any one not holy in this life can enjoy the blessedness which consists in the enjoyment of God in any future state; they know it is a false notion of God and heaven.

Since the beginning of the gospel day, false prophets, having a form of godliness but denying the power thereof, have, in pretended solicitude for the welfare of the saints, been preaching that salvation is conditional upon holiness and obedience. They assert that if obedience is not meritorious, then it is useless. They fail to see that such presumption destroys the very nature of true holiness, for the strength and motive to holiness lies in the doctrine of the free, undeserved grace of God toward us by Jesus Christ.

That preaching the grace, mercy and love of God is likely to encourage those who know him to neglect obedience to him, is a false inference. To imagine that one not perfectly holy can please God and attain to the enjoyment of him, dishonors and distinctly charges him with being unholy. It is impossible for an unholy man to be accepted with God; and the preaching of any conditional acceptance is open contempt for the grace of our Lord Jesus Christ. Recognition of no ability or strength in ourselves causes us to depend absolutely on Christ for life and salvation; and this, the con-

ditionalist says, tends to encourage carelessness as to what manner of men we should be. What a ridiculous inference! It implies that the putting away of sin; deliverance from its dominion, and the implantation of a love for holiness, disposes us to do what we hate. The word of God is positive, "They shall not depart from me." But the conditionalist dislikes the word of God, as he also dislikes the things of God.

Without faith it is impossible to please God. Without holiness shall no man see God. Such blessedness is only for the pure in heart. Holiness in us pleases God, and without faith it is impossible to have any interest in holiness. Holiness in us consists in a hatred of that which displeases God, and delight in that which pleases him. To hate sin and love righteousness is therefore obedience to his commandment, and this constitutes holiness. This sanctification is by faith in Christ, and in no other way can we be sanctified and made holy but by faith that is in Jesus. There can be no holiness where there is not faith, for God purifies our heart by faith. All the letter obedience in the world cannot perfect us: all that is acceptable with God is "the obedience of faith."

The assurance most eagerly sought by the believer is that of being holy; of being a man after God's own heart, and in this search he is sorely tried by the temptations of the adversary. All division and strife among churches has arisen through falling into the temptation to interpret God's will in the light of reason. This is walking by sight and not by faith. This false preacher, the man of sin (for whatsoever is not of faith is sin), easily besets us; the law of our fleshly nature demands sight. Our body, soul and spirit naturally, is dead when deprived of sight; their

faculties have no life without it. Assurance that springs from conviction, or hope, of having obeyed the law in abstaining from evil, fulfilling vows, or in every letter of the law being blameless, is not the assurance of faith, nor the assurance of the gospel, nor the assurance of understanding. No assurance that will satisfy the natural mind is mentioned in Scripture.

The doctrine of the everlasting, eternal salvation of God's people is a rock of great offense to many. In spirit they deny that Jesus Christ is the head of the church in all things; power, rule and life. All our holiness is wrought in us by virtue of our unity with him. We are in him, and abide in him by faith: by him we are sanctified wholly; our whole spirit and soul and body is preserved blameless unto his coming. The notion that only the mind, or the affections, or the will is wrought upon, is a delusion. There is no such partial work. The whole sinner is saved: the washing by the word is applied to the whole man, body, head, hands and feet. The old man which is corrupt according to the deceitful lusts, is put off; we are renewed in the spirit of our mind, and we put on the new man which after God is created in righteousness and true holiness. This work is in evidence "when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the Spirit of judgment, and by the Spirit of burning." Then he that remaineth in Jerusalem shall be called holy. Being born of water and the Spirit, is being washed from filth and purged from blood; sanctified and purified. Such an one is holy: out of the new heart given him proceed the issues of the very life of Jesus. He delights in the law of God, and

in his law doth he meditate day and night. He has been called to holiness; not to uncleanness, and with groanings which cannot be uttered he is continually seeking to make his calling and election sure.

Of ourselves we are unable to obey one precept of God's holy law. Duty, as the spirit of man preaches, God does not require of us. All the duty or obedience acceptable with him he works in us and by us, so that the same work is the operation of his Spirit, and our will, as controlled by it. Our whole duty is to fear God and keep his commandments, or in other words, hate evil and love holiness; and who does this with more godly sincerity than the poor, sensibly, leprous wretch who knows that no unclean person can approach God?

Let no man deceive you, brethren, with vain words. The doing of what men esteem as good works, is not holiness, it is but "the labor of the foolish which wear-eth every one of them, because he knoweth not how to go to the city;" for they are "a generation that are pure in their own eyes, and yet is not washed from their filthiness."

The secret of the Lord is with them that continue in the faith once delivered to the saints, and when he shows them his covenant the sure effect is always that they remember and are ashamed for all their ways. When they see the King in his beauty, the land seems very far off, but their very groanings and supplications, their sense of frailty and weakness, is confession that Christ is come in the flesh.

Heaviness through manifold temptations is but the trial of our faith, and is found in honor and praise at the appearing of Jesus. Our hearts are purified by faith; the evidence of things unseen is ours, even the victory of the world; for



the word is in your heart and in your mouth, this word of faith which is preached unto you. "Ye are 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 marvellous light."

There is no evidence of growth in grace when we become less anxious about our holiness and obedience than we were when we first believed. A lessening of our solicitude and diligence respecting this is not the persuasion of him who hath called us. The sanctifying work of the Spirit is in the "casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringeth into captivity every thought to the obedience of Christ." There is no understanding the fear of the Lord, or finding the knowledge of God, except in seeking it as for hid treasure, and they who take to themselves any assurance of having attained to such understanding and knowledge know nothing yet as they ought. As hidden treasure it remains forever undiscovered to the eye or sense of man. Understanding and knowledge is borne witness to by the saints in diligence and perseverance to examine and prove themselves whether they be in the faith. Considering themselves lest they be tempted is being spiritually minded, and this is life and peace. It is not that which goeth into a man that defiles him, but that which cometh out of his heart. Confidence in self to obey the holy law of God does not exist in them that walk uprightly. The issue of their heart is unceasing prayer for help in their ever present time of need. They swear to their own hurt and change not. They do not need the law preached to them in order to know the evil of their ways.

Their fear and shame continually remind them of the guilt and filth of sin. It is the effectual work of the Spirit of God which convinces them of unrighteousness, and causes them to hate the sin which separates between them and their God. In every sight of God a sense of pollution overwhelms them, and they know that holiness alone belongeth to him, and of his righteousness only do they make mention. The effect of this knowledge is a broken and a contrite heart, holy and acceptable unto God.

Indeed, this experience is the actual communication, or application, of the blood of Christ washing us from sin and uncleanness. "He gave himself for the church, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish."

In unity with Christ we are partakers of the divine nature. The spirit of holiness animates us. By faith we walk with God; by faith we sit down in the heavenly places; by faith we are translated into the kingdom of God's dear Son. The cleansing, purging, purifying work of the holy Spirit in us is really and truly the life of Jesus made manifest in our mortal bodies. The life which we now live in the flesh we live by the faith of the Son of God, and by that faith our hearts are purified.

Ye need not therefore that any man teach you the way of life and salvation. Unto Jesus alone is committed the revelation of himself and the Father, and it is his word, his life and Spirit in you which teacheth you all things, even the way of holiness. You do sit down in the kingdom with the prophets and saints of all ages, testifying in all things which

they were moved to speak by the Holy Ghost.

H. C. KER, Moderator.

JOHN MCCONNELL, Clerk.

### CORRESPONDING LETTERS.

*The Delaware Old School Baptist Association, in session with the Cow Marsh Church, to the associations, corresponding meetings and churches with which we correspond, sends greeting in the Lord.*

DEAR BRETHREN:—According to appointment made one year ago, we have again had the precious privilege of meeting as an Association, and we are glad to mention the goodness and mercy of God in sparing our lives to meet and enjoy the preaching of the gospel.

It gives us much pleasure to know that your love and fellowship for us continues, as shown by your messengers, and expressions contained in your Minutes; all of them showing the evidence that you continue steadfast in the truth, and are still by the grace of God kept by his power and goodness.

While we have been made sad by the absence of some of the brethren in the ministry, who have long met with us, we have been glad to listen to brethren from several States, who have preached the unsearchable riches of Christ for the comfort and edification of the lovers of truth. The preaching has been of that character to give all the glory to God in the salvation of his people.

Now, brethren, we desire that the love and fellowship which has so long been manifested for us, may be continued, and we hope to receive your messengers and Minutes with the same expressions of charity at our next annual meeting, which has been appointed to be held with the Salem Church, in the city of Philadelphia,

Pa., commencing on Wednesday after the third Sunday in May, 1902.

W. W. MEREDITH, Moderator.

P. M. SHERWOOD, Clerk.

*The Delaware River Old School Baptist Association, in session with the First Hope-well Church, to the associations, corresponding meetings and churches with which we correspond, sends greeting in the Lord.*

BELOVED BRETHREN:—Correspondence through the published Minutes of our Association is a pleasant renewal of our love and friendship as brethren in the church of Christ; but our pleasure is enlarged, and our hearts warmed with greater love when we are permitted to receive your messengers, whose countenances beam forth the love that caused the people of old to exclaim, Behold how these christians love one another, and a feeling of thankfulness arises from our hearts to our heavenly Father for the preservation of our lives and health to attend this appointed meeting. We have sat together in a heavenly place, and been refreshed with the preached gospel of the Son of God, delivered with power and in demonstration of the Spirit.

Letters from the churches report few additions and several deaths, with peace and harmony in doctrine and order of the church. The eternal God reigns in Zion, and among the inhabitants of the earth, and is meting out to us joy and sorrow, prosperity and adversity, according to his pleasure, and he knoweth what is best for us. His wisdom and goodness directs the joy or sorrow of his people, declaring from the exalted throne of his glory, Zion shall be built up, and no weapon formed against her shall prosper.

The problem that confronts the popular religionist of to-day is, How shall we

maintain our place and add to our numbers? The evident decline in religious interest, and increased desire for recreation and pleasure, alarms the thoughtful among them, and they are now discussing the propriety of changing their creed, and have a more liberal doctrine. Salvation by grace, for infant and adult, through the atoning blood of Jesus Christ alone, and banishment from his presence for the sinner and ungodly, are not in their wisdom compatible with the character of a God who is all love, and pleading with the sinner to accept the offers of mercy from his extended hand.

The glorious doctrine of salvation by grace, through the blood and righteousness of Christ, proclaimed and established by the apostles, and contended for in our churches to the present time, has been presented to us through this meeting, to our comfort and edification.

Our next meeting is appointed to be held with the Kingwood Church, Locktown, Hunterdon Co., N. J., to commence on Wednesday before the first Sunday in June, 1902, at 10 o'clock a. m., when we hope to receive your messengers and ministers in the love and fellowship of the gospel.

F. A. CHICK, Moderator.

ELIJAH LEIGH, Clerk.

*The Warwick Old School Baptist Association convened with the church at New Vernon, N. Y., June 5th, 6th and 7th, 1901, to the associations with whom she corresponds, greeting.*

AGAIN in the kind providence of God we have been permitted to meet together to receive your messengers, and your messages of love and fellowship, and to listen to the proclamation of the gospel by our visiting brethren in the ministry. It is indeed a great privilege, while the

world is in such commotion, both politically and religiously, to be permitted to turn from it all, and spend a few hours in sweet intercourse with our Father's children, conversing one with another on the things of the kingdom.

Our meeting has been, we trust, a very profitable one, and to the strengthening of the saints. Not a jarring note has been heard, but all has been peace and harmony, and we feel that we have been fed with that bread which comes down from heaven, and have been renewed in the inner man to take courage and press forward to the mark of our high calling, ever looking to Jesus for a renewal of our faith.

We desire a continuance of your correspondence, both by Minutes and by messengers.

Our Association for next year has been appointed to convene with the Middletown & Walkkill Church, at Middletown, N. Y., to begin on Wednesday before the second Sunday in June, 1902, when and where, if it be the will of the Lord, we hope to greet you all again.

"Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace: and the God of love and peace shall be with you."

H. C. KER, Moderator.

JOHN McCONNELL, Clerk.

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### INFORMATION WANTED.

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INFORMATION concerning Mrs. Ellen Vickars Carr (colored) will be gratefully received by the undersigned. Fourteen years ago she resided in Alexandria, Va. Since then all trace of her has been lost. Any one knowing her address, or aware of her decease, will please advise

JOHN McCONNELL.

93 FRANKLIN ST., NEW YORK.

**EDITORIAL.**

MIDDLETOWN, N. Y., JULY 1, 1901.

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 XXVII. 9, 10.**

SISTER Lucinda J. Riley, of Camp Point, Ill., asks for some thoughts concerning the Scripture found in Matthew xxvii. 9, 10.

This relates to the use to which the thirty pieces of silver, for which Judas betrayed his Master, was finally put. He, as is said in the preceding chapter, and elsewhere in the other narratives of the evangelists, had covenanted with the chief priests to sell his Master for thirty pieces of silver. This was, as is found in Exodus xxi. 32, the price fixed upon a servant, who might be accidentally slain, under the Jewish law, and is supposed to be worth something less than twenty-five dollars in our money. The meaning is that if a servant was accidentally slain by any one, his owner could recover from his slayer that sum of money. This was the price fixed upon the blessed Master. The narrative tells us that Judas was afterwards filled with remorse, not repentance unto salvation which needs not to be repented of, but with that remorse and sorrow which works death, and is of the world, and then sought to undo what he had done, and when he was spurned away from those with whom he had made this bargain, he cast the money down at

their feet, and went out and hanged himself. The chief priests, saying that this was the price of blood, and therefore that it was not lawful to put it into the treasury, bought with it a potter's field to bury strangers in.

Now all this in the text is declared to be the fulfillment of prophecy. The prophecy is ascribed to Jeremiah in the text, but we find it recorded in Zechariah xi. 12, 13. It seems to be the general opinion of those who have said anything about this matter, that the reason that the name of Jeremiah is used here is, that he was regarded as the chief of the prophets, and so the whole body of prophecy is here alluded to under his name. We see no better explanation than this, and this seems reasonable to us. But let this be explained as it may, the fact remains that in this narrative we see one of the most minute prophecies concerning the betrayal and crucifixion of the Savior fulfilled to the very letter. It is a prophecy concerning the actions of men who were all enemies of God, and filled with wickedness; these events are all the works of wickedness; those who did them were only evil in the doing of them. Judas was a devil, as the Lord said, and of him it was also said, "It were good for that man if he never had been born." This can mean nothing more nor less than that he perished forever in his sin. Our God, who is wonderful in counsel and wisdom, and great in power, had need of a devil to accomplish his will in the redemption of his people, and so Judas was provided to that very end. He had need of kings, and rulers, and chief priests, and the Jewish multitude, to fulfill his will in this great work, and so he saw to it that they were in the place assigned them at the proper time. And so each event that had been proph-

sied of was literally fulfilled. Those who fulfilled them did not know that they were doing so. How wonderfully apparent is the truth of the language recorded in Acts xiii. 27, in the discourse of Paul at Antioch; we would that all would read these words carefully: "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." Because they knew not what the prophets have said, they have done what the prophets said. On another occasion it was said, "Had they known it, they would not have crucified the Lord of life and glory." Certainly they who loved and believed in him would not have betrayed and crucified him; his enemies, who knew him not, must do this evil work, because none others could have done it. Thus the evil deeds of his foes, and the foes of God, were all set in order before time was, when all that pertained to salvation and redemption was by the eternal counsel of the Almighty predestinated to be.

The text suggested by our sister shows that in prophecy the sale of the Master, the price, and what should finally be done with the accursed money, were all appointed of God; the fulfillment could not swerve one hair's breadth from the prophecy. On one occasion we remember counting up seventeen special acts, which were undeniably evil acts, relating to the betrayal and crucifixion of the Savior, which were centuries before prophesied of by men moved by the Holy Ghost. If the Scriptures are to be fulfilled, Judas must betray his Lord, the price must be thirty pieces of silver; Judas must come back and throw the money down at the feet of those who

had bargained with him; he must go out and hang himself, and the potter's field must be bought with the money; there was no escape from all these things, unless indeed the Scriptures need not be fulfilled. The text says, "Then was fulfilled this prophecy." How wonderful is the working of the counsel of God, and how sure it is that all Scripture prophecy must be fulfilled. We have long believed that men fulfill the Scriptures, because they know not the Scriptures, in all cases, just as they did when Jesus was betrayed, as testified in Acts xiii. 27. We are fulfilling the predestination of God every day, and yet do not know that we are doing so. C.

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### EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

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#### ROMANS VIII. 38, 39.

"FOR I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

This chapter begins with a declaration that there is no condemnation to them who are in Christ Jesus, and concludes with the assurance of our text, that there can be no separation from the love of God which is in Christ Jesus. This was not only the firm conviction of the mind of the apostle, but the inspired truth of the Holy Ghost. This blessed security from condemnation, and assurance of the immutable love of God, belongs to them who are in Christ Jesus, and to none other. As we are deeply interested in the subject, it becomes us to inquire earnestly, and to search diligently whether we are in Christ Jesus, and numbered with those who walk not after the flesh, but after the Spirit. If we are not in him, we certainly have no

part or lot in these great and precious declarations. If we are in him, we were chosen in him before the foundation of the world, according to Eph. i. 4, for Christ Jesus is the same yesterday, to-day, and forever. (Heb. xiii. 8.) The exceeding greatness of the mighty power of God is exemplified in him; all things are put under his feet, and God has given him to be the Head over all things to the church, which is his body, the fullness of him that filleth all in all. (Eph. i. 19-23.) Consequently if there ever was a period in time or eternity when any of the members of his church were not in him, then there has been a period when his body was not full. But to imagine the existence of a head without a body, or a body without a head, or a perfect and complete head, and an imperfect and deficient body, does not suit our understanding of the declaration that It pleased the Father that in him all fullness should dwell. (Col. i. 19.) Again it is written, "For in him dwelleth all the fullness of the Godhead bodily, and ye [the saints and faithful brethren in Christ,] are complete in him which is the Head of all principality and power."—Col. ii. 9, 10. All the members of Christ are in him, even as the eternal Father is in him. He is the dwelling place (not of one-third part of the Godhead, as some seem to understand it,) but of all the fullness of the Godhead. "That they all may be one, as thou Father art in me and I in thee, that they also may be one in us." "I in them, and thou in me, that they may be made perfect in one," &c.—John xvii. 21-23. If the church is in Christ as the eternal Father is in him, must they not have been in him from everlasting? Would Christ be complete if the Father were not in him, or if all the fullness of the Godhead were not in him? Or could the fullness of the Godhead dwell in him bodily,

if any part of the Godhead did not dwell in him? Certainly not. Equally certain is it then as the church is in him as the Father is in him, and they are his body and the fullness of him, that all the members required to make his mystical body perfect and complete, must have been in him as well before the world began, as they will be when this world shall be no more.

We are not contending that our earthly, corrupt and depraved natures were in him, and were a part of his fullness before the world began; for they were not even in the earthly Adam until after the world began, nor did Christ himself come in the flesh until he was made of a woman; until his advent. "Forasmuch then as the children are partakers of flesh and blood, he [Christ] also himself likewise [or in like manner] took part of the same."—Heb. ii. 14. His children partaking of flesh and blood, shows that their relationship to God as *children* was perfect before they partook of flesh and blood; and that participation of flesh and blood no more constituted them children, than Christ's coming into the world, and "also himself likewise partaking of the same," constituted him the Son of God, or the Head of Immortality to his body, the church. "That is, they which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed."—Rom. ix. 8. If that earthly life which was given as in the earthly Adam could be distinctly identified so as to involve us in the guilt of Adam's transgression, almost six thousand years before we were born of the flesh, is it hard to understand in the anti-type Adam, that our spiritual, immortal and eternal life which was with the Father and was manifested, (1 John i. 2,) and which was given to us in the unspeakable

gift of God's dear Son, according to the record borne by the Father, the Word, and the Holy Ghost, (1 John v. 7, 11,) should so fully identify us in Christ, that it could of truth be said of us that we were chosen in him before the foundation of the world? (Eph. i. 4.) Or as still more expressly stated, Eph. ii. 18: "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." This term *created* has reference to the new or spiritual creation. It is not like the creation of the natural world, the creation of something out of nothing; but it is the giving of the members of Christ a place, a standing in, and identity with him who personifies their immortality, or their eternal life. This life instead of being called into existence after the manner of the old creation of the natural world, is the manifestation of a life which is eternal, which always was hid with Christ in God. For it was, as we have proven by 1 John i. 2: ("For the life was manifested, and we have seen it, and bear witness, and show unto you that *eternal life which was with the Father, and was manifested unto us.*") "And we know that the Son of God," (in whom the record of Father, Word and Holy Ghost declares that God hath given us eternal life, and this life is in his Son,) "We know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and *we are in him that is true; even in his Son Jesus Christ. This is the true God and eternal life.*"—1 John v. 19, 20. Thus to be in Jesus Christ seminally, as the spiritual embodiment and progenitor of a seed that shall serve him, and be counted to the Lord for a generation, according to Psalms xxii. 30; Isaiah liii. 10-12; 1 Peter ii. 9, involves the Bible doctrine of eternal Union. A union of life, love and immor-

ality. One with Christ even as Christ is one with the Father.

But to be in him manifestatively by a new and spiritual birth, implies that we are, or must be born again; not of a corruptible seed, but of that seed which was in Christ our spiritual progenitor, from everlasting. By the Word of God which liveth and abideth forever—not of blood, nor of the will of the flesh, nor of the will of man, but of God. (1 Peter i. 23; John i. 13.) A birth is not the creation or origination of life, but the manifestation of life by what is called *pro-creation*. Our earthly nature which in christians is called the *old*, or *outward* man, was created in Adam, but *pro-created* by natural generation. But that immortality which is in the christian, and which is denominated the *new*, or the *inward* man, was given us in Jesus Christ, and is manifested by spiritual generation when born of God. As we are, and were strangers in our earthly character, to this spiritual life which is hid with Christ in God, until he who is our life appears, or is revealed in us, so when that revelation is made, we are no more strangers, we are brought forth bearing the image of the heavenly progenitor, as we have in our flesh borne the image of the earthly Adam. Hence, if any man be in Christ Jesus, manifestatively and experimentally, he is a new creature, a subject of the new or spiritual creation, and as an evidence of this, old things have passed away, and all things have become new. His old element, which was sin, darkness and death, is passed away, he is quickened by eternal life implanted, the light of life shines in his heart to give him the light of the knowledge of the glory of God, in the face of Jesus Christ, the love of God is shed abroad in him, he is delivered from wrath, he is taken up out of a hor-

rible pit, his going is established, and a new song is in his mouth. All these things are entirely new to him, for they are not the productions of his flesh, but they are the fruits of the Spirit of which he is now born. He is delivered from the power of darkness in which he was before held, and translated into the kingdom of God's dear Son.

As the love of God, from which the members of Christ cannot be separated, is in Christ Jesus, we have dwelt the more particularly on the unity of Christ and his members; for if the love of God is in Christ Jesus, and we are not in him also, then there is no connection between us and the love of God which is in him; and it would be preposterous to talk of the impossibility of being separated from that with which we are not and never were connected.

We think it will be admitted even by those brethren who dispute the doctrine of eternal Union, that God loved his people *even when they were dead in sins.* (Eph. ii. 4, 5.) That he even loved them as he loved our Lord Jesus Christ, whom he loved before the foundation of the world. (see John xvii. 23, 24.) Admitting then the testimony of our text that this love is and eternally was in Christ Jesus, must not the objects of it also have been in him as anciently as they have been loved of God in him? So we confess it looks to us, and for this blessed assurance we are more than willing to bear all the reproach, slander, abuse and persecution to which we have been subjected for trying to set it forth.

From the foregoing considerations it strikes us that so long as God himself maintains his eternal immutability, there can be no separation of the saints from his love which is in Christ Jesus. Paul was persuaded that death could not effect

a separation. Death's boasted power is impotent and weak compared with the love of God in Christ. Our death in trespasses and sins could not abate the love of God, since it is written that, "God, for the great love wherewith he loved us, even when we were dead in sins," &c. Death could enfold our earthy nature in its cold embrace, but all the dark floods of death could not quench its eternal flame. Again, death and the love of God which is in Christ Jesus, met in dreadful conflict on Mount Calvary, but death was vanquished, and immortality was brought to light in the sequel of the contest, and God commended his love, in that when we were yet sinners, in due time Christ died for us.

"He saw us ruined in the fall,  
Yet loved us notwithstanding all."

Neither shall death in his last assault upon these mortal bodies, tend to separate us; but instead of alienating that love, it shall only remove the intervening curtain, that we may realize its eternal fullness in unclouded glory forever. The last enemy that shall be destroyed is death, and then, "He that raised up Christ from the dead shall also quicken our mortal bodies by his Spirit which is in us."—Romans viii. 11.

*Nor life.* Young christians in their early experience of this love, desire to die, to depart and be with Jesus, not only from the powerful attractions they feel drawing them to him, but from fear that their life in the flesh may bring some reproach upon the blessed cause, and that they may by some waywardness on their part lose the sweet and heavenly enjoyment of that love. But although the children of God do not always while here in the flesh enjoy the vivid evidences of the love of God, yet in Christ, where it is treasured up for them, it is immutable,



and never can abate. It is among the "All spiritual blessings with which God has blessed them, according as he hath chosen them in him before the foundation of the world."—Eph. i. 3, 4. He has established our goings; and he controls all things, and causes all things to work together for the good of them that love him, to them who are the called according to his purpose.

*Nor angels.* Holy angels have neither the disposition nor the power, for unto the angels he [God] hath not put in subjection the world to come, of which we speak. (Heb. ii. 5.) Wicked angels have tried all their power, but never have, never can possibly produce an abatement of the love of God which is in Christ Jesus.

*Nor principalities.* Should all the governments of earth combine their forces, as many of them have, they may indeed be permitted to annoy and harrass the saints, they may, if permitted, torture these frail, dying bodies, chain them to the stake, and consume the earthly tabernacle with fire, but the love of God is in Christ Jesus, and therefore out of their reach.

*Nor powers.* Of whatever sort or kind, for all power both in heaven and earth, is vested in him in whom this love of God is secured, that he should give eternal life to as many as the Father hath given him. There is no power but that is of God, and perfectly subject to the orders of his throne. The power of sin, the power of darkness, the power of the law, cannot effect an alienation, for Christ has redeemed his people from all these; nor are there any powers in existence that are or shall be able to succeed.

*Nor things present.* Although for the present, if need be, ye are in heaviness through manifold temptations, though

clouds may obscure our skies, tempests may beat, and thunders shake the world, there is nothing in the present tense that can lessen the love of God to his saints in Christ.

*Nor things to come.* The coast is clear. O, christians, look ahead. Look unto Jesus, the author and finisher of your faith; there is nothing in the impenetrable future to fear.

"Ye fearful saints, fresh courage take,  
The clouds ye so much dread,  
Are big with mercy, and shall break  
With blessings on your head."

Should the mountains be uprooted and hurled into the midst of the sea, should the waves thereof swell and roar, should death sweep over the earth, the sun forget to shine, the moon turn into blood, and the pillars of the universe totter to their fall, there is nothing in all that can come to pass that can separate you from the love of your God and Savior.

*Nor height.* Look upward then, and trace the fearful omens of the heavens. See blazing comets approach with sevenfold speed of lightning; if your God commands them so they may come in contact with this little dwelling-place of worms and dash this world to atoms. Pestilence, like winged warriors, may come on every wind, thunders may shake the earth, lightnings may bear the bolts of almighty vengeance far and scatter death abroad, but no heights, with their infinity of space, can possibly deprive you of the love of God which is in Christ Jesus, treasured up for you.

*Nor depth.* No hidden fires in secret caverns burn beneath your feet, nor volcanic terrors which may tear the earth, can change the love of God towards you; and could your eyes unbar the doors of death, gaze into the gloomy chambers of the grave, and sepulchres of the mighty, or could you even penetrate the deep

confines of hell, and scan the horrors of the damned, still undismayed let faith lay hold upon the infallible assurance, it cannot separate you from the love of God.

*Nor any other creature.* Death and life, angels and principalities, powers, and things present and things to come, and heights and depths, are all the creatures of God. He has created them not in vain, they shall accomplish his purpose and do his pleasure. Neither these nor any other creature is to be regarded by the saints as having power to dispossess them of what God has given them in Christ Jesus our Lord.

If then there is nothing in death nor life, nor in principalities nor powers, nothing high nor low, nothing present nor to come, that can remove the saints from the love of God which is in Christ Jesus our Lord, may the Lord pity the graceless wretch who dares aver that the children of God may fall from grace, lose their interest in the love of God, and sink to hell at last.

MIDDLETOWN, N. Y., November 1, 1858.



(DELAWARE ASSOCIATION.)

*Whereas*, God in his infinite wisdom and justice has seen fit to take from our midst, and from the evil to come, our brethren, **Elder Wm. L. Beebe** and **Elder Wm. Pollard**, therefore

*Resolved*, that while we do greatly miss their companionship and their labors among us, yet we desire to submit in all things to the will of him who ruleth in the armies of heaven and among the inhabitants of the earth. We desire to be thankful for such precious gifts in the gospel ministry, by and through which many dear brethren have received comfort and encouragement by the way.

*Resolved*, that we do deeply sympathize with the churches over which they had the temporary watch-care, and also with their families and many friends.

*Resolved*, that these resolutions be spread upon the Minutes of this Association; also that a copy be sent to the SIGNS OF THE TIMES for publication.

W. W. MEREDITH, Moderator.

P. M. SHERWOOD, Clerk.

(DELAWARE RIVER ASSOCIATION.)

WE as an Association desire to record upon our Minutes an expression of the sorrow which we in common with all our brethren of other associations and churches feel at the removal from us by death of our beloved brother, **Elder Wm. L. Beebe**. It is fitting that we should do this, both because of his own worth as a brother and minister, and because of his intimate association with us for a long period of years. He has attended most of the sessions of this Association for the past thirty years, and has visited our churches often beside. Among us all he has been a loving and dearly beloved brother and friend. Our loss is great, but we remember that to the association of which he was a member, to the church of which he was the loved and honored pastor for twenty years, and to his bereaved family, the loss is felt still more keenly. We desire to extend to them all an expression of our sympathy in their bereavement. May God comfort and console them all. He was a warm friend, a pleasant companion, an earnest believer in Jesus the Savior, a true and faithful minister of Jesus Christ. Grace was magnified in his life and ministry. He has entered into his reward.

May God help us all to say, as did the Master, "Thy will be done."

ALSO,

WE as an Association desire to record upon our Minutes this expression of our affectionate regard for **Elder Wm. Pollard**, for many years the faithful pastor of the Covenanted Baptist Church of Canada, and of our sorrow at his decease during the past year. He had in former years visited this Association several times at our annual gatherings, and had spent some time among our churches. His visits were greatly enjoyed by us all, and his preaching was sound, clear and faithful. It was to the edification of lovers of the truth as it is in Jesus. We had hoped that it might be in the providence of God that he should visit us again. We desire to bow to the will of God, knowing that he does all things well. To the church of which he was for many years pastor, and to his bereaved family, we desire to extend this expression of our heartfelt sympathy. We are reminded with comfort that our God has said, "As thy days, thy strength shall be."

F. A. CHICK, Moderator.

ELIJAH LEIGH, Clerk.

(WARWICK ASSOCIATION.)

WE desire to place upon our Minutes an expression of our deep regard for our dear brother, **Elder Wm. L. Beebe**, and of our sorrow at his decease. Our dear brother had spent much of his life in our midst, and was known and loved by us all. During the middle portion of his life he lived in distant sections of the country, but his early days and the last twenty years of his life were spent among us. None knew him

without loving him, and because none knew him better than we, none loved him more. Elder Beebe was a true and loving friend, an upright, honest man, a sincere lover of the truth of the gospel, an able minister of the new testament, and a faithful and affectionate pastor. He was tender toward the inquiring and sin-burdened souls who came to him for help and comfort. Not only were these things known by us as an association, but they were appreciated by all among whom he had labored in the work of the ministry. We sorrow because we shall on earth see his face no more. Yet we do rejoice that we have full assurance that to him to die was gain. To his bereaved family, and to the church at Warwick, of which he had been the loved and loving pastor for nearly twenty years, we desire to extend an expression of our sympathy in their bereavement. May the God of all comfort be with and bless them.

ALSO,

IN recognition of the sad loss sustained by the Covenanted Baptist Church of Canada, in the decease of their beloved pastor, **Elder Wm. Pollard**, we as an Association desire to assure our sister church of our sincere sympathy in their bereavement. He was loved and esteemed by us as an able minister of the gospel, and we were blessed with his membership of and ministry in this Association for several years. He was unusually gifted in discernment of spiritual things, and in ability to proclaim the truth as it is in Jesus. He declared in no uncertain sound the comforting word of an accomplished salvation. While we deplore the loss to the people he so faithfully served, we rejoice in the confidence that the fruition of all his hope and desire is accomplished; that he is with Christ, having fought a good fight, finished his course and kept the faith. In acknowledging our sympathy with the Covenanted Church of Canada, we likewise express remembrance of his family in their bereavement.

H. C. KER, Moderator.

JOHN MCCONNELL, Clerk.

(WARWICK CHURCH.)

ON motion and second, the following memorial was ordered spread upon the Minutes of this meeting, and the Clerk requested to send a copy for publication to the SIGNS OF THE TIMES.

In sorrow we, Warwick Church, have to record the decease of our beloved pastor, **Elder Wm. L. Beebe**, he having been called to everlasting rest March 28th, 1901. He was a pastor indeed to us, and faithfully labored in our midst for nearly twenty years, and the fruit of that labor has been evident in the comfort, edification and upbuilding of us all in our most holy faith. In comforting them that mourned, and in helping those who were in tribulation, he was specially gifted of the Lord. His loving ministry will never be forgotten, and we mourn his absence with sorrow inexpressible. All who knew him loved him, but we as a

people under his watchcare realized more than any his loving-kindness, tender-heartedness and likeness to the great Shepherd of the sheep. We mourn our loss, but rejoice for him, for it is better to depart and be with Christ; our loss is his gain. And we wish to acknowledge our thankfulness to God for his wonderful goodness and mercy in blessing us so long with so precious a pastoral gift.

We extend to our sister church, Beulah, of Brooke, Canada, of which church Elder Wm. L. Beebe was also pastor, our heartfelt sympathy in fellowship of sorrow for our mutual loss. May the gospel of love, which our pastor so unceasingly preached both in word and deed, abide and continue with us the power of God unto salvation. Our future seems dark and discouraging, but our trust is in God, the Father of our Lord and Savior Jesus Christ, who ever liveth to make intercession for us. Our God is immutable, and in that he has been good and merciful to us in the past, we are confident of his faithfulness to never forsake us.

GEORGE D. CONKLIN, Church Clerk.

## OBITUARY NOTICES.

**BROTHER George Golden**, for many years a member of the church at Hopewell, N. J., departed this life on Sunday night, Dec. 16th, 1900, at his home in Princeton. He had been feeble for some time, and for two or three weeks before the end came he suffered much and failed rapidly. He was baptized by Elder Wm. J. Purington, then pastor of the church at Hopewell, about twenty years ago. He remained a member until his death. He, with his dear companion, who is a faithful member of the same church, attended the meetings of the church whenever it seemed possible for them to do so. He was a man of quiet and reserved disposition, and we believe that his departure was peace. He leaves a kind and faithful companion, and sons and daughters to mourn their loss. May God comfort them in their loneliness and sorrow. He was about 63 years of age.

The funeral service was held in the meeting-house at Hopewell, on Thursday, Dec. 20th, at which time the words found in the twenty-third Psalm were used as a text. In blessed hope of the resurrection his body was laid to rest in the cemetery adjoining.

How blessed is the hope of the believer. C.

**Silvanus S. Ward** was born in Champaign Co., Ohio, Dec. 12th, 1826, died Feb. 4th, 1901; was married to Pirsilla Smith, Dec. 18th, 1849; to them were born twelve children, eleven boys and one girl. He was baptized by Elder Williams, and became a member of Nettle Creek Baptist Church, in 1862. Brother Ward was a firm believer in the absolute sovereignty of God. The Lord blessed him with a spirit of reconciliation to him in all things in a wonderful way, so

that he would say, "It is never too hot; it is never too cold; it is never too wet; it is never too dry; all these things are in the Lord's hands, directed by his will, and are just exactly right." He was a great reader of the SIGNS, a lover of the sentiments it advocates, and in his quiet, mild-mannered way would talk his faith wherever he was, which caused him to be a much persecuted man. He was as the apple tree among the trees of the wood, and as the speckled bird, but through it all the Lord preserved him, blessing him with much temporal things, and making him an honorable and peaceful citizen all his days.

FRANK MCGLADE.

Mrs. Almira Hoffman, of Bath, N. Y., died April 30th, 1901, in her 81st year. Her husband, Daniel Hoffman, died three years ago. Sister Etta, their daughter, has kindly cared for them in their declining years, and is now left alone, having no one of a like faith with whom she can meet. May the God of the fatherless be hers, and give her comfort in her lonely hours, for she has been faithful in her duties, practicing much self denial, that her parents might have the comforts of this life.

M. HILLINGS.

## CHURCH LETTER.

*The Kingwood Old School Baptist Church, to her sister churches composing the Delaware River Association.*

DEAR BRETHREN:—It is with a feeling of gladness that we respond to the established custom of our association in sending our church letter. The fellowship of the saints is to us a great blessing; a blessing which words fall infinitely short of expressing. We feel that this matter of annually coming together is mutually profitable, for we desire to learn of your welfare, and witness the evidences of the faithfulness of our great High Priest, manifesting his power and goodness in holding us fast in the apostles' doctrine. Our great desire to be found contending for that salvation which is found in Christ is to us evidence of our being in Christ, for alone of his Spirit do any of the sons of men ever desire these things. We know from personal experience that to all others "He is as a root out of dry ground, without form or comeliness, that men should desire him," but being found in him, and being made partakers of the divine life, he is the chief among ten thousand, the altogether lovely One.

How wonderful are the works of God set forth in the gospel! It proclaims liberty to the captives, the opening of the prison doors to them that are bound, sets his dear children, who were in death, free from the grave, liberates them from the law of Moses, in which they were held, and brings them forth in the liberty of the sons and daughters of the Lord God Almighty, the law satisfied and made honorable, then can we sing of justice and mercy: "Mercy and truth

are met together; righteousness and peace have kissed each other" in him who is our Mediator.

As a church we are walking together in peace, we are few in numbers, and do not come together for worship as often as we feel we should. However, we still have confidence toward God, and know that if he is ours, and we are his, all that is needful for our good and his glory is ours.

Our pastor, Elder Vail, comes every third Sunday in each month, his preaching to us is of no uncertain sound; these meetings are well attended, considering the few we are in numbers, and the long distance some of us live from our place of meeting. We also continue our first Sunday meetings.

Our dearly beloved sister Risler, wife of Deacon Cyrus Risler, has fallen asleep, and while we miss her much in our meetings, which she so faithfully attended for so many years, and sympathize with our dear brother Risler in his great affliction, yet we would not complain, for with her the conflict is ended, and we feel that while we mourn our loss, "The Lord gave and the Lord has taken away," that his infinite wisdom is being unfolded to his dear people in the measure that shall be for our good and his glory.

We were blessed in an especial manner in having two added by baptism during the past year. While they have long had the fellowship of the church, yet we were made to rejoice in their being enabled to come in by the door into the visible church, thus openly honoring the ordinances of heaven as they are set in the church and observed by all who openly manifest their delight in the law of God.

Read and approved at our church meeting held Saturday, the eighteenth day of May, A. D., 1901.

CYRUS RISLER, Church Clerk.

## M E E T I N G S .

AN all day meeting will be held, the Lord willing, on Sunday, July 7th, 1901, with the Andes Church, at Union Grove, Delaware Co., N. Y., commencing at half past ten o'clock. Brother John B. Stinson will be with me.

J. D. HUBBELL, Pastor.

A YEARLY meeting will be held, the Lord willing, with the Clovesville Old School Baptist Church, of the Lexington Association, the first Saturday and Sunday in July, (7th and 8th) 1901. A cordial invitation is extended to ministers and brethren and sisters, and all lovers of the truth, to meet with us. Those coming by rail will be met at Fleischmann's, on the Ulster & Delaware R. R.

O. F. BALLARD, Church Clerk.

THE Shohola Creek Church will have a two days meeting, the Lord willing, Tuesday and Wednesday, July 16th and 17th, 1901. Trains will be met on Monday, 15th, at Shohola station, Erie R. R., with

conveyances to the meeting, which is five miles from station. A cordial invitation is extended to all desiring to meet with us. Should any one desire to come Tuesday morning, drop a card to Nicholas Hess, Shohola, Pike Co., Pa.

D. M. VAIL.

THE Brookdale Church, of Susquehanna Co., Pa., expect to have a two days meeting, Tuesday and Wednesday after the third Sunday in August, (20th and 21st) 1901. Trains will be met at Conklin, Pa., on D., L. & W. R. R., Monday afternoon, and at Montrose depot, Pa., Monday afternoon. All who come will be welcomed.

A TWO days meeting will be held, providence permitting, at Justus, Pa., Thursday and Friday, August 22d and 23d, 1901. Those attending Brookdale meeting can easily get to this meeting, as it is only forty miles from Montrose. All will be made welcome who may come. Trains will be met at Olyphant, Pa., Wednesday afternoon, at D. & H. depot, and the N. Y., O. & W. depot, also at Glenburn, Pa., Wednesday afternoon and evening, and friends cared for.

For further information address Geo. Goodrich, Justus, Pa.

D. M. VAIL.

THE Spoon River Association of Regular Predestinarian Baptists, will meet, the Lord willing, with the Sugar Creek Church, on Friday, August 30th, 1901, at 10 o'clock a. m., and continue three days, at Table Grove, on the St. Louis branch of the C., B. & Q. R. R. Trains will be met at the grove on Thursday. No trains will be met Friday except the early trains from Reardstown. All are invited, especially brethren in the ministry.

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. 69. MIDDLETOWN, N. Y., JULY 15, 1901. NO. 14.

## CORRESPONDENCE.

### HUMILITY.

It seems very strange to me that my mind should be impressed to write on the subject of humility, when I cannot find one particle of it in myself, and when I firmly believe we cannot tell anything to profit except we have learned it by experience, and that the revelation of Jesus Christ as our Savior comes to us through the exercise of divine grace in our hearts, which is christian experience. Yet being impressed, I feel it a solemn duty. If I have an earthly master, and he tells me to do certain things, I have no right to question, and ask the reason why, but my duty is to obey. And now as I start out in this task I am already encouraged and comforted, because as I hope my Master has at this moment caused me to perceive that he does not require humility at MY hands; that HE is my humility, and he graciously and in mercy supplies every want and deficiency in me. If I have quit the service of my former master, whose reign over me was in darkness unto death wherein sin prevailed, calling forth every lust of the flesh, and have entered the service of him who reigneth in righteous-

ness, then would I yield my “members servants to righteousness unto holiness.” For the apostle tells us, “When ye were the servants of sin, ye were free from righteousness.” There is no fruit yielded in our service as servants under sin. The end thereof is death. “But now being made free from sin, and become servants to God, ye have your fruit unto holiness and the end everlasting life.” Humility is not one of the results of any of the works of the flesh. “The works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, strife, seditions, heresies, envyings, murders, drunkenness, revellings and such like.” Is it any wonder then when I search in my own flesh for humility, that I find it not? Every possible emanation from the flesh is in direct opposition to an humble and contrite heart. The natural heart is filled with pride and self-esteem. It is continually in conflict and in battle for supremacy. It even presumes to say that the arm of God is shortened that he cannot save, unless mighty man humbles himself and accepts the proffered salvation. When I deplore in myself the ab-

sence of humility, and grieve and mourn because of the presence of every opposition to it, I discover I am not looking for it in the right direction. I want to do something that will ape humility, and try to deceive myself into thinking it is the real thing. In other words, I am trying all the time to get religion, and I am proud (not humble) to think how well I get along. I search out my brother's faults, and talk to others about him in an ugly way, saying, (if not in words) in my arrogance, if he would do as I do he would be above reproach. Is that humility? When the tree is corrupt, the fruit must of necessity be corrupt also. A clean thing cannot come out of an unclean. Of the olden time before the flood we read this Scripture: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." So also throughout all the Scriptures the same truth is set forth; that man is totally depraved, and in him is no good thing. Again it is written, "God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God. Every one of them is gone back; they are altogether become filthy; there is none that doeth good, no, not one." Now when the children of God look to themselves for good deeds, looking away from Christ, and depending upon the deeds done in their body, they find the filthy self-righteousness of the proud spirit of the pharisee. Hide thy drooping head, O humility, thou hast no place there. And yet it is in this very proud pharisaic heart that the sweet spirit of grace takes up its abode, and causes the lofty head to bow low, the proud body to fall prostrate in the dust in humble acknowledgment and gratitude to a cove-

nant-keeping God for his gracious and tender mercy. When we discover the superabounding of grace where sin did abound, what a change has taken place. The poor child HAS HAD his fill of sin; that which he once loved he now abhors. He sees himself as he never saw himself before: a vile and depraved sinner. From the moment this work of grace begins, we observe the fruit that is yielded. The growth of the old, corrupt tree has ceased, its leaves faded, its beauty gone, its force abated, "a corn of wheat" has fallen into the ground, an incorruptible seed "by the word of God which liveth and abideth forever." This seed takes root in the corrupt soil of the heart. The Husbandman careth for it in such a way that soon is manifested the upward growth: "First the blade, then the ear, after that the full corn in the ear." The foul growths and evil weeds so conspicuous before, are cut down and dug up by the roots, by the hand of him whose Spirit worketh grace in the heart. How interesting to watch the growth of the tender plants, from the time they begin the christian journey, and how anxious we are for them, and how careful of them when they have entered the warfare. The nursing mothers in Israel bathe their scars, and pour oil into the bleeding wounds. And then we rejoice as we see tribulation working patience. The frequent conflicts cause them to endure hardness as good soldiers. Now the work of the Spirit in this earthly soil, what does it produce? The apostle tells us, "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, against which there is no law." But one might ask, Can a clean thing come out of an unclean? We answer, no, emphatically no. Well, that one may say, you have



been comparing this fruit-yielding work of the Spirit to natural seed sown in the earth. Has the earth been changed, that it should bring forth "bread to the eater," when before it brought forth briars and thorns? No, the earth has not been changed, but it has been subdued, and the briars and thorns have been plowed under, and they die, and the soil is prepared and made ready for the sower. So this corrupt heart of ours. The plow and harrow of divine grace is set to work by the spiritual Husbandman, causing death to the unwholesome and corrupt works of the flesh. They are trodden under foot, they die. "Our old man is crucified with him, [Christ] that the body of sin might be destroyed, that henceforth we should not serve sin." Christ died; by his death the law which condemned us was satisfied, the sword of justice was removed from the way of the "tree of life." Christ arose from the dead, and all the Father had given him arose with him to newness of life. And this is what the work of the Spirit now makes manifest. The saints of God, as such, are pure and holy, as he is pure and holy. The bodies were prepared for the sowing of the seed. The incorruptible seed has been sown; it has taken root downward, and bears fruit upward. And now we enter the vineyard of our Lord, and eat his pleasant fruits. Again the apostle tells us, "The fruit of the Spirit is in all goodness, and righteousness, and truth." Well, what of the production? The first thing we discover in this new conception and birth is, that the Lord has fulfilled his promise that he would "take the stony heart out of their flesh, and give them an heart of flesh." They manifest a broken heart, which is an humble heart and a contrite spirit. So the very first result of fruit yielding in the new born soul is humility; and what did the man do toward bringing about that result? I will tell you what he did, he fought against it with all the power of all the pride of his natural heart. But glorious news, "Where sin abounded, grace did much more abound." Ever afterward when you meet and talk with that child, you will discover the meek and humble spirit. As the garden needs the hoe to keep down the weeds of evil growth, so also there is a need that the spirit be in continuous exercise. The law of God is written in our heart, and when we violate that law we are chastised, which chastisements in the end "yield the peaceable fruit of righteousness unto them which are exercised thereby." Each one of us remembers the humility of soul we have felt after a spiritual whipping; how we were ready to crawl in the very dust to the feet of our brethren, imploring forgiveness. O humility, thou canst now raise thy bowed head, for now thy light shineth, and the angels of God rejoice. Wisdom tells us, "Before honor is humility." Also, "By humility are riches and honor and life." And the apostle warns you to "Let no man beguile you in a voluntary humility." And he also admonishes you to "Be subject to one another, clothed with humility." How rich the clothing, wrought gold, as the clothing of the daughter of the King. If you ask me if I ever knew a time when I realized that I was truly humble, I would answer, no, and I would tell you, too, that the times when I thought I was humble, I found it to be pride of the worst sort. The natural man for his own ends will sometimes sham humility; the truly penitent child of God never. The power of God which works humility caused the persecuting Saul of Tarsus to become Paul (the little). The same power also filled the mouth of

the psalmist with these words: "I had rather be a doorkeeper in the house of the Lord, than to dwell in the tents of wickedness." Now, O humility, blessed is thy condition; salvation has entered thy portals; thou art clothed with righteousness. The mighty man of war is brought low, behold him now, a child of peace. Jesus, clothed in thy habiliments, has set up his temple in the hearts of the inhabitants of Zion, and great is the joy and rejoicing in Jerusalem.

B. F. COULTER.

PHILADELPHIA, Pa., June 14, 1901.

MEMPHIS, Tenn., May 10, 1901.

DEAR EDITORS OF THE SIGNS OF THE TIMES:—While I esteem all the salutations of the apostle Paul to all the saints in every place, as being very precious and replete with comfort, I have selected his salutation to the church at Corinth which reads, "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours,"—1 Cor. i. 2, as a salutation to you and to the readers of the SIGNS. The fourth verse reads, "I thank my God always on your behalf, for [which word for means because of] the grace of God which is given you by Christ Jesus."

The reason why Paul thanks God for the grace given, is because of the result, the evidence or fruits of grace. He says, "In everything ye are enriched by him in all utterance, and in all knowledge." So when we utter words which become sound doctrine, it is not we that speak, but the grace of God which is given by Christ Jesus. Divine inspiration is essential in order that we may speak the words which become sound doctrine, and all utterances declared by the apostle is the gift of God,

the result or fruit of grace. "Ye are enriched in all knowledge, so that ye come behind in no gift." And Paul goes on to say in substance that this is in order that ye may be blameless in the day of Christ, and that ye wait for the coming of our Lord Jesus Christ, who shall also confirm you unto the end. Thus he would say to them that they are not left, no, not for one moment, to themselves to save themselves, either in time or eternity, but are kept by the effectual working of grace. The gifts which are by grace are the righteous obedience of faith, and this obedience or work of faith, is our meat and drink, and as such does sustain us, that is the inner man. And thus in obedience, or in doing his commandments, there is great reward. This is because all obedience is the work of faith, not our own work, but of faith, and this work of faith, is given us by the grace of God: "By grace *are* ye saved," *now* in time, through faith. And being thus saved in time by the righteousness of God, which is by faith, and which is also the gift of God by faith, we are confirmed unto the end. Now that his will and purpose regarding these things, that is this good work might be fulfilled in all the saints, our God decreed in his own one mind (and who can turn him?) that all his saints shall work, not under the ceremonial law, as given to Israel, but by the law written in their hearts, and printed in their minds. Thus, in these gospel times, both when the apostle wrote and now also, every member of his church has his several work, a work which each man shall do, so that the hand cannot say to the foot, I have no need of thee. There is a needs be, not only for every member of his body, but also for the work of each member, by which work each other member is edified in love. All

these works, collectively and severally, redound to the glory of God, because they are the gift of God unto each member. Now that his righteousness through Jesus Christ might be fulfilled in his people, Jesus himself in the beginning of the gospel, came quickly as testified to John in the Isle of Patmos, and his reward was with him, to give to every man according as his work should be. (Rev. xxii. 12.) This Scripture testifies that there is a certain amount of work which every man should do. Therefore, upon the day of Pentecost, when the Holy Ghost was poured out according to the promise, some came to realize in their hearts (the law having been written there) that there was a work for them to do, and cried out, "Men and brethren what shall we do?"

Now having no righteousness of their own, it was essential that every man should be rewarded with grace, and the gifts of God, which are all by grace, in order that each one should do the exact thing appointed to him to do. This work was prophesied of, and when the time appointed of God had come, he, Jesus, comes quickly and rewards them according to their work; he metes out to each one the measure of faith, and all the obedience which springs from faith, and this obedience is not their own righteousness, but the work of faith, as Paul has said, "For I say, through the grace given unto me." (Notice he did not say this of himself.) Thus the reward which the Lord gave Paul preceded his work or testimony, so that Paul spake with power, the power of the Holy Ghost. Thus it was the gift of God which was given unto Paul, which spoke in and through him, saying to every man, "Not to think of himself more highly than he ought to think; but to think soberly, according as

God hath dealt to every man the measure of faith."

All will do well to read Rom. xii. 3-8. There we see that all good works are the works of faith, and not of ourselves, and that they are done according to the proportion of faith which is given as a blessing. The work of faith is not limited to what we generally esteem as church work, such as uniting with the church, repentance, baptism, assembling ourselves together, &c., but every good work, every act of obedience done, is the work of living faith, whether done by those who are visibly members of the church or not. Obedience to the law written in the heart has merit or virtue in it, because it is the work of God in the heart. Thus the poor woman who had an issue of blood for twelve years, had a work to do and a reward was given her; the Lord came quickly and relieved her, and her reward was that she touched the hem of his garment. Thus the Lord's reward did precede the work done, that is faith preceded her work, and although the multitudes did throng Jesus, yet nothing could hinder the God-given reward, or the perfect faith, and it did its perfect work, so that Jesus said unto her, Daughter, thy faith hath made thee whole. Her own works had all failed, she resorted to science, (the physicians) only to find that vain is the help of man.

Thus also the Lord rewarded Peter and the other apostles with the gift of healing at his own time, and we read that as Peter and John went up together to the temple, God by them did heal the impotent man, and Peter did not say we are able, and that we have healed the impotent man at our own option, but he said, It is not by our own power or holiness that this man has been made to walk.

Dear brethren, it does seem that all

enlightened minds would accept it as truth, that both the poor woman, and the impotent man, were saved, and saved here in time from their affliction, so that if it be lawful to speak at all of a time salvation, it would include these cases. The Savior had dealt faith to them both in such proportions as resulted in the work which each did, so that the woman touched the hem of his garment, and the impotent man immediately obeyed, not Peter, but God, and walked, praising God, both doing this by faith, and Peter while standing there, declared it was Jesus, the only name given under heaven among men whereby we must be saved, that had given to this man this perfect soundness, in the presence of them all. So, dear children, whose only Savior is Jesus, and whose God is the Lord, let us remember that the works embraced in the words, "Save yourselves from this untoward generation," or from the delusions which abound, are not works of righteousness which we have done or can do, but are the works or righteousness of faith, and thus faith is made perfect by works, or the exercise of faith, but it is God, who by his own power has exercised this faith and made it perfect by works, for Jesus is not only the author of faith, but also its finisher, and a finished faith is a perfect faith, and it is perfected by works, it is not, as said before, our work, but the Lord's through faith. The body is dead because of sin, and therefore cannot do good works or works of obedience. But some critic may say, "Is it not your natural body of flesh and blood that is buried in baptism?" I answer yes, but the dead body does not bury itself, in baptism the body is as passive, as I might say, as a lifeless machine, held in the power of faith, and it is the power of faith which takes the body, and buries

it in baptism, in the likeness of the death of the Lord, and raises it again up out of the water.

Now, dear brethren, I commit this entirely to you, I had much rather read from others, but I have felt impressed to write this, if I am in error with regard to all good works or obedience, that they have no merit in them, I desire to be informed of my error. Obedience is as a light which shines. Jesus said to his disciples, Let your light so shine, &c. Now it is God who commands the light to shine out of darkness. He commands the obedience to shine, so therefore we do not obey at our own option, but according to his own purpose and will working in us that which is well pleasing in his sight. I cannot express just what I can see in this subject, but perhaps my feeble words may stir up your pure minds by way of remembrance of these things, and cause you to write one to another concerning these great and good things. Does not faith perfected, mean faith finished? If so it is evident that Jesus finishes this faith by works, and therefore the work, as well as the faith is his, and not ours. Thus he is the author of both faith and works, and he says that he will be with us always, even unto the end of the world.

Since writing the above, I have received the SIGNS for May 15th, and see that our beloved brother Sawin has a most estimable letter upon the same subject, and it cheers me to know that my mind has been directed along with the mind of other able writers. I am pleased with all that I see in the SIGNS. Pray for us, we are sad and lonely.

Your brother,

DAVID L. McNEES.

CAMDEN, N. J., Jan. 30, 1901.

DEAR BROTHER BEEBE:—A few days ago I was privileged to receive two very sweet letters from brother and sister Fetter, of Trenton, N. J. I have read them many times, and always enjoy them. If not asking too much, I would like to see them in the columns of the SIGNS, peradventure some other member of the household of faith may read them and rejoice in them for the truth's sake. In your hands I leave them, to do with as you see fit.

May the heavenly Father guide and direct us each and every one, and may his grace attend all who love his appearing, is the sincere prayer of your unworthy kinsman in Christ,

HORACE H. LEFFERTS.

571 CENTRE ST., TRENTON, N. J., January, 1901.

DEAR BROTHER IN CHRIST:—What a blessed relation! To think that we are heirs of God, joint-heirs with Jesus Christ, is a thought that I can scarcely claim for myself at times, yet I have that hope that was given me when Christ revealed himself to me as the light of my life, the chiefest among ten thousand. Dear one, I know you are passing through that part of your soul's journey that is not traveled but once; the first love; the sweet faith that follows the obedience of God's command to enter into that rest that remaineth to the people of God, "For he that is entered into his rest, he also hath ceased from his own works, as God did from his." How true it is, we cease to work when we receive a hope. The church is the resting-place of the saints. What a glorious thought to think that Christ is the chief corner-stone of this glorious resting-place. Peter says, He is a precious stone, and the poor saints find it so. "Behold I lay in Sion

a chief corner-stone, elect, precious: and he that believeth on him shall not be confounded." Peter also says of the church, "But ye are 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." We are of the same people, the same nation, so we may thank God together that he has shown us the way, the church, the home of the saints, and made us of that near relation that the world knows nothing of, and is above all earthly relation.

We were glad to receive a letter from you, and we should have answered it long ago, but we have not these things in our own hands. The Lord gives, and the Lord takes away, so we cannot have the things to tell, nor the impression to tell them, only as the Lord gives them, and we must wait on the Lord, for in the Lord Jehovah is everlasting strength.

"Let us love, and sing, and wonder;  
Let us praise the Savior's name;  
He has hushed the law's loud thunder,  
He has quenched Mount Sinai's flame;  
He has washed us in his blood;  
He has brought us home to God."

"Grace to you, and peace, from God our Father, and the Lord Jesus Christ."

Your sister in hope,

E. P. FETTER.

TRENTON, N. J., Jan. 21, 1901.

HORACE H. LEFFERTS—MY DEAR BROTHER IN CHRIST JESUS OUR LORD:—To-night I feel that I must try and write to you, although how to do this I do not now know; may the Lord help me, if so, I know all will be well, and I shall write that which will be most needful to you. I feel and know that of myself it would be utterly impossible to do this, yet if it is the Lord's will, he will give to you such things as you need. My dear brother,

many times have I wrote to you in my mind since I received your most welcome letter, but have been unable to get my thoughts down on paper for you. After I received yours, and brother Round's letters, there would be day after day that I would write to you both while at my work. Many sweet seasons I have had while alone, and yet not alone, through receiving those letters. I felt that the Lord put it into your hearts to write to me, a poor worm of the dust, who has been placed aside by himself, as if all his usefulness was done; as I feel many times that it is in this world if really he has ever been of any use at all. Yet with all this, whether I am cast aside by myself or no, one thing I feel, that is, the Lord has been good to me; he has not utterly cast me off, but has many, many times remembered me with multitudes of sweet thoughts, and sweet promises to his dear children, whether I am one or not. But I have that sweet hope yet, which I would not take worlds for in exchange. But, my dear brother, this hope is not to be exchanged for anything like this, or to be cast aside for any other, for there is no other name under heaven given among men whereby we must be saved. This hope cannot be discarded, for it is Christ in us the hope of glory. It is Christ which is our hope, a hope that can never fail, and one that we do not want to discard or cast aside, for in it is our life, a life to live and never die, can never die, for once he died that we might live, and now he lives for evermore the life that is eternal, and that fadeth not away as doth this carnal life here below, which we are now trying to live. My dear brother, each time I read over your letter the better it seems to me, and I am glad, and have been many times, that you wrote to poor me. I am glad that

you want to call me brother, but I must say that if you knew me as I know myself, you could scarcely, it seems to me, entertain this desire, yet I am glad that you have it, for I feel that the dear Lord gave it to you, and I hope you will ever entertain it.

You speak in your letter of your heavenly Father bringing you into his banqueting-house, and his banner over you being love. My dear brother, this is that first great love, and I might say you are now in your first love.

In your letter you say that you often feel that we have more trouble than should fall to our lot, and again you say that you ought not to write this way, for our heavenly Father knoweth that we have need of all these things, and he has promised that in the world we shall have tribulation. You also speak of the angel asking John what great company it was that stood around the great white throne, and of him answering, These are they who have come through great tribulation. O, how wonderful these things are, when led in the depths of them. I feel that I know something about them, and I thank God that he has led me through great tribulations, for through them have I learned things that can be learned in no other way. In speaking of the Lord having promised that in the world we shall have tribulation, not this alone does he promise, but he also says following this, But be of good cheer, I have overcome the world, and says that these things has he spoken unto us, that in him we might have peace. We must through much tribulation enter the kingdom of God. So if we would know of these things, we must pass through tribulation, yes, to know these things we must through much tribulation enter the kingdom of God, for we cannot know them

except we enter this kingdom wherein abideth all these precious things. My dear brother, you have entered once, may you be enabled to enter into these things many, many times, but each time you will find it to be through much tribulation. You may not understand this quite now; no, you cannot while you are in your first great love, but you have many things to learn yet. We cannot always remain upon the mountain top; in the valleys below look many tempting things, and we are prone to wander there, and then do we often find a desert land, wherein dwelleth no food, and we begin to faint and thirst, and before we find this food and drink again, we pass through much tribulation, and long for the Sun of righteousness to arise with healing in his wings, to give us food to satisfy our hunger, and drink to quench our thirst. When this is done we find that we are eating and drinking in the kingdom of God, and that it was through much tribulation that we entered there. I feel at times to rejoice in tribulation and afflictions, though they are not pleasant to the flesh. The psalmist says, "Before I was afflicted I went astray, but now have I kept thy word." Afflictions bring back to our minds many things that we have been unmindful of, and gives us thoughts that are sweet to our soul, for we then come near to our dear Redeemer, him who suffered upon the cross, and who died in our stead, and bore our sins in his own body, that it might be said, "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." If we would follow the Lord, and desire his presence, we must go where he went; we must pass through many trials and temptations as

did he, but he yielded not to the many temptations, which is better than we can do at times. These things are precious sweet to me to think about, for I have been tempted in many things, and have gone astray many times, but I find all have been for a purpose; I find that all my trials and tribulations have worked together for good, though I many times wondered why things were so, yet all things, I believe, have turned out for my good, or are turning out for my good and God's glory.

My dear brother, write again soon, let me hear from you how you are getting along. Please excuse this scribbling. May the Lord bless you.

Your brother in hope of life eternal,  
CASPER G. FETTER.

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SIDE SPRINGS, Texas, Feb. 8, 1901.

DEAR EDITORS AND READERS OF THE SIGNS OF THE TIMES:—I feel once more like trying to write you; whether the desire is of the Lord or of the flesh you will have to judge. I know that I am a poor, weak, worthless worm, helpless and dependent, yet I do hope that I have tasted that the Lord is gracious, and that in him is strength and wisdom. My daily prayer is, "O Lord, lead me in thy way; guide and direct my steps, that I may not go astray; keep me, O Lord, and I shall be kept." I am now situated where I cannot hear preaching for the present, but I desire in this to meekly submit to the will of God. I have always been blessed with the sweet and high privilege of meeting once a month in worship with the people of God. Since coming to Texas we have had this privilege several times, but two weeks since we moved again, and at present no way is opened to attend the meetings of the saints. I read in the SIGNS of dear brethren and

sisters who have for years been deprived of this privilege. But it has seemed to be my living, the joy of meeting with the dear ones and joining in worship with them, of hearing the gospel proclaimed in its purity, Jesus presented as the only and all-sufficient Savior, together with the exhortations to obedience, all this was so delightful to hear that I ever went away strengthened and refreshed, and to me the sweetest and most sacred part of worship was to kneel with the dear ones in prayer, and implore a merciful God to lead and direct us in wisdom's ways.

By coming to Texas I have been given health and strength, for which I hope that I feel thankful, yet I get so hungry for spiritual food, and for some dear one to talk with who can understand me. But with all this I know that the God of heaven does know and hear my feeble attempts at prayer, and his promise is, "I will never leave nor forsake thee," and "in him we live and move and have our being," and when I hear some one boast of their work religion, a kind that they can work and get, and work and keep, and not work and lose, my heart swells with gratitude that I am not left to trust in an arm of flesh for my salvation, but in that God who has all power, both in heaven and earth, and who does all his pleasure, who hath mercy on whom he will have mercy, and whom he will he hardeneth. It is he that speaks and it is done, who commands and it stands fast. Even the winds and the sea obey him. I love that kind of work religion where God works in the hearts of his children, and bids them work out what he has worked within. He gives them the will to do, and the strength to do his will, and unto him is all the glory due. I do love to see the tree bearing fruit, and it grieves me to see one of God's dear children sow-

ing to the flesh, knowing that as one sows so shall he reap. Can we do these things of ourselves? No. We can only shun evil through the inner prompting of the Spirit, of ourselves we can do nothing, we learn obedience only by the things we suffer, and if we suffer with him we shall also reign with him.

March 21st.—Well, I started this letter February 8th; I do not know as I should write at all, yet my feelings will run out to the dear ones in love. While I was reading brother Chick's New Year's address, I felt to say with him, "May the peace of God rule in all our hearts; may all good will and love and fellowship in the Spirit abound among all the churches." And may we all remember that we are but fallible creatures, and so bear with one another's weakness; may we look with the mantle of charity upon their imperfections. I cannot I know write a perfect letter; my great imperfections are mixed with all that I do, think or say, they cannot possibly grieve any one more than they do me, yet the good Lord has given the dear ones charity to look over my imperfections, and to still love me, even me. O, what would be my life without their love and fellowship? Without it how could I live? May the Lord bring us all to see eye to eye, and to speak the same things, and believe, all of us, the same truth; may we not strive over words to no profit, and neither add to nor take from the word of God. It seems to me better to use only scriptural terms, and leave out words which seem to wound, and things which cause confusion. Is there any word so dear to our hearts that we will cling to it regardless of results? We all believe the truth of salvation in Jesus. We all believe that he has "predestinated us unto the adoption of children by Jesus Christ to him-



self, according to the good pleasure of his will." And he has "blessed us with all spiritual blessings in Christ Jesus, according as he has chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." "He hath saved 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 foundation of the world." "We are kept by the power of God through faith unto salvation, ready to be revealed in the last time." And "we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Now where is there any need for the word "absolute" to be attached to predestination? And where is the need of conditional to be attached to time salvation? I would not throw stones, dear brethren and sisters, in this, because I am guilty myself, but I feel ready to lay down a mere word if needful, if it be not found in the Bible, and I find that it brings misunderstanding.

I remember that my father and a minister in conversation many years since, spoke of predestination, and my father expressed himself as being an absolute predestinarian, and the dear brother replied to him, "I wish that the brethren would drop that word absolute." My father replied, "You preach that doctrine as firmly and as fully as I ever heard it." The brother replied, "What you mean by the word is that God exercises sovereign, overruling power over all things." And indeed that was what he meant, and what both believed fully. Now all that I had ever thought about what is called "time salvation," was fully expressed in the editorials of brother Chick and brother Beebe, in the SIGNS for January first.

Their words were full of admonition to prayer and watchfulness, being careful to give God all the glory. As I heard a brother say not long since, "I love the preaching of exhortation and encouragement, which stirs up our pure minds by way of remembrance, and which as the guide-posts, of which brother Chick spoke, point us in the right way." But the expression, "conditional time salvation," does imply more than we mean or believe, and in a different way, so let us lay it aside, and so seek the things which make for peace, and things whereby we may edify one another. When I think of God's great mercy and his loving-kindness toward the children of men, it seems that our every breath should be praise to his holy name. O, how humble and loving we should be.

I must close my letter. May God bless you all, both editors and readers, is my desire. If there is one thing in this poor scribble that could hurt or wound one of the dear ones, withhold it. Cast the mantle of charity over it. If there be anything comforting to one of the Lord's little ones, give to him all the glory.

Remember a poor little one at a throne of grace.

LUCY A. SEALE.

[THE spirit of the above interesting and good letter is commendable, and if we know our own heart, we do desire to be actuated by such a lovely spirit in all we say or do. We have never desired to insist upon the use of any one word when not written in the Scriptures, but have desired to hold fast to the form of sound words which cannot be condemned. This however means more than just words; it means truth itself. We do not use the word "absolute" annexed to the word predestination, because it is needless, ad-

ding nothing to the strength of the word at all. God's predestination must be fixed and unchangeable in itself, and there is no need of saying so by adding any other word. The word "conditional" is suggestive of that which all lovers of free grace must abhor, viz: the doctrine of a salvation which depends upon ourself alone. It either involves the idea of human merit, or of human power. God's children know that they have neither. Like our sister, we would be most glad if all would drop the word. It exalts man and not God, and we do desire that God alone should be exalted in all the salvation of his people. Let us be among those who make mention that the Lord is exalted. Let the Lord alone be exalted and praised, and let man be abased.—ED.]

JAMAICA, N. Y., June 20, 1901.

VERY DEAR BRETHREN:—Since my arrival from attending the meeting of the Warwick Association, which convened with the New Vernon Church, I feel that I want my brethren to know what an enjoyable time I truly did have. While it is true that I met with many that were strangers to me in the flesh, it being my first visit in that section, yet I found the same hospitality manifested there as in the west or south, and the same truth contended for there that is declared by God's faithful servants elsewhere, showing that God's people are the same everywhere, having all been taught in the same school, whether they reside in North Carolina, Kentucky, Virginia, Maryland, Delaware, New York or Pennsylvania, as all these parts of the country were represented at the meeting, and I was much pleased to see the unity that existed, and was made to exclaim with the psalmist, "Behold how good and how pleasant it is

for brethren to dwell together in unity." I truly felt it was good to be there, as our souls were made to feast on the good things at our Master's table, dispensed unto us by his servants; "wine on the lees, and well refined." For surely they all come bearing humble testimony to the truth as it is revealed to God's people. "Salvation is of the Lord," from first to finish. Yes, of a truth Jesus Christ is not only the author, but also the finisher of our faith. Surely it is he that hath begun the work, and is carrying it on, and will also finish it. This truth each poor, halting, weak one doth well know, for each has been made to realize for themselves their own impotency, and are made to rejoice only in Jesus Christ, their only Potentate, King, Lord and Lawgiver. It is he only that has triumphed gloriously, and brought in everlasting righteousness, which is imputed to his people, the bride, the Lamb's wife, who are made up out of all kindreds, tongues, nations and people; who are by nature children of wrath even as others, there being no difference in God's chosen people from the rest of Adam's ruined race, only what grace makes. Therefore they dare not exult over their fellow creatures, or glory in anything except Christ Jesus the Lord their righteousness. What a blessed thing it is that they are made to realize their destitution, that they are naked, having no righteousness to cover themselves with; all their own righteousness has become as filthy rags in their sight, but are made to hope and rejoice only in the imputed righteousness of Jesus Christ, who of God is made unto them wisdom, righteousness, sanctification and redemption. Jesus only could redeem each and every one that was given unto the Son by God the Father in the covenant of redemption. These the

Son hath redeemed by his own precious blood, they being his, he had the right to redeem them, and no one else could, and in due time each one is made wise unto salvation, and this is done alone by the direct operation of the Holy Spirit in quickening them into divine or eternal life. They, in their natural, unregenerate state, are dead in trespasses and sins, but being quickened by the Spirit, they are made to feel, see and realize their guilt and just condemnation, and the very things that they do so sorely stand in need of, namely, the salvation that is provided for them, and they lay hold on Jesus Christ, there being salvation in no other. For they now know that his is the only name given under heaven or among men whereby any poor, guilty sinner must be saved. And what a joy pervades their soul when by faith they are enabled to receive the things of Jesus, that the Holy Spirit, the Comforter, takes and shows unto them. Then they are made to rejoice in him their all and in all, and truly worship him in Spirit and in truth, having no confidence in the flesh. Having already found that their own efforts are all vain and futile, they are now enabled to view their own righteousness as filthy rags, and not sufficient to cover their nakedness, but are enabled to hope in the perfect righteousness of their Elder Brother, which is imputed to them, their sins having been imputed to him, and forever put away by him. This produces a joy that this world can neither give nor take away, and a manifestation of such love to them causes them to desire to honor him and glorify him in their bodies and spirits, which are his. Yes, all the new covenant people of God have his law written in their hearts, and imprinted in their mind, and have no need that any man teach them to know the Lord, for it

is declared that they shall all know him, from the least to the greatest of them, (what a consoling thought) and they are constrained by the love of Christ to do the things that are right and well-pleasing in his sight. This is the only impelling force which causes God's people to render unto him that service that is well-pleasing in his sight. They only work out that which is wrought within. God is only praised in his own works, and his saints do bless him; it is they who speak of the glories of his kingdom, for unto no others have these things been revealed. They only talk of his power, for unto no others does he manifest his power. The natural man boasts only in his own supposed power and goodness, and being ignorant of God's righteousness, goes about to establish his own righteousness, and glories in the works of his own hands. But not so with God's humble poor, when they glory it must always be in the Lord, who alone is omnipotent, but man is impotent, and blessed is his eyes who hath been made to see these things.

But I must close, for if you should take the time to read what I have already written you may become weary. Why I have written as I have I know not, but have hurriedly put down just such thoughts as come into my mind. Do with this as you think best, and all will be right with me, for I know that your judgment is better than mine.

Yours unworthily,

MARTIN D. FISHER.

LAWRENCE, Mass., June 5, 1901.

EDITORS OF THE SIGNS OF THE TIMES—  
DEAR BRETHREN:—I have a desire to write all whom I met at Hopewell and in New York city, as some expressed a wish to hear from me through the SIGNS. I had such a pleasant season with you I

feel to say with David, "My cup runneth over." It made my heart glad to see the love and fellowship you manifested for me. I do feel that this people is my people, and their God my God. I want to live, die and be buried with them. It is with you I hear the joyful sound of the gospel, which is the power of God unto salvation. How beautifully each gift in the ministry set forth the power and wisdom of God, and declared the wonderful works of the Lord in saving his people from their sins. I was so richly blessed that each sermon was a feast, and although I could not write one of the sermons I heard, yet the witness within testified so clearly that it was the truth, I hope in this letter I shall be able to express the same things. It is the work of God when we believe on Jesus, and truly our fellowship is with the Father, and with his Son Jesus Christ. We cannot say Jesus is the Lord only by the Holy Ghost. What a sweet song of praise rises up in our hearts as we are given the assurance that we have been taught of the Lord. It is always a new song every time we sing it. I was so happy in your company; I was lifted above the cares and worries of this life, and had no thought of time. It was another of those precious seasons which the Lord has given me from time to time since I was taught that "salvation is of the Lord." I feel that I have the most reason to praise and thank my God for all his goodness to me, and I am so glad I have not got to look to myself, for it cannot be found in the flesh. No good thing dwells there, and I have to learn this over and over again. I have to be led in a way to make me look unto Jesus, where it has pleased the Father that all fullness should dwell. If I had the ability to write all the way the Lord leads me, each one of you would

find a companion. I have never been able to write easily of the deep sorrow for sin which often fills my heart, and how I long to be free from it. How full of fears I am when darkness overtakes me, and am at my wits end. There are groanings which cannot be uttered. In all my distresses my cry is unto the Lord, and in his own time and way he delivers me, and it is done in such a way my song every time is, "The Lord hath triumphed gloriously." "O give thanks unto the Lord, for he is good; for his mercy endureth forever." I feel that I have been greatly blessed in meeting with so many of you, and could not realize how near my writings had brought me to you until I met you face to face. Another place in my experience where all praise must be given to God. He gave me the words to write, and gave you the comfort as you read. In these experiences we dwell together in unity, and how good and pleasant it is. Our hearts are knit together in love, and we prefer Jerusalem above our chief joy. We have no continuing city here, but we seek one to come. It is a great blessing when we are made to look upon Zion, that wonderful and beautiful city, whose length, breadth, depth and height are equal. We walk about her and mark well her bulwarks, for God has appointed salvation for walls and bulwarks. The righteous nation which keepeth the truth shall enter in and dwell in this strong city. We cannot help telling it to the generation following. We hope we are dwelling in this city of our God, because Jesus came to save sinners, and we know he finished the work the Father gave him to do. It was the will of the Father that of all he had given him he should lose nothing. The righteousness of Christ has been imputed to us, for he bore our sins in his

own body on the tree. It is truly a wonderful love he has bestowed upon us, that we should be called the sons of God. "We know that, when he shall appear, we shall be like him: for we shall see him as he is." Christ has been wrought in our souls the hope of glory, and it purifies us from our own works, and takes away our confidence in the flesh. When my mind is led into these precious truths I often find these words springing up in my heart, "My lips shall greatly rejoice when I sing unto thee. My tongue also shall talk of thy righteousness all the day long." It is such a delightful theme to sing unto the Lord, and talk of his righteousness; I wish I could express what is in my heart.

I know I am writing a long letter, but I want to say I had a very pleasant journey home, and found my sister improved. I would like to have attended the Warwick Association, but still I feel it was best for me to come home. The Lord may have that in store for me another year.

This letter is for each and every one of you, and I hope I have said nothing in it which will make one of you wish I had not written. I shall be very glad to hear from you if you have it in your mind to write me. I am still enjoying the sweet season we had together, and would like to come right back and have it all over again. I would like to thank each of you who made it so pleasant in your homes for me, and bestowed so many favors upon me. Now may God bless you all, lead your minds into the truth, and enable us to walk humbly before him, in all things giving thanks unto him who is alive for evermore.

Your unworthy sister in hope,

ATTIE A. CURTIS.

OAK LANE, PHILADELPHIA, Pa., Jan. 23, 1901.

DEAR BRETHERN AND SISTERS:—I inclose a letter from sister Hannah Jenkins, which seems to me worthy of publication in the SIGNS. I have not asked her permission to publish it, but she asked me to throw the mantle of charity over it, and I do not know of any better way of doing so. I am sure that she will be willing, if you judge it well to do so. I sometimes wonder if I really know what a thankful heart is, and I cannot believe that I do. I know what it is to be glad, but gladness and thankfulness are entirely different things. It seems to me that I am alone, and not one like me. I am grieved to be as I am, yet I cannot seem to change myself. I have so many inward foes, they hinder me from enjoyment. I want to see you, one and all.

With love, I remain your sister in hope,  
MARY TERRY.

YORK, Pa., Dec. 30, 1900.

MY DEAR SISTER MARY:—This Sunday morning I will attempt to write something in answer to yours received almost two weeks ago, but I am fully aware that it will not be in answer to yours, still it will inform you that I hold you in sweet remembrance, and would write a good letter in return if I could. My mind does seem at times almost a blank in regard to the things which I trust I do love more than any or all things this world can afford, and these precious things seem so far off, I feel to be cut off, in a great measure, from the precious things of the gospel, and cannot read with much comfort, nor write nor hear when I do have the privilege of listening to the word preached, yet I feel to know that it is the truth, and there is still strength given to press forward, although there is a continual halting,

doubting and questioning, as to whether these things are mine. I often feel that they are for others, and not for me. This sweet hymn was in my thoughts this morning, and I found myself singing it:

"But O, I long to soar  
Far from the sphere of mortal joys,  
And learn to love thee more."

I often think of the words of the sweet singer of Israel: "My meditation of him shall be sweet: I will be glad in the Lord." I look back over the way and think of many times when my meditation was sweet, and "Jesus all the day long, was my joy and my song," when I loved to read my Bible, and sing songs of praise unto his holy name. Now and for several months past, almost years, it has not been as it was, and the songs of praise are hardly heard, for it seems to me that I cannot sing, for I do not feel the melody in my heart. I often think of those who were carried away captive, and the enemy it is said, required of them a song, saying, Sing us one of the songs of Zion. And they said, How shall we sing the Lord's song in a strange land? So I feel, dear sister, and also as they also said, "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy." So in all the journey along life's narrow way this dear hope in his mercy is still with me, and has proved as an anchor to the soul, sure and steadfast. This inheritance cannot be mortgaged nor wasted nor sold; it cannot be forgotten nor given up. I always go back to that time when I first felt that great love shed abroad in my heart, and first tasted that his name was gracious, and I was made to hope in his mercy; I was very young, but a child in years. Now the Lord has kept me all

these years, and when my feet seemed to be going in just the opposite way from the way of holiness, how gently he has drawn me back by the cords of his love, even to his feet, with the prayer to be kept there, and nearer and closer to him.

I cannot understand how any one can ever be afraid of me, as though I were in advance of them, for I am so slow to learn of these things; I seem often void of understanding, all must be so plainly set forth, and the plainest and simplest language has always seemed the most beautiful to me. I think that I understand your feelings, for I have felt the same toward others. I feel that you too have chosen the good part, and I have a fellowship for you. The expression of your desires and aspirations found an echo in my own heart. I long for the same things sometimes with a strong desire, at other times I feel more passive, and believe that whatever state I am in, it is well and right, for so he wills it, and not a single shaft can hit unless the God of love sees fit. I know much of the pride of which you speak, it troubles me in the same way, it seems to me that the word has many and different meanings, and I never could give them as I see them and feel them. You feel to be greatly troubled with pride, yet you do earnestly covet the best gifts also. It seems to me that faith is what I covet and long for; I want faith to look to him at all times, and I do desire that he will keep me near him, safe and sheltered from all harm. I want faith to look to him in the darkest hour when tossed with tempest and not comforted. I do believe that he is at the helm, and that he will at last bring me into the desired haven. I want faith to feel that he is, and that he is the rewarder of them that diligently seek him. I want faith to believe that

he rules in heaven and in earth, and holds the winds in his hand, and that he is all-wise and omnipotent. He does in very deed dwell with men on earth, the sparrow does not fall without him, and there is no searching of his understanding. We can go to him with our trials, and tell him what we could not utter to our dearest friend, feeling that he knoweth our frame, that he remembereth that we are dust, and will not turn us away empty. O, may I ever feel an abiding trust and faith in him, and may I ever rejoice in his dear name, which is above every name given under heaven and among men. By this name we must be saved. May we ever be found watching.

I thought of you all this morning going to hear brother Badger, and desired much to be with you; I had thought perhaps that I could, but circumstances would not permit. I would love to hear brother Badger again, for his preaching has always been sweet to me. He has the gift to set forth these things in an earnest manner.

I have never got entirely weaned from the dear ones in Philadelphia; I did love to be among them, but what God wills is best, and I desire to be content. I see much of what great things are expected to be accomplished during this new century, but with all the wisdom of men they cannot even make a blade of grass, and there is nothing new under the sun, and in the hands of God must all things, great and small, ever be.

I trust you will throw the mantle of charity over this, and write again, I am always very glad to hear from you.

I remain as ever your sister,

HANNAH L. JENKINS.

NASHVILLE, Tenn., April 25, 1901.

B. L. BEEBE—VERY DEAR BROTHER IN HOPE OF ETERNAL LIFE:—I notice in the last number of the SIGNS, notice of the death of your brother, Elder Wm. L. Beebe. I am sorry to hear the sad news, but hope that your loss is his eternal gain. I was not personally acquainted with him, but reading his publications in the SIGNS had made me feel that I was really acquainted with him though not in the flesh, yet in the Spirit. His style of writing was not with man's wisdom, but in demonstration of the Spirit and with power, and he felt no confidence in the flesh. The good Lord spared him long to go forth trusting in God. It was as God said to Abraham in the vision, "Fear not, Abraham, for I am thy shield, and thy exceeding great reward." The words were put into his mouth that he should say, and in obedience to the command he was strengthened in the inner man to stand upon the walls of Zion proclaiming salvation by grace. The Lord blessed him in the discharge of his heavenly calling, in feeding the flock of the pasture, for which Jesus had shed his blood. He has finished his course, and kept the faith, and henceforth there is laid up for him a crown of righteousness, which the Lord, the righteous Judge, shall give him at that day. He was made a sweet singer to the soul of the people of God. But it is so hard to part from our loved ones in the flesh, and I do sympathize with you in your bereavement. It is true we will no longer read from his able writings, but we hope to remember him, as we do your dear, beloved father, who stood firm unto the end. He had put on the breastplate of righteousness, and for an helmet the hope of salvation, and the garment which the Lord had given him. He was clad with zeal as a cloak, and he stood

firm against all opposition to truth, and for the same truth the dear editors are still contending; the old landmarks are still maintained, there is no unusual sound, but a contending earnestly for the faith once delivered to the saints. I pray God, dear editors, that you may be spared to wield the sword of the Lord and of Gideon. The SIGNS come to me laden with such good tidings from the Master's table, it strengthens the inner man, and builds me up in the most holy faith, which I trust has been revealed to me. I send you money for the SIGNS another year. I trust that I may be spared to read them, but if not, may the will of God be done on earth as in heaven. This is at your disposal. Remember a poor sinner at a throne of grace.

Your brother in hope,

O. B. HICKERSON.

WORTHINGTON, Minn., Dec. 10, 1900.

DEAR BROTHER BEEBE:—I esteem you very highly, but not in an earthly parentage, but in a heavenly, and for Jesus' sake. It is not in body but in spirit, and his Spirit is Christ in you. I feel, dear brother, glad to own this relation because they all are taught of Jesus, and they all know that they are poor and unworthy sinners. This is a very necessary thing to know, for the fear of the Lord is the beginning of wisdom. Dear brother, you know the Lord's people are all taught of him, and this makes them dear one to another. When I read the SIGNS OF THE TIMES, my heart is filled with love to the writers. When I read brother Bartley's article in number twenty-two, of the present volume, I felt as though I would love to talk to him, because he so plainly described the God I love, it made my poor heart rejoice; I felt as though I would like to write to him, but I felt as though he

might not be able to read my writing, for I am such a poor scribe, and especially I cannot write of the things pertaining to Jesus our Lord. Sometimes I feel as though I never knew the love of God, still I do love his people, because they are so much better than I am, and in their company is the only place on earth where I delight to be. I may have some natural partiality toward Old School Baptists, but there are no other people in this world that I love as I do them. I am placed here in a town of about twenty-five hundred inhabitants, and I am an object of pity in the eyes of the world around me. They are too wise. I get lonely, because we can take no part with any of the churches here, nor in their doings. You may judge that we are as speckled birds, this is my feeling as I write this, and so are all that are so placed in this world, but it is not in man that walketh to direct his steps, and go on as he pleases; all these things are of the Lord. I do pray that the Lord Jesus will reconcile my will to his during the few years that I have to remain here. My three score years and ten are gone. Did not the Lord guide me and direct me, I should be forever lost, but what the Lord said to Paul is what holds me up. "My grace is sufficient for you." It is the power and grace of our God, and of our Savior Jesus Christ, that keeps his children, and could but one of them be lost, then I believe that hell would conquer heaven.

"Our God might as well his being quit  
As a promise break or a word forget."

He declares the end from the beginning,  
and the days of man are numbered.

I should like to come east again. Elder Durand baptized me at Fishing Creek, Md.

Yours in love,

H. JAMES.



**EDITORIAL.**

MIDDLETOWN, N. Y., JULY 15, 1901.

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.*

**LUKE XIII. 6-9.**

SISTER Lucinda B. Brewster, of Oxford, N. Y., has requested that we present some considerations concerning the words found in Luke xiii. 6-9. This Scripture narrates the parable of the fig tree, planted in a vineyard, which when the man who planted it came to it seeking fruit, and had found none, he commanded to be cut down as a thing which cumbered the ground, but the dresser of it entreated that it might be spared yet one year more, and if then it bore no fruit, it should be cut down. From many Scriptures we have no doubt that this relates to the Jewish nation and system. In the prophecy of Isaiah, fifth chapter, the Lord compares that nation to a vineyard, over which he had exercised great care, and upon which he had bestowed much labor, and in which he nevertheless found no fruit such as he had a right to expect to find. When he expected the ripe fruit he found only wild grapes. That is, he found perversity and rebellion, and all that was evil in his sight, rather than any good fruit. In Matthew xxi. 19, is recorded an incident in the life of our Savior, similar in its lessons to the parable of which we are especially speaking. The Lord found a fig tree on which was

no fruit, when he and the disciples sought fruit, and the fig tree was cursed from that time. And so Jesus wept over Jerusalem, because of their rebellion and hardness of heart. And it is said that the gospel must first be preached unto the Jews, and then because they rejected it, the apostles were directed to turn unto the Gentiles. All these Scriptures do not at all imply that the Lord, who knows the end from the beginning, is disappointed as men are disappointed, because of their insufficient knowledge of the future, but it shows forth the mercy and long-suffering of God to the unthankful and the froward. In every way the rebellion of man is set forth in the word. By all his dealings with the Jews, our God brings to light the depravity, iniquity and opposition of the human heart, to him and his will. Men could not say that the truth had not been set forth among them, or that the God of heaven had not declared his will plainly among them, or that space had not been given them for repentance, if indeed there were any possibility of repentance in them. If they continued in their wickedness, it was plainly revealed by all these things that it was because, though light had come into the world, men loved darkness rather than light. God dealt with Israel as a nation, as men would deal with the fig tree, but still they were but the degenerate plant of a strange vine, and all the outward cultivation which they had received in all their history, only made this to appear the more plainly. Grace was not in their hearts, they were not partakers of the divine life, real sorrow for sin they had never known, and therefore all that was done to them in the providence of God only served to bring out the fact that they were wholly evil, and that continually. Our God had spared Israel unto

that generation, and in all their generations they had been filling up their cup of iniquity, that upon that generation might come all the righteous blood that they had shed in all the generations of their national history.

If indeed the grace of God had really been bestowed upon them, if his Spirit had been really in their hearts, then the warnings, reproofs, admonitions, chastisements, and, on the other hand, the long-suffering and patience of the Lord would have had some effect upon them to produce repentance and a turning with confession to God, but that they were wholly a carnal people was made apparent by all the dealings of the Lord with them as a nation. According to the parable, they had been spared not one year, but many years. Read the fifth chapter of Isaiah.

The parable speaks not of the heartfelt dealings of God with his spiritual people who know him in the pardon of their sins, but of his providential dealings in judgment, with that unregenerate and stiff-necked people, which in the end culminated in their swift destruction as a nation. When the spiritual gospel came to them they had no place for it. When Jesus came as he did, an humble man of sorrows, they could not recognize him, and preferred Barabbas to the blessed Lord. The true heart that was in them spoke when they cried, Crucify! crucify him! and release unto us Barabbas. It had done no good to dig around the fig tree, and water and manure it. Had it been the right kind of a fig tree, all this would have produced good fruit. God's word does have effect upon the spiritual, but it has no effect upon the natural man, no matter how much religion he may profess. The Jews, with all their carnality and rebellion of heart against God, yet made great profession of being his,

but their profession was as the wild vine, it never could lead to spiritual fruit which should be pleasing to God, and, as said before, all the dealings of God with them only served to make this the more manifest.

Perhaps our sister has been troubled lest she should be that barren fig tree. No doubt many of the Lord's humblest ones have often feared the same thing concerning themselves. Israel naturally never had any such fears; no outward nominal professor ever knows any such fears. The very moment that one begins to fear lest he or she be but a barren fig tree, having the profession without the fruit, that moment the evidence is plain that they are not mere nominal professors. The dead have not life enough to fear that they are dead; the living fear. The dead know not anything; the living know how weak and imperfect they are, they know how precious is the fruit of the Spirit, and so they greatly desire it, and because of this great desire arises the fear that it does not appear in them. Our sister, if she has such fears, need not fear. If indeed she has no such fears, she might well fear. This seems like a paradox, but it is only one among many Bible and spiritual paradoxes, which the people of God alone know. C.

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#### MATTHEW XII. 43-45.

A SISTER asks about Matthew xii. 43-45.

In this parable the Savior speaks of the unclean spirit going out of a man. Some two or three years since, we wrote something concerning this in connection with the binding of the strong man by the stronger, and so will just say here that we do not doubt that this parable also relates to the Jews as a people, and to their condition at that time. At one

time they had seemed ready to receive the Savior, and to crown him their King. Once they strewed his way with palm branches, and shouted "Hosanna, to the King of the Jews." In but two or three days the same people were crying, Crucify him! The unclean spirit for a time, seemed to have gone out of them; their persecution had ceased for a time, but soon, because the better spirit of grace, and fear of the Lord was not in them, the spirit of hatred and enmity came back, and asserted itself with more extreme malevolence and rage. Thus it brought with it seven other spirits more wicked than itself. And the last state of that people was worse than at first. There appears a warning against false and fleshly religion in this. Modern revivals often induce men to make a profession of godliness, who never knew its reality and power. Soon this zeal, having nothing to support it any longer, dies out, and then one of two things is apt to result, either the man becomes more careless and reckless in his life than before, or else he becomes skeptical of all religion. If, however, he continues in his zeal, it soon degenerates into a hatred and persecution of those who would exalt grace, and give all glory to God. How different with him who has really felt the power of grace; it abides with him. The unclean spirit does not go out but it is bound, and it is bound within him. It troubles him with his presence, but it is bound, it does not, and cannot reign any more. By its presence he is often made ashamed and distressed, and continually he realizes his dependence upon the power of the stronger man who has come into the house and reigns in it and over it. The coming in of this stronger man is the new birth to that man. The house has another ruler.

Our sister also asks where and when is Satan transformed into an angel of light? It has been our view that this is true all the time. Temptation would not have much effect upon the child of God if it came in its true colors. Sin would always be hateful if it appeared to them as it really is. If indeed Satan be such a looking personage as he is pictured to be, no one could be allured by him, all would start back with horror from him. Cloven hoofs, and horns, and tail, would present no attractions to any man, but he comes in appearance as an angel of light whenever he does come, and so he deceives, if possible, the very elect. No untruth could make headway among the people of God if it did not come under the garb of truth, and the avenue by which it generally enters into the church is human reason. It says, "This is reasonable." Thus the faith of the Galatians was undermined by men who taught that the law certainly must be good, and ought to be kept, and so secretly threw grace out altogether. It is the same in all cases. We trust that this may prove of some satisfaction to the sisters. 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.

### JOHN X. 9.

DEAR BROTHER BEEBE:—If it is not too much for me to ask, I would like to have your views through the SIGNS on John x. 9. especially on the last part of the verse, *and shall go in and out and find pasture.* Your compliance with this request will greatly oblige your brother, in hope of eternal life,

WM. P. ROBERTSON.

FRENCH'S ISLAND, Indiana, Nov. 10, 1858.

R E P L Y .

The text proposed for consideration reads, "I am the door; by me if any man enter in, he shall be saved, and shall go in and out and find pasture." Among the numerous figures employed in the inspired volume to set forth the relations of our Lord Jesus Christ to his people, and the unspeakable benefits resulting to the saints from such relations, we have the very familiar figure of a shepherd and sheep. The prophet Isaiah says, "Behold the Lord God will come with strong hand, and his arm shall rule for him; behold his reward is with him, and his work before him. He shall feed his flock like a shepherd, he shall gather the lambs with his arm, and carry them in his bosom." And the psalmist says, "The Lord is my Shepherd, I shall not want." In the connection of our text, our Lord Jesus Christ claims that he is this Shepherd, and consequently that he is the Lord God. Divine Justice recognized him in this character, in the words of Zechariah, "Awake, O sword, against my Shepherd, and against the man that is my fellow, saith the Lord of hosts; smite the Shepherd, and the sheep shall be scattered, and I will turn my hand upon the little ones." This prediction was fulfilled in the person and offering of our divine Redeemer. He says in our context, "I am the good Shepherd; the good shepherd giveth his life for the sheep." Again, "I am the good

Shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep." The prophets assert, and the apostle repeats the declaration, that "All we, like sheep have gone astray, and the Lord hath laid on him the iniquity of us all," who like sheep had gone astray; and as a consequence, "We are returned to the Shepherd and Bishop of our souls."

But the Shepherd and Bishop has not only taken on him the iniquities of all his sheep, and borne them in his own body on the tree, laid down his life for his sheep, but his work which was before him, was also to gather them with his arm, and to carry them in his bosom; and as the Lamb which is in the midst of the throne, he leads them to living fountains, and into green pastures where they shall feed and lie down.

When Jesus spake the parable recorded in the first five verses of this chapter, unto the Jews, they understood not what he said unto them. Then said Jesus unto them again, "Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers; but the sheep did not hear them. I am the door; by me if any man enter in he shall be saved."

Three important ideas are expressed. First, Christ is the door by which all his sheep enter the spiritual sheepfold. Second, all who enter the sheepfold by him shall be saved, and all who enter by any other way are thieves and robbers, and shall perish. Third, all who enter by him shall go in and out and find pasture.

1. Christ is the door of his sheep, and the only way by which his sheep could be lawfully delivered from the bondage of the law, cleansed from guilt and pollution, and brought into the liberty of the gospel.

"All we like sheep had gone astray," had trespassed, and were lawful captives, held by a just and righteous law for the trespass committed. Divine Justice, as a porter at our prison door, refused to open the prison to us; but to him our Shepherd, the porter opened; he having laid down his life for the sheep with all their iniquities laid on him. As he had redeemed them, the porter opened the door to him, and with the door unbarred and legally opened, he calleth his own sheep by name, and leadeth them out, and having thus delivered them from bondage and wrath, he putteth forth his own sheep, and only his own, and having done this, he goeth before them, (namely, his own sheep.) And the sheep, his own sheep, follow him, and by him, as their door, they enter into his sheepfold. Led out of the Jewish sheepfold, in which they were held, by their Shepherd to whom the porter had opened, they are made experimentally familiar with their Shepherd's voice; it has strong and irresistible attractions, for hearing his voice, they follow him, and as his followers they enter by him in to the gospel fold, to which also *he must* bring all his other sheep, which were not of the Jewish fold, from the Gentile tribes and kindreds of the earth, and there shall be one fold and one Shepherd. Through him, as the door of the sheep, they are led out of their prison, and into their liberty.

2. All who enter the sheepfold by him, shall be saved. This declaration is plain and positive, and securely embraces all the sheep and lambs of our Lord Jesus Christ. As he laid down his life for them, he has redeemed them from all iniquity, all their iniquities being by the Father laid on him, and he having put away their sins by the sacrifice of himself, he has risen from the dead for their justification. Has

put them forth from condemnation and wrath, their life being in him, and calleth them as his own sheep by name, having a perfect knowledge of them; even as the Father knoweth me, so know I the Father, and I lay down my life for the sheep. The foundation of God standeth sure, having this seal, "The Lord knoweth them that are his." And he knoweth them as perfectly as his Father knoweth him, and as he knoweth the Father. By his knowledge, therefore shall he justify many, for he shall bear their iniquities, and "In him shall all the seed of Israel be justified and shall glory." Not the children of the flesh, for they are not the children of God, but the children of the promise, are counted for the seed. "My sheep hear my voice, 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." It follows, beyond a question, THEY SHALL BE SAVED.

3. "And shall go in and out and find pasture." Brother Robertson desires us to dwell particularly on this part of the text, but we can perhaps convey the view we entertain as well in few words. As our brother resides in a pastoral country among the flocks of Indiana, he knows that a sheepfold is a place for the sheep to be folded for safety and comfort in the winter, or when it is not safe or comfortable for them to feed in the open pasture. As their circumstances may require, the good Shepherd will lead them forth into the green pastures, by the still but living waters which John saw streaming from the throne of God and the Lamb, clear as crystal, and cause them even to lie down in green pastures in perfect safety, but

when the chilling east wind beats, and the driving tempest howls, or the winter snow and ice cover the grass, and when the ravening wolves are prowling around for prey, the careful Shepherd causes them to pass under his rod or crook, that he may see distinctly that every sheep and lamb is cared for, he brings them into the fold or shelter, where they are not to fast or starve, for there also the Shepherd has wholesome food for them, well suited to their needs. Thus they go *in* to the fold or shelter, and *out* into the green fields, and find pasture. They do not go out of Christ, or out of the bounds of his sovereign saving grace, for their life is hid with Christ in God, so that when Christ shall appear they shall appear with him in glory. But they are sometimes in the furnace of afflictions, and sometimes on the mount, sometimes in fiery trials, and sometimes in the banqueting-house, but in all their apparent vacillations they shall find pasture. The Lord is their Shepherd; they shall not want.

MIDDLETOWN, N. Y., November 15, 1858.

### SELECTED.

SOUTHAMPTON, Pa., May 16, 1901.

EDITORS OF THE SIGNS—DEAR BRETHREN:—I ask you to publish the following letter written by Mr. G. Hazlerigg, to the editor of the *Gospel Standard*, London, England, and published in the number for May. Mr. Hazlerigg was editor of that magazine some years ago, and is a very clear writer of the truth of the gospel, as that truth is expressed in the inspired Scriptures, and as it appears and is witnessed to in the experience of the Lord's people. I feel glad and thankful when I see the Lord's witnesses from different and distant parts of the earth testifying to the same things, showing that those who are brought fully and clearly

into the truth are, as they were of old, "of one heart and of one soul," and of one judgment.

It will be seen that the subject upon which Mr. Hazlerigg has spoken so clearly and definitely, is one upon which the SIGNS has clearly and definitely given the same testimony, declaring it to be the truth of the Scriptures, and the experience and belief of the Old School Baptists, that the obedience of the child of God to the precepts of the gospel does not depend upon his own will, but upon the grace of our Lord Jesus Christ. I hope this testimony will be beneficial to those brethren who have been bewildered upon this subject.

Your brother in hope,

SILAS H. DURAND.

### A PUZZLING QUESTION.

DEAR EDITOR:—My desire is, I hope, to deal fairly and kindly by my fellow men. A sinner, such as I am, ought to be very tender. Now my persuasion is that the same words may be used by different persons in different senses. Thus the psalmist's words, in Psalm xci., "Shall give his angels charge over thee," breathe a sweet promise of protection in the ways of God. As quoted by the devil they breathe temptation and presumption. So a question such as, "Has God said?" may breathe a doubt, or may express a desire to know what God has spoken. Thus the question, "If not, why not?" as applied to spiritual things, and actings of the mind, may be a question merely designed to call a person's attention to what may be stumbling-blocks in the path of a coming sinner seeking after peace. This, when accompanied with a mention of various stumbling-blocks, and a ministerial endeavor to remove them, may be very useful. Thus a poor seek-

ing sinner may be stumbled at the doctrine of election, as if it opposed the coming sinner, instead of his seeing that it is, to such an one, really an encouraging and confirming truth. But on the other hand, this question, "If not, why not?" may be designed to represent that the only hindrance is in a want of willingness. In this sense it seems to cut directly at the truth and a gracious experience. Let us consider it in this last point of view, as a question put concerning unregenerate men, and also concerning those already partakers of the grace of God. As to the former, the Scriptures give us a ready answer. Paul shall supply it from Romans vii.: "I am carnal, sold under sin." This is a description of himself, as he was born into the world, and without the grace of Christ. Now the natural man cannot see the things of the Spirit of God; they are foolishness unto him. The carnal mind, too, is in a state of enmity against God, and is utterly alienated from him. Therefore the preaching of the cross is foolishness unto a man as he is born of Adam. How then can a man, unless he is born again, have one good desire, or be able to perform one spiritually good thing? The inability is complete. He is fallen in Adam, so that he cannot possibly obey the law. He is not born again in Christ, how then can he possibly live the true life of a christian, or perform anything of a truly spiritual nature? To live and move and have his being in a new creation, he must be a new creature. Well then without multiplying words, the question seems preposterous as asked concerning the natural man. It seems sadly hurtful as asked, in the sense we are writing about concerning the child of God. This man has a new will. A principle of grace, however small, has been

planted in him. Through this principle of grace there is a will in him to do good. "I would do good," says Paul. The question, "If not, why not?" in the sense we are examining, would require the following words to be, "therefore I do it." But Paul writes very differently: "Evil is present with me." "The good which I would I do not, the evil which I would not, that I do." This mortifying inability to do what he would, this painful inward working of an all-opposing evil, pressed out of his heart the groaning cry, "O wretched man that I am! who shall deliver me from the body of this death?" "I would believe, repent and pray," says the poor, self-burdened sinner, "but I cannot. I would embrace a bleeding, risen Jesus in the arms of faith, I would stand where Simeon stood, and sing with David of forgiveness, but I cannot." All the true experienced children of God speak the same language of inability. "The flesh lusteth against the Spirit, and the Spirit against the flesh, so that ye cannot do the things which ye would." Mr. Newton in one of his hymns says,

"I would, but can't, repent,  
Though I endeavor oft;  
I would, but cannot love,  
I would, but cannot rest  
In God's most holy will."

"O, could I but believe,  
Then all would easy be;  
I would, but cannot—Lord relieve;  
My help must come from thee."

Mr. Hart says,

"When good I would perform,  
Through fear or shame I stop;  
Corruption rises like a storm,  
And blasts the promised crop."

We turn to the Scriptures, they are the infallible rule of judgment. Go to the poor woman in the synagogue, bowed together for eighteen years and unable to lift herself up. Had she no will? Yes, but no ability, till Christ gave it. Did

not the poor man at the pool of Bethesda want to plunge quickly in? Yes, but he was lame, and could not. These are patterns of creature helplessness and divine grace. But need we multiply words and examples? Our conclusion is that the question, "If not, why not?" if asked to stir up inquiry, and accompanied with ministerial assistance in the discovery and removal of obstacles, is all very well, but if asked as though all that was wanting was a willingness, then the question aims itself against the word of God, and the invariable experiences of the God-taught family of God.

Yours affectionately in Christ,  
G. HAZLERIGG.

WILLOUGHBY HOUSE, LEICESTER, March 22, 1901.

### CHURCH LETTER.

*The Salem Old School Baptist Church, to the sister churches composing the Delaware Old School Baptist Association, convening with the Cow Marsh Church, May 22d, 23d and 24th, 1901, sendeth greeting.*

DEAR BRETHREN IN THE LORD:—In this our annual message, we feel that we can come to you with abundant reason for rejoicing, because it has pleased an all-wise and omnipotent God to keep us and guide us through another year of our earthly pilgrimage. We are glad, and feel to rejoice that we have the privilege of imparting to you a message bearing the good news that we believe we have felt the power of his guiding hand and protecting arm, through every trial and every tribulation. This we do, not with boasting, but, we trust, as humble sheep, feeling grateful to their Shepherd. We realize that in this message we can only come to you with the same old story. We have nothing new to offer. We know of but one story to tell, and that the story of Jesus, as, we trust, we have seen him. He has been our comforter and our protector, our shield and our guide. In him we feel that we have a good Shepherd who comes to us in the hour of greatest need, speaking comforting words to a sorrowing heart, and applying soothing ointment to a bleeding wound. When in trouble and distress, he bids us lie down in green pastures beside still waters, and we are comforted. In him we feel that we have a good Shepherd who loves and cares for his sheep. When our sorrow is greatest, when our burdens are heaviest, when our afflictions the most trying, it is then that we feel that the greatest blessing comes to us, for the heavier the burden the greater must be the power to

relieve that burden, and we are made to rejoice in the name of the Lord who hath shown us that he alone is the deliverer, and that he alone can open our eyes to the glory and majesty of his kingdom. We are ever conscious of our shortcomings and our misgivings. We realize that when we would do good, evil is present with us, so that we cannot do the things that we would. We realize that we have seen the ends of the earth, that we have no strength of our own, and that we are entirely dependent upon the merciful hand of our Lord and Master. We have been made to see our own weakness, and to feel the power of God, because we feel that we have been made to see ourselves as we really are. We hope and trust that it is so, because it is a teaching that we shall never forget, and O, what a rich blessing to be taught of the Lord! To occupy a place in the house of the Lord is to rest upon a rock. What a sweet and precious privilege! What joy and comfort there is in feeling that we have been given this privilege. It is where brethren can unite in songs of praise, the bond of union being love. A house of one faith and one hope, where love and fellowship makes peace and harmony.

Love and fellowship, peace and harmony, are with us here in our own little church. This is fully manifest in our Sunday meetings and our social gatherings as well as our every day life. We meet together every Sunday for praise and prayer, and we feel that our meetings are profitable and fruitful, and that the Lord is with us, directing our steps. It is a sweet comfort to hear the brethren tell of their experience, and how the Lord has dealt with them. Every fifth Sunday is our regular appointment, when our pastor, Elder J. N. Badger, is with us. His visits to us are seasons of love and pleasure. We enjoy his visits; we love his company. We are also often visited by ministers and brethren from sister churches, whose visits are a source of great pleasure and enjoyment to us, because they always come with the same word upon their lips, and the same song in their mouths. They bring us no new doctrine, they bring us no new theories, they come preaching Jesus, and him crucified, they come telling the old story of their weakness, their sorrows, their trials, their tribulations and afflictions, and how, as they trust, it has pleased the Lord to raise them up out of an horrible pit of miry clay, and place their feet upon a rock. How sweet and precious this doctrine is! It comes to us as glad tidings of great joy. It is food for the hungry soul, it is rest for a weary mind.

In closing we extend to the sister churches composing the Delaware Old School Baptist Association, an invitation to meet with us in Philadelphia, Pa., at the next annual meeting of the association, in 1902. We hope our invitation will be accepted, that we may have the pleasure of entertaining the brethren and sisters of the several churches of the association, together with those who may be pleased to visit us



from other churches of the same faith and order, and unite in the worship and praise of the Lord and his glorious name. It is needless to say that with this invitation goes a hearty welcome.

Done by order of the church, at our regular church meeting held March 30th, 1901.

SINCE our last yearly meeting we are called upon to mourn the great loss by death of our dearly beloved brother and faithful pastor, Elder William L. Beebe. Words are inadequate to convey the deep sorrow which we feel in our, to us, sad bereavement. Our very souls were so knit together in love to him in sweet christian fellowship, and in suffering, that it might with propriety be said of him, as by one of old, The soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul. The Lord in his goodness and mercy has taken him to himself, "to shine, as we firmly believe, as the brightness of the firmament, and as the stars forever and ever." We desire to exclaim with Job, "The Lord gave, and the Lord has taken away, blessed be the name of the Lord." His obituary which appeared in the eighth number of the SIGNS OF THE TIMES, written by Elder John McConnell, speaks in more eloquent language than we can command the sentiments of our hearts, and the appreciation in which we held him as an able minister of the New Testament.

During the time that he labored serving the Covenanted Baptist Church of Canada, he held monthly meetings in the locality in which the Beulah Church is now organized, and a number was baptized by him at that time. In the year 1889 the church was organized, and called for a council to recognize them as a gospel church. The council was composed of Elder Wm. Pollard, deacons D. Campbell and D. McAlpine, of the Covenanted Church of Canada; Elder Benton Jenkins, of Middletown, and Elder Wm. L. Beebe, of Warwick, N. Y. Elder Beebe from that time until his demise continued our devoted and faithful pastor, visiting us yearly, except last year, having been prevented by sickness to attend ever since. We can truthfully say that the Lord wonderfully blessed his labors among us, having baptized seventeen candidates into our fellowship during his sojourn with us.

MEMORIAL.

Whereas, God in his infinite wisdom and providence has been pleased to remove from us by death, our dearly beloved brother and pastor, Elder Wm. L. Beebe, therefore

Resolved, That while we mourn the loss of his presence, of his pastoral care and wise counsel, we desire to praise our heavenly Father for the precious gifts bestowed upon him, which enabled him to speak a word in season to those who were bowed down, to comfort the mourners in Zion, to feed the hungry poor. In a word, to preach the glorious gospel of the Son of God.

Resolved, That we sincerely sympathize with our brethren and sisters of the Warwick Church in the very great loss which they have sustained, as we are sure they feel as keenly the stroke as we do.

Resolved, That these resolutions be recorded in the minutes of this meeting as a portion of our church record, and a copy sent to sister Beebe, the widow of our departed brother, and to the SIGNS OF THE TIMES for publication.

Adopted by the Beulah Old School Baptist Church, at our annual meeting, held near Alvinston, Ontario, on the 15th and 16th days of June, 1901.

D. M. VAIL, Moderator.

ARCHIBALD MCALPINE, Clerk.

OBITUARY NOTICES.

SISTER Sallie Towles passed away March 5th, 1901. She died as she had lived, trusting in the Savior. She was in her 56th year. She was born in Georgia. When she was young her parents, whose name was King, moved to Alabama. There she married brother Tolliver Towles, when they moved to Texas, where they remained several years, and then came to this country, where I first met them. She was a firm believer in the doctrine of salvation by grace, and I have always found her strong in the faith of the Lord Jesus, trusting in him for all things and at all times. She was never too sick or too weak to give to God all the praise. Her face was always turned Zionward. How many happy hours I have spent with her, hearing her talk and praise the goodness of the Lord. She was a light; she could not be hidden; her light so shined that every one loved her. She was afflicted for years, and since I have known her she has at times suffered untold agonies, but she never forgot to praise her Lord. Many times she has told me that she longed to be free from her suffering, and to be with the Lord, but she would say, "I am willing to suffer on for Christ's sake until my appointed time, until my change comes, then I hope to be with Christ at home." Sister Sallie united with the Old School Baptist church in Alabama. Her doors were always open for the entrance of her kindred in Christ, and she never tired in administering to their needs, and was not forgetful of the poor and afflicted, and never neglected the sick as long as she was able to go to see them. In all her trials, and sorrows, and sickness, she was reconciled to the will of God. She has left one child, a son, two sisters and two brothers, to weep for her. Her home was always a home for all lovers of the truth, in whom was her delight. I have seen her read the SIGNS when she could not be still for the suffering, and rejoice all the time, and praise the Lord. I was called to her bedside about two hours before she died, and spoke to her, and she said, "Thank the Lord, praise the Lord." This was all that she said that we could understand. She passed

away as one going to sleep. I could only weep and rejoice, for her departure was only to be with her Savior; she has entered the realms of eternal glory; she is with Jesus. May God bless all those who mourn, and comfort their hearts, and reconcile us to his will in all things, is my prayer.

NANCY CREEL.

CHAGRES, Ind. Ter., April 9, 1901.

DIED—At the residence of her son, Porter S. Parrish, Hurdland Mo., April 26th, 1901, after a lingering illness of five months, Mrs. **Martha J. Parrish**, aged 81 years, lacking one day. She was a daughter of Moses and Mary Wilson, and was born in Jessamine Co., Ky., April 27th, 1820. She was the youngest of nine children, of whom none survive her. She was taken by her parents to Marion Co., Mo., in 1825. She was married to Nathaniel H. Parrish, in 1836, and to them were born eight children, of whom one died in infancy, and the other seven, four sons and three daughters, survive her. Her husband died in 1856, and several years after that she removed to Saline Co., Mo., where she stayed the greater part of her time for about twenty-five years, living among her children, but generally making her home with her daughter, sister Nancy E. Eastin. Four of her children reside in Saline Co., Mo., two of them in the city of Marshall, hence her body was taken to the residence of her son, Mr. W. E. Parrish, in that city, where the funeral services were held, and it was buried in a cemetery near there, on the 28th of April. She leaves seven children, twenty-nine grandchildren, thirteen great-grandchildren, quite a large circle of friends and acquaintances, and the church of her membership, to mourn her departure from the shores of time, but we have not a doubt that our loss is her great and eternal gain.

Sister Parrish was manifested as a subject of grace, and received a hope in Christ when she was very young. She united with the Old School Baptist church called South River, in Marion Co., Mo., when fourteen years of age, and was baptized by Elder William Fuqua. When she went to Saline Co., Mo., she united with the Hope Primitive, or Old School Predestinarian Baptist Church, then holding meetings in Miami, Saline Co., Mo., and continued an orderly, upright and consistent member during the remainder of her earthly life.

Sister Parrish was a most exemplary christian woman. She was in behavior as becometh holiness, ever maintaining a chaste conversation, coupled with fear, and her adorning was "the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." She held fast "the profession of her faith without wavering," and was "steadfast, unmovable, always abounding in the work of the Lord." She endured the sufferings of her last pro-

tracted sickness with true christian fortitude, and exhibited great firmness in her hope and faith, often testifying of the goodness of God, his amazing grace and wondrous love. Hence we say to the bereaved ones, Be comforted, "She is not dead, but sleepeth." We believe "that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

"Methinks I see her now at rest,  
In the bright mansion love ordained;  
Her head reclines on Jesus' breast,  
No more by sin or sorrow pained."

"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."  
"She's gone to the grave, we no longer behold her,  
Nor tread the rough path of the world by her side;  
But God in the arms of his love did enfold her,  
And mourners may hope, since the Savior hath died."

R. M. THOMAS.

ST. JOSEPH, Mo.

**Eli Grove** was born April 15th, 1840, and died May 25th, 1901, aged 61 years, 1 month and 10 days. He was united in marriage to Mary A. Halm, Feb. 23d, 1879. This union was blessed with six children, three sons and three daughters, one son having preceded him to the grave. Eli, as he was called, was a kind and affectionate husband, a loving and tender father. As a neighbor he was benevolent, ever ready to help those in need. He made no public profession of religion, but was a regular attendant at the Union Primitive Baptist Church, and his house was a home for the Baptists. He was a firm believer in salvation by God's grace through righteousness of Christ imputed. His life and walk was that of a christian. He leaves a kind and affectionate companion, five children, one brother, and a large circle of relatives and friends, to lament his death, but all feel that he is at rest.

His funeral was largely attended on the 27th, and an appropriate discourse delivered by Elder G. N. Tusing, after which the remains were laid to rest until the resurrection of the just. God bless the dear sorrowing ones left in sadness.

ALSO,

**William Ashbrook** was born Oct. 17th, 1821, and died June 18th, 1901, aged 79 years, 8 months and 1 day. He was united in marriage to Nancy Heges, August 25th, 1846. To this union were born nine children, five sons and four daughters, two daughters and one son having preceded him to the grave; four sons, two daughters, two brothers and three sisters, with a large circle of relatives and friends, remain to lament his death. Brother Ashbrook was not a member of the church, but a firm believer in the christian religion. His Bible and the SIGNS were his comfort

and solace. His life was worthy of imitation for piety, honesty and truthfulness. He was a firm believer in the sovereignty of God, his hope, and of salvation by God's grace only, merited through the blood and righteousness of Christ, which was his unshaken hope and trust. He was a kind and benevolent Father, a good neighbor, ever manifesting that spirit which sets forth the christian's life.

His funeral was held at his late residence in Ashville, on the 20th, conducted by Elder G. N. Tusing, a very large congregation of friends attending, after which his remains were interred in the Reber Cemetery, to await the resurrection of the redeemed.

DIED—At our residence in Camas Valley, Oregon, Sarah Lottie Beatrice Lee, aged 12 years, 4 months and 15 days. Her death occurred April 30th, 1901; her father, Wm. L. died May 4th, 1898; our eldest child, John Clement Walden Lee, died June 12th, 1888. The few short years that have thus equally divided us have been full of grief, and only the sustaining grace of God can illumine their dark pages. When the dying father embraced our dear Lottie, saying, "You will come to papa soon, and the others will tarry yet awhile," I was completely overcome with the feeling that his words were prophetic. About that time she said, "I am going to love you and care for you as long as I live, and you will love me and care for me as long as you live." I assured her of the pleasure her words gave, and repeated one of her father's favorite hymns:

"Can a mother's tender care  
Cease toward the child she bare?"

And she said, "O yes, every hour I think of how good it is to know that the dear Lord never forgets his promises." Her disease was inflammatory rheumatism, and she had suffered one attack before her father's death. It was during that first attack that we observed her pleading prayers for mercy, and ever afterward she would speak so understandingly of our need of a Savior, and of the riches of grace that made her willing to bear whatever pain he gave. Soon after her father's death she took measles while going to school in the city of Grant's Pass; inflammatory rheumatism set in, and after that disease began to subside, "la grippe" came on, and for seven months we never left her night or day. She began to bloat, and finally came to weigh about one hundred and fifty pounds; she rested in a wheel chair, and during that time never laid down.

In reading the letters of dear Mary Parker, I felt drawn to brother Dr. B. F. Coulter, of Philadelphia, Pa., and by his treatment she was restored to apparent health, but our unsettled life, and the many trials that are known only to the widow and the fatherless, were a continual tax on her dear, sweet, tender nature, and it was a joy the world cannot give that sustained the child in her troubles. The uner-

ring kindness and punctuality of Dr. Coulter, and the beautiful letters he wrote her, were the chief theme of her last years, and when the time would seem to drag wearily she always said, "Now if we could have a letter from Dr. Coulter, it would cheer us up for many days, but he will tire of my poor work." Then she would take up her lessons and try to interest herself, and improve her mind. Her last sickness came so mild, and she so rallied that we were not alarmed, and it was only when her appetite suddenly failed, and the disease manifested itself internally, that we saw how futile our efforts to cure, or even alleviate her sufferings. An aged uncle, my mother's brother, and dear Bennie, were each at the point of death, and her great care for their welfare disguised her true condition, so that no one outside of ourselves believed her at all serious. When neighbors came to night watch her last hours, she bade Mr. Seranton sit at her back, sent me to care for Bennie, and then told him that she would soon go home. Also she said, "Do not tell them until I am gone, but it is a better home than yours, and tell mamma and all to come too." I returned, placed her pillows another way, then she said, "What would I not give for one hour's rest?" When told that the dear Lord gives his beloved rest, she answered, "Yes, and he will give me rest when it is his will." It was during the first days of her illness that I received a letter from dear Elder Keene, and as she insisted on hearing it, I read these words to her, "As thy day shall thy strength be. If the way before thee is difficult and rough, thy shoes shall be iron and brass. It is our mercy to be found giving heed to the divine counsel, casting all your care upon him, for he careth for you. May this be your portion and mine." The school bell then called me from her side, but not until I saw how it would worry her for me to remain away from my work, and she twice alluded to that letter, and the shoes I must wear, but she said no one in this world could provide such shoes if they even tried. Now that we miss the wonderful strength of her ingenuous nature life seems almost unbearable, but there is joy in the knowledge that a short season intervenes before we shall come to the joy of which she is now possessed.

Yesterday the little school observed Decoration Day, and more than fifty of her schoolmates placed their tribute of respect on the little mound where the dust is awaiting the coming of the Lord.

(MRS.) M. J. LEE.

CONTRIBUTIONS FOR THE  
"SIGNS OF THE TIMES."

Previously acknowledged.....	\$473 73
Mrs Joseph B. Howell, New York.....	2 00
<b>Total to date.....</b>	<b>\$475 73</b>

**Deacon David H. Boyce**, of the Broad Creek Church, Sussex Co., Del., was born August 17th, 1823, and died Feb. 13th, 1901. He was baptized by Elder Thomas Waters, in the year 1855, in fellowship with the Little Creek Church. About the year 1860 he removed his membership to the Broad Creek Church, where as a worthy member and faithful deacon he was kept by the power of God through faith unto salvation, ready to be revealed in the last time. His departure leaves a breach in the Broad Creek Church, which only the Lord can fill. His family, consisting of two daughters, two sons, three sisters and one brother, in their bereavement should not sorrow even as others which have no hope, "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

Funeral service was held in the Broad Creek meeting-house, where a large attendance manifested the high esteem in which the deceased was held by those who knew him best. The writer of this tribute spoke of what Jesus has done, and is still doing for the everlasting salvation of brother David H. Boyce, and of all those who love God, and are the called according to his purpose. Sadly, yet hopeful, we laid him down in his silent resting-place in the Broad Creek burying grounds, feeling to say in our heart, All is well.

ALSO,

**Mrs. M. Anner Gordy**, wife of Benjamin G. Gordy, near Delmar, Del., was born Sept. 29th, 1851, and died Dec. 12th, 1900. As a faithful, loving wife, a devoted, affectionate mother, and a true friend, she won and deserved the respect of all who knew her. In early life she was associated with the Arminian religionists, but in the Lord's own good time he was pleased to manifest to her the vanities of a vacillating, changeable, unstable, worldly religion, and to reveal to her a good hope through grace, founded upon the sovereign, eternal and unchangeable love of a faithful covenant-keeping God and Savior. At her request I visited her a short time before her departure. I found her physically weak, but spiritually strong. She told me how she hoped the Lord had weaned her from the idolatry of the world, and made her to love the truth as preached by the Old School Baptists, and to love them beyond expression. Her name was not enrolled upon a church book, but we feel assured it was written in the Lamb's book of life. Calm and submissive to the will of her heavenly Father, all the days of her appointed time she waited till her change came, exemplifying by her deportment the heavenly graces, faith, hope, charity. The lonely bud that blooms unseen in some sequestered spot alone, beautified by the hand and presence of its Creator, and perfumed by the breath of his love, is as rich in beauty and perfume as if it mingled its bloom and fragrance with its kindred flowers.

In accordance with her request I was with the be-

reaved ones at her funeral and burial, which was largely attended at their home, where she was gently and hopefully laid away to rest.

At the request of the family I write this memorial in love and sympathy.

W. W. MEREDITH.

## MEETINGS.

THE Brookdale Church, of Susquehanna Co., Pa., expect to have a two days meeting, Tuesday and Wednesday after the third Sunday in August, (20th and 21st) 1901. Trains will be met at Conklin, Pa., on D., L. & W. R. R., Monday afternoon, and at Montrose depot, Pa., Monday afternoon. All who come will be welcomed.

A two days meeting will be held, providence permitting, at Justus, Pa., Thursday and Friday, August 22d and 23d, 1901. Those attending Brookdale meeting can easily get to this meeting, as it is only forty miles from Montrose. All will be made welcome who may come. Trains will be met at Olyphant, Pa., Wednesday afternoon, at D. & H. depot, and the N. Y., O. & W. depot, also at Glenburn, Pa., Wednesday afternoon and evening, and friends cared for.

For further information address Geo. Goodrich, Justus, Pa.

D. M. VAIL.

THE Spoon River Association of Regular Predestinarian Baptists, will meet, the Lord willing, with the Sugar Creek Church, on Friday, August 30th, 1901, at 10 o'clock a. m., and continue three days, at Table Grove, on the St. Louis branch of the C., B. & Q. R. R. Trains will be met at the grove on Thursday. No trains will be met Friday except the early trains from Reardstown. All are invited, especially brethren in the ministry.

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. 69. MIDDLETOWN, N. Y., AUGUST 1, 1901. NO. 15.

## CORRESPONDENCE.

22 N. FOURTH ST., CAMDEN, N. J., June 29, 1901.

ELDER F. A. CHICK—DEAR BROTHER IN CHRIST:—Feeling in the mood for writing, and my mind reverting continually to you, once more I address you as above, for what purpose I know not, only that I desire to hear from you, and take this means of getting a thought or two from your pen. Were you to meet me on the highway and greet me with the usual salutation, “How are you?” I scarcely know how I would answer you. No very deep trials, spiritually or otherwise, have stirred my mind since coming within the portals of the Zion of our God. My chief uneasiness is felt when I am brought in contact with the world around me. This hurts me. Imagine how sensitive the body would be were the outer or scarf skin removed, and you will have a very clear idea of my state of mind when in the course of my daily walk I am brought in contact with unbelievers, or what is worse, the adherents of popular religion. I think it would be more in conformity with the experience of the saints, were I to realize more intensely that my worst enemies are “those

of my own household.” The children of God seem to talk more of their peculiar trials of mind while I have none. Surely there is a lost chord somewhere. “If ye be without chastisements, whereof all are partakers, then are ye bastards and not sons.” Do such Scriptures as these apply to me? Evidence seems to point that way, yet something within me thrusts them from me, and will not accept them.

Both of my parents were Old School Baptists before I was born. As soon as I knew anything at all, I was taken by them to Old Baptist meetings. Every Sunday found them in their place, and of course, I with them, for none of us children were permitted to stay away unless in the event of its being dire necessity. Now, under such training as this, how could I turn out to be anything but an Old School Baptist? I sometimes fear my knowledge of their doctrine is all in the head and not in the heart, where it ought to be. In a very weak and unsatisfactory manner I will endeavor to lay before you what I hope has been an experience of grace in me, but will leave you to decide whether such is the case, or if it be but a wild fancy of the imagination.

Born in the month of April, 1879, near the village of Southampton, Pa., and almost under the shadow of the Old Baptist meeting-house at that place, such were the circumstances that no excuse could be found permitting me to stay away from every Sunday meeting, even in infancy. What tiresome, tedious, sonorous sermons those were to my boyish mind. When during the sermon I should lose myself in slumber, how rejoiced I would be upon awaking, to find them singing the last hymn. The pleasantest part of the meeting for me then was when the minister closed the Bible. To the best of my recollection, I never heard any other than Old Baptist preaching until about fifteen years old. Naturally, having never heard any other, I thought the Old Baptists were all right, but I could not comprehend them. While I thought their religion was a mighty good thing for them, it was not for me. They seemed above me, exalted to heights that I could never reach, nor did I care to reach them at that time. I was satisfied with myself as I was. My parents being blest with the gift of hospitality, our home was always open to the brethren far and near, so that from hearing their conversation I became intellectually familiar with the various points of their belief.

Children around me attended Sunday School, yet I never asked permission to go, knowing full well I would be met with a point blank refusal if I did, and knowing this, I never had any desire to go.

Just when I began to think of eternity and the life hereafter, I cannot say. I sometimes feared that I would die in the night. At such times I would not go to sleep lying face upward, thinking this position more than any other favored

death, and might tempt the "Black Angel" to visit me. Such superstitions would haunt me at times, but would all vanish with day-dawn, and not for some time later would I have such thoughts again.

Desiring from early years to become a teacher, in the fall of 1895 I began attending a normal school in my native State, to prepare myself for the work. Here the rules were such that every student must of necessity attend service in one of the many churches of that vicinity, every Sunday morning. No Old Baptist church existing in that place, I was forced to attend other denominations, and here for the first time I heard other preaching. I recognized a difference in the preaching almost as soon as I heard it, not that I thought it was contrary to Bible teaching, but that it was more interesting to listen to, and more calculated to keep one from sleeping, than what I had formerly been accustomed to.

The week just preceding Thanksgiving was always set aside at the school as a "week of prayer." During this week the Y. M. C. A. held daily meetings for the purpose of winning converts to their cause if possible. Speakers of some reputation in the religious world were procured to address these meetings, and to play upon the emotional side of every student's temperament. The "week of prayer" in 1895 slipped by without my paying any heed to it whatever. In fact, while the Y. M. C. A. held weekly meetings throughout the year, yet I very rarely attended any of them. At least it was noticeable to me that the very students who were the ringleaders in all the mischief going on, usually made the longest prayers and the longest speeches, but failed to act it out in their daily walk and conversation. This disgusting me, I was very seldom found at their meetings.



Uneventfully my student days passed on until the "week of prayer" in the fall of 1896. The cards issued as invitations to the meetings and scattered promiscuously among the students, bore this inscription at the top: "Come thou with us, and we will do thee good."—Numbers x. 29. Suddenly a determination to attend these meetings seized me. The motive that prompted me was possibly one of curiosity, as I wanted to see what effect such meetings would have upon me. Not because I realized the need of salvation did I attend these meetings, but as I have said, simply to see how such meetings were conducted, and whether I would be in any way affected by such proceedings. Thus I began attending the sessions held in the fall of 1896, of the so-called "week of prayer." At the close of the first meeting all who desired to be saved were asked to stand up. Immediately I asked myself, Shall I stand or not? Do I want to be saved or not? Why certainly, what sensible man would not want to be saved? Therefore I stood with the others. At the second meeting all who stood at the first meeting were requested to remain at the close and consult with the professor who had the matter in charge. Feeling that I now had gone too far to draw back, I remained in my place at the close of the meeting. When all who were not interested had left the room, the professor made a prayer and talked to us about what we should do to be saved. Belief, he said, was the only necessary qualification for salvation, and it was for us to say whether or not we would be saved. I was willing, I thought, to be saved, but how to make myself believe in something that I knew nothing about, I could not understand. However we were requested to sing a hymn. The one selected had for its

theme the giving of one's self to Christ, inviting him to enter and make our heart his home, &c. "I believe," "I trust," "I own," "I want," and other like expressions were scattered throughout the hymn. How can I ever express my feelings while singing this selection? Here my pen fails when it attempts to portray in black and white the revelation manifested in my soul at this time. Something said to me, "You are lying, yes, lying, and that in the face of a just and mighty God. You say you trust in his name. You do not. You say you believe that Christ died for you. You do not. You are standing up boldly in the sight of God and telling a bare faced lie." Such agony as filled my soul I can never express. Hitherto my dealings had been between man and man. Now, in the twinkling of an eye, the scene was shifted, and my dealings were between God and man. He was just and mighty, true and good, holy and undefiled. But I, what was I? Alas, a poor, wretched worm of the dust, crawling on the earth, striving in vain to seek a hole to creep into away from the fierce outburst of God's righteous indignation that had suddenly engulfed me, and was sweeping me to everlasting destruction. Yet I said it was righteous and just. I was the one that was altogether out of the way.

"And though my soul were sent to hell,  
His righteous law approves it well."

Just how long I was in this state of anguish I have never been able to remember. How I managed to get out of that meeting and to my room, I do not know, but when I did get there I threw myself upon my bed and wept long and bitterly, much to the surprise of my roommate, who became much alarmed, thinking that the meetings had worked me up to such a pitch that I was going crazy over re-

ligion. He advised me not to attend any more of the meetings, and I did not; not because I feared insanity, but because I could get no comfort there. Gradually time wore on. Instead of getting better, I got worse, and my burden was fast becoming more than I could bear. The professor before mentioned, seeing I was under conviction, kept telling me that if I would but give myself up and believe on the name of Jesus, I would be saved. He asked me what I was waiting for? I said, "A revelation. When I see Christ and know that he died for me, then I can believe, not before." He then accused me of stubbornness, and so we parted, and never again came together in any other relation save that of teacher and pupil. At last I thought, what would I not do to be rid of this burden? O, if only Christ was my Savior. O, if he only had died for me. "Lord, thou canst if thou wilt make me clean." Now, to my mind, if relief were to come, it seemed to me it must come by a revelation, and that so vivid and so startling that I never could doubt my being saved. I had come to the place where I ceased to work, or to try to rise from the depths to which I had fallen. All my efforts had availed me nothing, so I ceased to do anything, and was waiting; waiting for what? For that revelation so startling and so sure that it would dispel all my gloom and save my soul from hell. While watching for this vision, I opened the Bible, and my eye fell upon these words, "Therefore night shall be unto you, that ye shall not have a vision: and it shall be dark unto you that ye shall not divine; and the sun shall go down over the prophets and the day shall be dark over them." Alas, I was waiting for something that was not to come. I wanted a vision; I would have none, because the

word of God coming to me with power told me I would not. Thrown down from this hope, vain as it had proved to be, I now suffered more than ever.

One night, laying upon my bed, I could not sleep. My troubles were fast getting too severe, and I verily thought they would be the death of me. They were gripping me by the throat, and I could feel my breath fast leaving me; I was dying. My mental anguish had brought on bodily suffering, and I had a raging fever. Now, surely, unless relief came, and that quickly, I should perish, and with that it seemed to me I or something within me cried, "Peace!" In the twinkling of an eye I was at rest. All my burden had gone. Hardly realizing my state, I tried to bring back my troubles, but could not. They were gone, thank God, for ever. Happy and as free as a bird, I fell asleep and slept till morning. And now again I cannot express my joy upon awaking. The sun never shone so brightly: all nature was at her best and rejoicing with me; I felt the power of the resurrection within and around me, and that the gift of eternal life was mine through the blessed sacrifice of God's only begotten Son, who was offered up for me. Shout, ye heavens, and listen, O earth, Christ died for *me*. Such were my feelings at that time. Now I was not aware that there was another being on earth that had passed through what I had. Upon going home to spend a few days at Thanksgiving, I talked all the time to my parents of my feelings, and they rejoiced to see me rejoice. I soon saw that they had experienced the same things that I had. When I returned to school, I took with me a book written by our beloved pastor, Elder S. H. Durand, entitled, "Meditations on Portions of the Word." For weeks this was all the

preaching I had. I soon saw from his writings that he knew all about my feelings from having experienced the same, and I loved him. It was in this way, through hearing them preach, and reading their writings, with the understanding that I now had given me, that I came to see the Old School Baptists as the only and true church of the living God, because it all corresponded with holy writ. Knowing this I loved them because I could not help it. No other people that I have ever met could understand my feelings. Loving them, I knew I had experienced the new birth, for "We know we have passed from death unto life because we love the brethren." I did not go before the church at this time. Had I been near them when in the first flush of love, I know not what might have been the consequence, but, as I have said, I was not near any of them, and when I did get back to where they were, doubts and fears had so assailed me that I verily thought I had been deceived, and as for being baptized, I had not thought of it. The very idea was absurd. Nevertheless I have always attended Old Baptist meetings whenever an opportunity presented itself, never having attended regular service in any other denomination since leaving school, but my unworthiness was the barrier that separated me from them. However, in the fall of 1900, while attending a yearly meeting, with the Welsh Tract Church, in Delaware, I lost sight of my unworthiness, and longed all at once to be baptized. This desire kept increasing in spite of the temptations Satan put in my way until the second Saturday in December, 1900, when at the regular church meeting at Southampton, Pa., I related my state of mind to the church. To my surprise they received me, and on the third Sunday I was baptized. Thus

far the Lord hath led me on, as to the next step, I know not what it will be. I look to him to be my Guide. "It is not in man that walketh to direct his steps."

This letter is far too lengthy, and I know will sadly try your patience, so will close without more ado.

Yours in hope of eternal life,

HORACE H. LEFFERTS.

BISMARCK, Mo., May 15, 1901.

I DESIRE to write a few thoughts upon the two olive trees spoken of in Zechariah iv., in connection with the two witnesses mentioned in Revelation xi. The great question is, Who are the two olive trees, and who are the two witnesses referred to in the two Scriptures named? It seems to me that in Zechariah iv., the angel answered the question of Zechariah quite plainly: "And the angel that talked with me came again, and awaked me, as a man that wakened out of his sleep; and said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, [the church] with a bowl upon the top of it, [Christ] and his seven lamps thereon." These seven lamps give light to the church, and the Head of the church provides the lamps, and also the oil. And there were seven lamps of fire burning before the throne, which are the seven spirits of God. Now it was said that upon one stone should be seven eyes. The stone is Christ, and it "shall be," not "may be," for there are no maybes in the Bible. And "I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day." These "Are the eyes of the Lord, which run to and fro through the whole earth."—Zech. iii. 9; iv. 10. Now let me quote from Rev. ii. 7; iv. 5; vii. 6: "And out of the throne proceeded lightnings and thunderings and voices,

and there were seven lamps of fire burning before the throne, which are the seven spirits of God." "He that hath an ear, let him hear what the Spirit saith unto the churches." "And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb, [Christ] as it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth." For the type of all this see Exodus xxv. 31; Leviticus xxiv. 1-5; Hebrews ix. 1, 2.

There were seven pipes to the seven lamps, and two olive trees, one upon the right and the other upon the left side of it. And he said, "So I [Zechariah] answered and spake to the angel that talked with me, saying, What are these my Lord? Then the angel that talked with me answered and said unto me, 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." Therefore it must be true, and it must also be that all human means and instrumentalities are cut off by this sweeping declaration, and the Spirit is the first witness. Does not this prove that the first witness is the Spirit? And who will dare to dispute the word of God? Now who is the second witness? "Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone [Christ] thereof with shoutings, crying, Grace, grace unto it." The seven eyes of the Lord were on that stone [Christ].

I will now refer to Revelation xi. "And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days [or twelve hundred and sixty years] clothed in sackcloth. It is in the body, the church, which in this world is clothed

in sackcloth, that Christ and the Spirit do prophesy, and nowhere else but in the church. These are the two olive trees standing (which shows that they have all power) before the God of the earth. We also read that if any man will hurt them, fire proceedeth out of their mouth and devoureth their enemies, and if any man will hurt them, he must in like manner be killed. Now who has this power outside of these two witnesses, the Spirit and Christ? Read 2 Thess. ii., eighth verse especially, "And then shall that Wicked be revealed, whom the Lord shall consume [Is there anything left of that which is consumed?] with the spirit of his mouth, and shall destroy with the brightness of his coming." Has any power like this ever been given to any others? These it is said have power in themselves (not given to them) to shut heaven, that it rain not in the days of their prophecy. The Lord shall open unto thee his good treasure, the heaven, to give rain unto the land. (Deut. xxvii. 12.) Elijah said unto Ahab, "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word."—1 Kings xvii. 1. By whose power then was it sent? "And it came to pass after many days, that the word of the Lord came to Elijah in the third year, saying, Go show thyself unto Ahab; and I will send rain upon the earth." It is also said that these witnesses have power over the waters to turn them into blood, and to smite the earth with all plagues, as often as they will. Now where does this power come from? "Thus saith the Lord, In this thou shalt know that I am the Lord: behold I will smite with the rod that is in mine hand upon the waters which are in the river, and they shall be turned to blood."—Exodus vii. 17. Jesus

also said, "It is also written in your law, that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me." And he said, "And I will pray the Father, and he will give you another Comforter, that he may abide with you for ever; 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 this Spirit of truth he says shall abide with you forever. And "The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." And again he said, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." (John viii. 17; xiv. 16, 17, 26; xv. 26.)

Was not the Holy Ghost also a witness upon the day of Pentecost? Paul said, "The Spirit itself beareth witness with our spirit that we are the children of God." Again he said, "Even as the testimony of Christ was confirmed in you."—1 Cor. i. 6. And again, "God hath revealed them unto us by his Spirit." (Read 1 Cor. ii. 9-12.) Again, "This is he that came by water and blood, even Jesus Christ. Not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one."—1 John v. 6, 7. And also from revelations we have seen that Christ is a faithful and true witness. John to the seven churches which are in Asia: Grace be unto you, and peace, from Jesus Christ

the faithful and true witness, and from the seven spirits which are before the throne. Job had said before, "Behold, my witness is in heaven, and my record is on high." This is in Zion, the city of our God. Her two witnesses who fight all her battles, and conquer all her enemies, and put them under her feet, are eternal, invisible to the world, but are revealed unto the saints.

Now under the law we read, "And thou shalt command the children of Israel, that they bring thee pure oil olive beaten for the light, to cause the lamp to burn always." If Christ, the antitype, had not been beaten with many stripes, we never could have received the oil of divine grace through the other witness, the Holy Ghost. The typical lamps must burn continually throughout the legal dispensation. And so the church of God receives continually the olive oil from the two olive trees, which in Revelation are said to be the two witnesses. These olive trees have all power in heaven and on earth, and ever have and ever will exist. They are eternal. Therefore the oil by which Zion is supplied is inexhaustible, and her lamp can never go out, but must burn eternally. Her lamp is brighter than the noonday sun, for God is her eternal light. Then "Let Zion arise and shine, for her light has come, and the glory of the Lord has arisen upon her. For behold darkness shall cover the earth, and gross darkness the people, but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising." This is by the power of the two witnesses, Christ and the Holy Spirit. These two witnesses are the only ones that have power to justify them and cleanse them from all guilt. "Lift up thine eyes round

about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see and flow together, and thine heart shalt fear and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee."—Isaiah lx. 4, 5. These two witnesses are the only two who could testify from the first, from Adam and Abel through all time, even till the end of time.

Now where are these two witnesses slain? In Babylon. Where do their dead bodies lie? In Babylon. No wonder the inhabitants of Babylon stumble over them, they are in their way. No wonder they want to bury them, there are too many sheep and lambs bleating after them to suit the old lady and her daughters. To preach Christ crucified always was, and always will be, a stumbling-block and foolishness to the worshippers of Babylon. To them it is dead preaching, and there is no life in it. "Wherefore it is contained in Scripture, Behold I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious, but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offense, even to them which stumble at the word, being disobedient; whereunto also they were appointed."—1 Peter ii. 4-8. Read also Psalm cxviii. 22; Isaiah viii. 14; xxviii. 16; Matt. xxi. 42; Luke ii. 34; Acts iv. 11; Romans ix. 22; 1 Cor. i. 23. Again it is said, "And he shall be for a sanctuary; [to his chosen] but for a stone of stumbling, and for a rock of offense, to both the houses of Israel, [natural Is-

rael] for a gin and for a snare to the inhabitants of Jerusalem [the old Jerusalem]. And many among them shall stumble, and fall, and be broken, and be snared, and be taken. Bind up the testimony, seal the law among my disciples." This is the testimony of the two witnesses, and it is the spiritual law that is signified. (Isaiah viii. 14-16.)

Babylon has no use for these two witnesses in making her converts. It is all by might of men and money, and hell-fire, instead of Christ and the Spirit of God, they scare their converts into their fold, so that they can shear them. "They take up all of them with the angle, they catch them in their net, and gather them in their drag: therefore they rejoice and are glad. Therefore they sacrifice unto their net, and burn incense unto their drag, because by them their portion is fat, and their meat plenteous. Shall they therefore empty their net, and not spare continually to slay the nations?"—Hab. i. 15-17. Read also the thirty-fourth chapter of Ezekiel. These two witnesses are the life of the church, they are the only people who will not suffer Babylon to put the two witnesses away. These are their witnesses who can clear them in the court of heaven, from which there is no appeal. In this court these are standing witnesses; these are prophets who have prophesied the end from the beginning; eternal prophets. "And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth." These help one another at getting up fires or revivals, to make proselytes. But the prophet has said, "Behold all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the

sparks that ye have kindled. This shall ye have of mine hand, ye shall lie down in sorrow."—Isaiah l. 11. The inhabitants of the earth do not want to be baptized with the Holy Ghost, for they are all afraid of it. They are afraid that it would burn their building down to ashes. They have no use for the fire of God, or his Spirit, they would sooner have their own. This they can make of themselves without the help of God. He is too slow to suit them, he is about two thousand years behind the times. His way of doing may suit the Hardshells, or Iron Jackets, for they know no better than to believe that God does all the work of eternal salvation. With this "behind the times" people, it is not God and company, but God alone, the Almighty. Say these slow ones, The last in man's judgment, shall be first, and the last or first in the world, who are so ahead of the times, shall be last. These have no oil in their vessels with their lamps. Hay, straw and stubble, and strange fire, this does finely in the world, but will not stand the test of the Judge of all the earth.

While there are many witnesses spoken of in the Scriptures, such as Enoch, Elijah, the apostles, all the saints in every age of the world, the starry heavens, the earth, and all God's works, which are witnesses of his power, and the Old and New Testaments, which contain all the records of these witnesses, yet these are not the two witnesses, or the two olive trees of which I have here spoken.

Your brother in hope,

R. S. BANKS.

WAVERLY, Pa., April 16, 1901.

DEAR BROTHER BEEBE:—You will find inclosed two letters, not lengthy, but good in experience and doctrine, which

two things are essentially one. You are at liberty to publish both at any time it comes right so to do. I leave this with you to decide. We are in usual health, and hope that this may find you and yours well and happy as you can be. I am sad and cast down most of my time, but am just as happy as I can be. You know what I mean.

Your brother, I hope,

D. M. VAIL.

DANVILLE, N. Y., April 14, 1901.

ELDER D. M. VAIL—MY DEAR BROTHER IN CHRIST:—If I am worthy to thus address you. I have just been reading your letter to sister Cross, and I can wait no longer. I have many times thought that I would write to you, but have not been let hitherto, but now I cannot help it; yet what I shall write I do not know, but I will scribble as I go.

My mind goes back to the meetings of the conference of western New York, where I was fed and comforted by the preaching, and the friendly intercourse we had with each other, and with the brethren and sisters there convened. But now I wish to consider the present without reference to other matters.

The letter of sister Cross afforded me a sweet morsel of comfort, inasmuch as it so faithfully depicted my own experience in the daily travels of life. So many times I am wallowing in the slough of despair, and am ready to sink in despair, when lo and behold, or ever I am aware I am lifted up by some miracle, and placed upon a rock of safety, and find myself singing a new song, even praise unto our God, to him who bore my sins upon the cross of Calvary. How sweet the salvation, when delivered from what seems irretrievable ruin and despair, and how readily the child of God recognizes

the true instrumentality of his salvation. Not unto us, but unto thy name be all the glory.

Sister Cross's letter stirred me up, and yours stirred my inmost soul. And I could not help it. How comprehensive is that little short passage. And why? We were born into this world, and we "can't help it." We were contaminated with sin by the disobedience of our first parents, and we could not help it. And we went on rolling sin as a sweet morsel under our tongue until the quickening power of the Holy Spirit entered into our hearts, showing us the filth and corruption, and the rebellion against a holy God dwelling there. Then we trembled as our guilty conscience accused us at the bar of divine justice, and we could not help it. O, how many things there are in the dealings of the Lord with us that we cannot help. And those dealings of God with us produce exercises in our minds that we cannot help any more than we could help Jesus save his people from their sins. Yet there are many religionists zealously engaged in this very work.

My dear brother, my pen is too slow to record the streaming thoughts which your letter calls up; it so completely covers the fact that we are helpless before God, not only in the work of salvation, both in time and eternity, but also in all our earthly interests as well. It seems so strange that those whom we have considered sound Old School Baptists, should be led astray by this will-o'-the-wisp of "time salvation" being "conditional." From the first dawning of spiritual light upon my mind, if ever it has dawned there, I have had no thoughts, no, I will not say that, but if any doubts came to my mind in the confusion of tongues about me, one look of Jesus, and one thought of his agony on the cross,

has melted me to tears, and restored my confidence in the efficacy of his atoning blood.

I will not tax you further now. If you have time and inclination to write me a few lines, it will brighten my lonesome travel, and make my way brighter down the declivity which must soon end this mortal life. I was shocked upon reading the obituary of Elder Wm. L. Beebe. But our loss is his eternal gain.

Yours in the hope of that salvation which saves,  
P. WEST.

ALVINSTON, Ontario, March 26, 1901.

ELDER D. M. VAIL—DEAR BROTHER:—I have had a desire to write to you for some time past, and have had many thoughts in my mind to say to you, but I have not put them on paper, and now I feel very reluctant to make the attempt, knowing my insufficiency to write anything to profit, but since reading brother B. F. Coulter's letter in the SIGNS for March 15th, I feel encouraged to write a letter, whether it be good or poor. He says, "If the Lord puts the desire in the heart to communicate with a certain brother, the admonition is not a vain thing with him." But the question with me is often, What is the motive of the desire? The desire to write is with me, and I cannot shake it off; if it be of the flesh, it will come to naught; the flesh profiteth nothing. Man at his best estate is altogether vanity, says the psalmist. I have read letters which have expressed my thoughts and feelings better than I think I shall ever be able to express them. So much of the time I feel as the poet has expressed it:

"I am a stranger here below,  
And what I am 'tis hard to know."

Also,

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



Still I must say of a truth, my happiest and most sacred hours have been when alone, or under the hearing of the preached word, when I seemed to be (if I know anything of the meaning of these words) absent from the body, and present with the Lord. O, such peace it gave, the peace which passeth all understanding. "How unsearchable are his judgments, and his ways past finding out." Like Paul, there was given me also a thorn in the flesh, the messenger of Satan to buffet me. I have had serious thoughts concerning myself, and have believed that none could do anything toward saving themselves, almost as far back as I can remember, at least I cannot remember when I believed anything else. Now is it not strange that I can say, until last June I never realized what a fearful thing it was to fall into the hands of the living God? Also I never realized until then what a depth was in the words, "The secret of the Lord is with them that fear him." Yes, it is a secret that we cannot unfold to mortal man. May I never be found fearing them who can kill the body, but are not able to kill the soul, but rather may I fear him who is able to destroy both soul and body in hell. But the flesh is weak.

"Prone to wander, Lord I feel it,  
Prone to leave the God I love."

Perfect love casteth out all fear. I think that I told you in a former letter that I have loved the assembly of the saints for a number of years. How I have loved to hear them talk, both upon the doctrine and upon their experience, but when any one asked me concerning myself, I could hardly speak, and felt that it would be too much to claim mine as a good hope, but the few words you spoke to me while here sank down deep into my heart. Among them were these,

"Blessed are the people which know the joyful sound." The following Sunday, before going to hear preaching, I was reading an editorial of Elder Beebe's, upon the parable of the talents, when all at once I felt condemned, and that I was that wicked and slothful servant who went and hid his talent in the earth. I went to the meeting that day much cast down, but still not altogether forsaken. The preaching that day was comforting to me, and all the following week the Scriptures were upon my mind almost continually. I felt that the people of God had seen God in a plainer and clearer way than I had ever done, and with such ignorance it would or might be presumption for me to claim a home among them. But one passage rested much upon my mind: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." Then following was the June meeting in Ekfrid, which was indeed a feast to my soul. I wondered during some of the discourses whether I could leave them without telling them some of the exercises of my mind, and when you spoke on Monday from the words, "And now, what wait I for?" the message seemed for me, and how could I stay out? The feelings which were mine in leaving the meeting that day I believe are more easily felt than described. My heart was almost breaking with pent up emotions. O, how weak I felt, but his strength is made perfect in weakness. There seemed to be such a fear come upon me that I might never have such longings again. Thus I went on for the next three months, sorrowful, yet rejoicing at times. For the reading of the Scriptures and the SIGNS was wonderfully blessed to me, and I

loved to meditate upon the works of God, both in the earth and on the earth, and to hear his name exalted above all other names. At the Lobo meeting, in October, I felt as the way seemed open for me to go, that I could not stay away. I went with the desire in my heart to know and to do his will. But how wavering my mind was, and full of confusion. But what a comfort to know that our God changes not. He speaks and it is done, he commands and it stands fast.

While at the house of one of the brethren, Elder Eubanks sang, "O how happy are they who their Savior obey," &c., and I felt that if I could but burst into a flood of tears, it would relieve my burdened heart. I slept very little that night, so confused was I in my mind. Then these words came and rested much upon my mind, "Stand still, and see the salvation of the Lord." Also, "Be still, and know that I am God." And the next day I was given strength to say a few words, and was received. Nearly six months have passed since my baptism, and I have heard no preaching since, but I desire to be thankful for the blessings I have received. There seems to be more beauty in reading than ever before, and I am led to believe that in (not for) keeping his commandments there is a great reward.

Poor and afflicted are the people of God, but all is for the lifting of Jesus on high. One of my greatest trials is my inability to pray. If I could but utter a few words. One night, not long since, I opened to read in the Psalms, where I often read, and read the twenty-seventh Psalm, which at the time seemed to just express my desire, and especially the last four verses. O, how I feel the need of being led about and instructed in righteousness.

My dear brother, I have written you a long letter, and have said but little. I hope that you will bear with me, and if it be not trespassing too much on your time, I would like to hear from you. Pray for me, that my faith fail not.

I remain unworthily yours,

(MRS.) N. C. YOUNG.

PLEASANT HILL, Ky., May, 1857.

TO MT. TABOR BAPTIST CHURCH:—

With a sorrowful heart and troubled mind I seat myself alone, with none but the eye of God upon me, to inform you that I have no religion, no hope of an interest in the dear Savior's blood, and I therefore wish to be excluded from among those who profess to be the children of the living God. Believing it is my duty to undeceive the church, now that I am entirely convinced that I have been deluded by Satan, and never was regenerated and born of the Spirit of God. O little did I imagine, when I joined your church, that my feelings were all a delusion of Satan, and that my heart was still a stranger to grace, rich, sovereign grace. Alas! how I was blinded! what a great sin I have committed, in uniting myself to the church and being baptized in the name of the Father, and of the Son, and of the Holy Ghost. O how often is my heart wrung with grief, when these words are passing through my mind. I often think that I have committed the unpardonable sin, and that there can be no mercy for me, although I was conscientious in what I did, yet my ignorance of true grace does not justify the great sin I have committed.

I at times feel wretched, lost and undone, but what can I do? whither can I fly for hope? Alas! I have no interest in the dear Savior's blood. For a long time I have felt truly convinced of this. I now

feel that I have only been living the life of a Pharisee, seeking justification by my own works, never knowing what I was by nature. For the last three years I have felt so hopeless of being a child of God, that I have not partaken of the emblems of the Lord's supper, ever bearing in mind the dreadful curse which is to befall those who "eat and drink unworthily;" and all that time my soul has felt no solid peace nor rest. Go where I would, or do what I would, I experienced no real happiness. O, it must be very different with a true child of God. They can lay hold on all of his blessed promises, that we find recorded in his sacred word, and hear the Savior speaking to them, saying, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." And many, many others, equally encouraging to those who have the witness within their own breast that they are the children of God. This witness I know I have never felt, although I once felt in deed and in truth that I had "the pearl of greatest price." This burdens my soul all the more, for I greatly fear that I am one of those spoken of in God's holy word, who was to have strong delusions sent them, "that they should believe a lie."

I feel that my soul is involved in sin and misery, and I know that nothing I can say or perform will cleanse it from the filthiness of sin. I now know and feel that a mere form of words is not prayer, and that "the gifts and callings of God are without repentance." If my soul is ever cleansed and made white, the blood of the Lamb must do it. Then, and not until then, can I ever hope to be a child of God.

Therefore, you will oblige me very much by excluding my name from the church. I have been deceived. "The

Searcher of all hearts" knows this. I care not if all the world know it. It is not my desire to deceive saint nor sinner. Perhaps I may be a warning to some, who might be deluded, as I have been; trusting too much in good performances, and in doing what they consider right. By many, I feel that I will be looked upon with contempt; I cannot help it; I feel myself to be a great sinner in the sight of God, and if I know my heart, I desire an interest in the prayers of his people everywhere.

(MRS.) LAURA M. BAIRD.

PLEASANT HILL, Ky., Sept., 1857.

MRS. AMY PEDIGO—DEAR MADAM:—  
With pleasure I embrace the opportunity of devoting to you a few lines. You will, perhaps, be surprised at the reception of this letter, but from the kind sympathy and interest you have manifested in my spiritual welfare, I am made to believe that, unworthy as I am, you will not disdain my letter. I cannot tell you how often yours of last March has been read by me, and each time I have thought that I would give worlds, if I had them to bestow, if I could feel the witness within my soul that I was regenerated and born of the Holy Spirit of God, and could only feel that I was washed white in the blood of the Lamb. Then I could feel as you do, and could exclaim with you and say, "O Lord, is it possible that I am one of thine own elect, beloved before the foundation of the world!" But, alas! I have never felt such comfortable assurance. At times I feel wretched indeed; but I know that all human performances are nothing in the sight of God. For the apostle Paul says, "By the deeds of the law shall no flesh be justified."

I look back upon my past life with horror and detestation, and wonder how I

ever could believe in the instrumentality of the creature, and think that I must do my part, before I could expect the Lord to bless me. O, when we live a life of morality, what is it? when we do all of our best deeds, what are they? nothing more than the vilest dust of earth. O, will the time ever come, when there will be no false ministers, who from the sacred desk are continually urging sinners to come and get religion; that if they die in their sins, it will be their own fault, for Christ died for all, and is not willing that any should perish, but that all should have life eternal? O, how often have I had cold chills of fear when I have heard this doctrine preached, and the awful curse which was to befall those who rejected the Savior's invitations, and would not repent and be saved. Raised up under the hearing of this doctrine, and having no loving parents to direct my mind alone to the Bible, it is not strange that the doctrine of predestination was hated by me, for in my wicked and ignorant heart I thought that God could not be just and holy without leaving a possible salvation for all mankind. Old professors ridiculed the doctrine. I, of course, thought it quite right. O, what a mercy it is that my unworthy life was then spared, and is still prolonged. For I feel, dear friend, that if God were to deal with me according to my deserts, I should be swept away with the besom of destruction as a cumberer of the ground. O, that God would take away this stony heart and give me a heart of flesh, to praise his holy name for each and every blessing I enjoy. If I am not deceived, holiness of heart is what I desire above all things, and yet I know I merit it not. I have done nothing but sin against God all the days of my life, and yet his goodness and mercy have followed me.

Since I wrote to the church, and caused the members to exclude my name, I have not suffered so much in mind on the account of joining their church in ignorance, for I greatly desired to undeceive both saint and sinner. The letter that I wrote caused much talk among them, and several of the members have been to talk with me. O, I do believe that some of them are as ignorant of true grace, rich, sovereign grace, as poor, unworthy me was when I joined them. For, because I tell them that I was conscientious in all that I did, and mourned on the account of sin, and truly believed that God had pardoned my sins, they tell me that I ought to be a shouting christian, and quote many passages of Scripture to me, to try to convince me that I am a christian. But ah me, it is like the blind trying to lead the blind, both would surely fall into the ditch. O, never will I unite with any church until I feel the witness within my soul that I am born of God. I feel that my soul is involved in sin and misery, and I know that nothing I can do will cleanse me from the filthiness of sin. For the apostle says, "The gifts and callings of God are without repentance." If my soul is ever cleansed and made white, the blood of the Lamb must do it. Then, and not till then, can I ever hope to be a child of God. Yet, notwithstanding my unworthiness, I long to hear the word preached, and the despised Old Baptists are the ones I love the best. The more I hear them abused and reviled, the better I love them, for was not the blessed Savior hated by the world? Although he was as a lamb without spot and blemish, and lived up to the law, fulfilling it in every particular, was he not reviled, mocked and spat upon? and was not his precious head encircled with a crown of thorns before his

glorious body was nailed to the cross? O, if I could but feel that one drop of that precious blood was shed upon the cross for poor, guilty me, how happy I would be. But alas, the case is very different. Yet I know that if it is the will of God, I shall be saved, if not, I cannot tell what will become of me. I can only say, "Lord, save, or I perish."

Sometimes when I go to preaching, I feel like I wanted to be seated in some obscure corner, where no one would notice me at all. I long to hear every word, but feel so unworthy of the notice of christians that it is at times painful to my mind, at other times I do not feel so desponding; but then again, this grieves me all the more, for when contemplating my past life, O how humbled I ought to feel. But O, Mrs. Pedigo, unless the Lord humbles us and gives us humility, our proud and stubborn hearts possess but little.

Be assured, madam, that you do not feel like a stranger to me, and I would be glad to receive a long letter from you at any time. The one you have written shall be treasured up as a precious memento of the interest you have taken in my spiritual welfare. O, my friend, use your interest for me at the throne of grace. If you ever pass near our house, remember us, and tarry awhile with us.

Do write me, and believe me to be your sincere well wisher,

LAURA MARY BAIRD.

DEAR BROTHER BEEBE:—While at the hospitable home of our dear sister Baird recently, she gave my wife the above two letters to read to me, and this led me to request the privilege of copying and sending them to you, believing that they will comfort the hearts of many whom the Lord brings out of Babylon to Zion.

Through a painful and humbling sense of unworthiness our sister remained without until about three years ago, though beloved by her spiritual kindred, and then she most willingly followed the Lord, with her daughter and son, sister Davis and brother William Baird, and Elder P. W. Sawin baptized them. It is a household devoted to the friends of Jesus and his servants, and our now aged sister is truly a mother in Israel, and blessedly adorned with the ornament of a meek and quiet spirit, which is in the sight of God of great price. She is enduring severe bodily afflictions, and has also been bereft of her believing husband and four lovely daughters, all of which she bears with patient trust in the Lord, believing that he doeth all things well. "These all died in faith."

Sister Baird's address is Goodnight, Ky.

Yours in the faith of Jesus,

D. BARTLEY.

CRAWFORDSVILLE, Ind., July 3, 1901.

WASHINGTON, D. C., June 17, 1901.

DEAR ELDER CHICK:—The SIGN S OF THE TIMES contain so many good things, and such good sound doctrine, that I feel like adding a word of appreciation to the good writings by the brethren and sisters from all over the country. As I read their articles they seem to me to contain the very essence of sound doctrine, giving God all the glory, power, praise, and ascribing to him omnipotence, and declaring that he is unlimited in all things. They all declare that man is just as dependent upon him for all spiritual life and blessing, as for natural life. And surely none will contend that man can do anything to give to himself natural life. This is the doctrine that I love; this is the doctrine that I was raised upon; I do not want to hear any other; in fact there

is no other for a sinner, to withdraw from it one iota, is to fall from the doctrine of God, to the theories of man. This doctrine I hear preached here in Washington, by our pastor, Elder Rowe; he preaches to us twice a month; he takes different texts, but his theme is the glory of God, and the weakness of man, whose only hope is in the mercy of God our Savior, who died that sinners might live, and of these I feel to be chief, and so I would say to those who believe and are gifted with the pen, Write on, and speak of this doctrine; let it be of no uncertain sound; let it be clear and ringing, going forth to the strength and comfort of the little ones; let it be the glad tidings that though they are in themselves undone and ready to perish, yet Christ the glorious Mediator, Creator, King, the Father, Son and Holy Spirit, lives and reigns, and is able of himself to do all things in our salvation, and that all things are done by him. He knows just the case of all his people, and in his own good time will speak comfort to their weary souls. Let the good news go forth in all your writing that Christ is our King, even the King of the Old Baptists, that despised people, that little band who claim him as their King, and want no other. And as many as believe stand secure, and their rights are secured in him. They may go mourning all the day long because of their weakness and proneness to evil, yet these same little children are secure in their Father, they are bought with a price, and all the debt is paid. They were chosen in Christ before the world was made, and in due time for them a Son was born, Jesus Christ, in the flesh. He lived in the flesh, and suffered all the ills that flesh is heir to; and was tempted in all things as we are, but yet beyond what any of us know; he kept the law

perfectly, and not one sin was charged against him, save our sins. He was a perfect man, and in this is the sinner's hope. What we cannot do, Christ has done for us. He died and rose again; he laid down his life and took it up again; he came forth from the grave a triumphant and risen Savior, securing the salvation of all who were given to him. But these I feel are too deep waters for me, and so I will close.

Dear brother Chick, if you deem this worthy of publication, you may forward, if not all will be right. I send you my love. Your editorials are good. I wish also to say to those of my friends who are readers of the SIGNS, that I am the same poor, stumbling one, hoping on. I am always glad to hear from them. Love to all.

M. EDWARD FRAZIER.

ROANOKE, Texas, March 22, 1901.

DEAR EDITORS AND READERS OF THE SIGNS OF THE TIMES:—I have been reading the SIGNS for something more than a year, and I have never read any paper that I thought suited my experience more than the old SIGNS. Jesus said, "The whole need not a physician, but they that are sick," and I have not seen many well days in my life. I feel the wounds and bruises and sores, and that there is but one physician that can heal all our backslidings, and cure all our diseases. In all my "ups and downs" in this world I have no place to which to flee, but to him who speaks and we are healed, for "He speaks and it is done, he commands and it stands fast." "Where the word of a king is there is power." Jesus is the King of saints. "Great and marvelous are thy works, Lord God Almighty, just and true are thy ways, thou King of saints." Jesus once came into the world

a man of sorrows and acquainted with grief. This is the reason that he knows so well how to administer to his poor and afflicted people in this sin-worn world. By one of the prophets he has said, "I will leave in the midst of thee a poor and afflicted people, and they shall trust in the name of the Lord." They cannot trust in human means, for they are taught that the man who trusts in man is cursed, with him who maketh flesh his arm. We tried this for a long time, but when God revealed his Son in us, we no longer conferred with flesh and blood. By this revelation I was made obedient to the heavenly vision, and I believe that when God calls one, he is quick to obey the voice that calls him. When the Lord thus speaks, it is done. I love the doctrine which gives God all the glory and power, for it is his due. It is written that "No flesh shall glory in his presence." "Let him that glorieth glory in the Lord." Brethren, if I have a good hope at all, it is anchored in Jesus, and if here in time I have ever received a blessing at all, it has been altogether through the meritorious work of the Lord, who bore all my sins in his body upon the tree, and put them away by the sacrifice of himself. He says, In those days I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers, in the day that I took them by the hand, to bring them out of the land of Egypt; but then I will write my law in their hearts, and in their minds, and I will be to them a God, and they shall be to me a people, and their sins and their iniquities I will remember no more forever. I believe that these sins included all that we have ever committed. God's children stand in his presence justified not for what they have done, but for

what Jesus has done. He said, "It is finished," that is, the work which his Father gave him to do, and this was the will of the Father, that of all which he had given him he should lose nothing, but raise it up again at the last day.

My membership is with the old Denton Creek Church. We are in peace one with another. Brother A. D. Bourland, one of the Lord's under-shepherds, goes in and out before us. He is enabled to bring out of the Lord's treasure things both new and old. He is greatly loved by every one that knows him, far and near.

I must close. Do as you think best with this. If there is anything amiss with it, lay it aside, and all will be right with me.

Your unworthy brother,  
C. Y. OSTEEEN.

BELMONT, Oklahoma, April 3, 1901.

DEAR BROTHER BEEBE:—We esteem the SIGNS so much that we feel as though we can scarcely keep house without it, as it proclaims what we believe to be the truth. I have several Baptist papers, and I think the SIGNS the best of them all.

I will endeavor to write what I hope have been the Lord's dealings with me. I was born in Franklin Co., Va., in 1848; my parents were Barclay and Maria Turner. When quite young I had serious thoughts of death and judgment, still I thought that I could go on in sin and enjoy myself until I got ready to do good, but I have learned that the Lord's time was my time, and not my time his time. He works and none can hinder, and he hinders and none can work. When I was twenty-one years of age, my brother and I moved to Montgomery Co., where we bought land and settled. He was

married, and I lived with him. I had not for some time been feeling well, I was sick with sin. There is but one Physician can heal the sin-sick soul. My cousin came one evening to remain all night with me, and after we had retired for the night, all at once something came over me that made me think that I was going to die. I told my cousin to call my brother and his wife, for I was going to leave this sinful world. I turned over and began to shout and praise the Lord. I said, I know that Jesus Christ is the only begotten Son of God. My brother and wife, and a young man who was there, came in to see what was the matter with me. I was praising God all this time. In this vision I loved the supreme power more than I ever loved father, mother, brother or sister. I think that the Scripture was also fulfilled in me then which says, "Love your enemies." It seemed to me that I loved everybody, both saint and sinner. I believe that if it had not been the work of God I could not have so loved every one. When God works in our hearts both to will and to do of his good pleasure, then we fulfill his word, and it is the Lord that works, and not ourselves. I could not have praised God as I then did, had it not been in accordance with his will, and of his power. I rejoiced to think that I was going to die and leave this sinful world. I want to say to all the Lord's dear children, that when the Lord shall call me home, if I shall be permitted to feel as I felt then, I shall rejoice to go, and say, "Come, welcome death, I'll gladly go with thee." I thought nothing about leaving home and friends, but all my desire was to be with the God whom I loved. I thought that when I got through talking I would be in another world, where joy and peace would dwell forever.

But alas, I soon found myself in this same sinful world.

A short time after I passed through this experience, I dreamed that I heard the sweetest hymns sung by christians. They would sing for a time, and then they would stop and say to me, "Why will you yet doubt?" It seemed that I was close to them, but was not permitted to see them. I have at times been so happy in my dreams, that when I would awake I would still be happy. I have often wished that if it could be the will of the Lord, I could talk to the brethren and sisters as I have so often dreamed of talking to them. My parents were both Primitive Baptists, and when a child I loved to hear any one talk upon the Scripture, and when I would see any one baptized it would cause me to feel happy. Now my desire was to be baptized, but I felt that I was so unworthy that I put it off from time to time. At this time there was no organized church near me. Brother J. B. Adams, who is now pastor of our church, used to visit a church about twenty-five miles from my home. He would often ask me to go with him, but I would have some excuse, and often would not go, but when I did go I would come home feeling condemned because I had not offered myself to the church. I would think that the Savior said, "If ye love me, keep my commandments." So time went on until finally New Hope Church extended an arm to our neighborhood. We have had an organized church, meeting at our schoolhouse for about three years. About three years since I went to the meeting of the church on Saturday, when several visiting brethren were present, and when the invitation was given for any who wished to unite with the church to come forward, our aged brother and sister Dalton gave in



their letter, and brother Albert Dalton and wife united by experience, and I felt that I could not stay away any longer. I offered myself to the church, telling them a part of what I have here written, and was received, and baptized with brother and sister Albert Dalton, the next day. Now when I go to the meetings, and come home, I feel much better. I do love to get down and wash the saints' feet, because the Savior said, "If I, your Lord and Master, have washed your feet, ye ought also to wash one another's feet." And again he said, "If ye love me, keep my commandments." Dear brethren, if I am not deceived, I think I can say that I have loved the Lord, and he has said, "I have loved thee with an everlasting love, therefore, with loving-kindness have I drawn thee." My companion, who then was with the Campbellites, soon left them, and united with the Primitive Baptists. We used to argue a great deal about the Scriptures, but now all is joy and peace. We have had many fiery trials and afflictions to pass through. The Lord has seen fit to take five of our darling children from us, and it has so pained our hearts to part with these precious ones, whom we loved so well, but we feel that we must be still and know that he is God. It is ours to say, Not my will but thine be done.

Brethren and sisters, pray for a poor, unworthy sinner, saved by grace, if saved at all. It gives me so much joy to read so many precious letters written by so many of the brethren and sisters scattered all over the land; it makes me feel that we are not alone. We all have to pass through the same fiery furnace of afflictions.

Let us not forget that it is through much tribulation we enter the kingdom. I do love to hear that sweet hymn sung,

"O how happy are they,  
Who their Savior obey."

I believe that if I am not deceived I have sung it with the spirit, and with the understanding also.

These few poor lines may seem to you, dear brethren, as an empty blank, yet these things are my comfort, and they may comfort some poor, trembling child of God who has, like myself, passed much under the rod. I know that with most of you I shall not meet in this world, yet my desire and prayer is that our God will be with us all until we meet at the feet of the blessed Jesus.

As I said before, we have an organized church here, and if any brethren coming this way will stop and see us, they will meet with a hearty welcome.

Now if you think this worthy, you may publish, if not, all will be right.

I remain your unworthy brother,  
W. A. TURNER.

SHELBYVILLE, Ky., July 6, 1901.

DEAR BRETHREN EDITORS:—During my recent visit east, attending the associations and meetings, many of the dear saints with whom I met desired that I should let them hear from me through the SIGNS, on my return home. As it would be almost impossible to write each one separately, and I desiring to comply as far as I can, I submit this letter to your judgment, as to its publication.

I left Kentucky the morning of May 13th, and arrived at Mifflin, Pa., Tuesday, near where the Baltimore Association met Wednesday. The meeting was a pleasant one indeed. Evidently they were gathered together by him who has said he will gather them from all countries; all places in which they are scattered in the dark and cloudy day. The dear saints could and did say and feel, "It is good to be here," &c. Each succeeding one of

the four associations were but a duplicate of the first. There was no disturbing element, but Jesus and his salvation; Jesus first and last and all the way through. The attendance of the ministry was equal, I suppose, to former years, and all seemed to have come in the fullness of the blessings of the gospel of Christ; all vying with each other in exalting Christ, and his power to save.

I never attended a series of meetings where the preaching was stronger or clearer, yet so rich in sweet gospel experience, such as feeds the hungry, famishing soul, strengthens the weary, and binds up the broken heart. Yes, the feeblest lamb in Jesus' fold could feed, "Satisfied with the fatness of thy house." There was no cold, lifeless letter, or argumentative preaching, to convince the unregenerate, and make them believe. I feel there was in the heart of each one of the dear saints, the humble desire in all their labors to feed the church of God, which he has purchased with his own blood. It seemed to me sometimes as I sat and listened to the sweet gospel notes, that there was a fulfillment of the Scripture, "Then shall ye discern between him that serveth God, and him that serveth him not." With many it was a season of rejoicing long to be remembered.

Besides the four associations, I attended many other meetings in Pennsylvania, Maryland, Delaware, New Jersey and New York, going as far north as Albany, N. Y. All were pleasant and enjoyable, to me at least, and I trust in a measure to others. As I look back over the seven weeks that I was gone, I can only think of them with a good degree of comfort of soul. There was not a thing that occurred to mar my peace and enjoyment of soul, save my own miserable self, and my failures. If I could attend such a

series of meetings, and leave this poor, rebellious, sinful self entirely away, I know it would be heavenly indeed. But I have an humble hope I shall some time see my blessed Master as he is, and be like him; when life in fruition shall be swallowed up of life eternal; this mortal, put on immortality; this corruptible, incorruption. I long to be delivered from this body of sin, waiting and longing for a better resurrection.

I cannot mention the many meetings and dear saints with whom I met, but I have you all in loving remembrance, and can never forget your kind hospitality and liberality. My only wonderment is why you should have fellowship for me, and receive me into your hearts and homes. How oft I trembled lest I was fearfully deceiving you, and I felt that could you know me, you would cast me out. But remembering your loving forbearance I would say, "Entreat me not to return from following after thee. Thy people is my people; thy God, my God." I trust I do love the dear people of God, his cause and truth, and I feel that I am honored to be associated with them that come in the fullness of the blessings of the gospel of Christ, preaching the gospel and salvation without "ifs" or "ands," let or hinderances.

My last appointment was in Washington, D. C., the fifth Sunday in June. I arrived here the 2d inst., finding loved ones as well as when I left. How great the mercies of the Lord to remember me and mine. What shall I render unto him for all his benefits? I cannot thank him or praise him as I ought, though I would desire to give unceasing praise.

And now, to all the dear saints with whom I met and sojourned, I wish to say, If by word or act I offended in the least, it was not intentional. Knowing my

many, many infirmities, I often fear lest I hurt the precious fruit of the vine, for our vine has tender grapes. He that toucheth them, toucheth the apple of my eye, saith wisdom.

I shall be glad to hear from any of the household of faith of your spiritual welfare at any time. May the Lord bless and comfort you all upon the weary journey of life, fill you with wisdom from above to glorify his most holy name, save you from every false way, is the desire of one who entertains the hope that he prefers Jerusalem above his chief joy.

With an abiding love and fellowship I am, I trust, your brother and fellow-laborer in the afflictions of the gospel,

P. W. SAWIN.

P. S.—By divine favor I will try to comply with other requests made when opportunity presents.

P. W. S.

HATTON, Kan., June 10, 1901.

DEAR BRETHREN EDITORS:—As I am sending in our subscription to the dear old SIGNS I feel like I would like to tell you how much comfort I get from reading the many good letters and editorials printed on its pages. I feel though we are strangers in the flesh, yet in spirit we are not. All of the writers seem near to me.

Brother Beebe, I would like to tell you about our little church. My husband and myself hold our membership at Bethel Church, in Colorado, some sixty miles from us. For a long time all the preaching we had we got from the SIGNS OF THE TIMES. We joined the Missionaries not long after we came to this country, but soon found that was no home for us, so we left them. Sometimes we would almost despair of ever finding our people, but finally we heard of the church at Bethel, through an enemy to the church,

and in the Lord's own good time he permitted us to go there, and we found a home. I just cannot express my feelings after I was baptized, such a sweet peace and rest seemed to be with me for a long time. I was taught from a child to think the Methodists were the true church, and when I received a hope I joined them, and had a little water poured on my head for baptism, but I want to tell you, though I remained with them a long time, I was never satisfied with my so-called baptism. Finally my husband was converted and wished to join the Missionaries, so I went with him, thinking now I would get baptism, but it was not long until I was again dissatisfied, and felt that I had not been baptized. I wish to say that I had always thought the Old Baptists were a hard lot and had not the least idea that I would ever be one; but the good Lord intended I should be, and the doctrine I once hated, I was made to love, and it grows sweeter and dearer to me every day. I feel that I can never thank and praise him enough for permitting me to have a home among his people; a people that I love with a love that I cannot express, and which seems to grow stronger every day. But O, dear brethren and sisters, how unworthy I feel to be among them. I am so often made to feel that if I am a child I am the least of all. If I am a child of God, it is through his mercy, and not through anything that I may have done. How thankful I feel that in Jesus we have a full and complete Savior, and not one who just offers salvation to those who will accept it. Jesus says, "All that the Father giveth to me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the

Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up at the last day." Blessed comforting words, for if Jesus is our Advocate then we are saved. If his own precious blood was shed for my sins, then there is no power that can take me away from him. I praise God that it is thus, for I know that in my flesh there is nothing good, and when I would do good evil is present with me.

But I have digressed. I wish to say that brother Wm. Perdue is our pastor, he lives at Chivington, Colo. We have only eleven or twelve members, but we are all in harmony, and have sweet communion one with another when we meet. We have one dear old brother near us who is past his three score and ten; his name is Charlie Mitchell; he was baptized when my husband and myself were, last October, brother A. G. Hurst and wife, living twenty-five miles north-east of us, are Primitive Baptists, and expect to put their letter in with us soon, the Lord willing.

May you, dear brethren Beebe and Chick, live long to advocate the truth, with no turning to the right nor left, is the prayer of your unworthy sister,

MATTIE HOLDREN.

STEM, N. C., June 18, 1901.

MY DEAR BRETHREN BEEBE AND CHICK:—If I may claim such precious relationship. Inclosed you will find money order for two dollars for the renewal of my subscription to our most valuable paper, the SIGNS OF THE TIMES. It has been a most welcome visitor to my humble home for several years before I had a name with the Baptists, and I do humbly hope that its editors and able correspondents may be spared to earnestly contend for the faith as they have in the past.

Of times when thinking of the able writers that have been called home, I feel somewhat sad and discouraged, but I know that we will not be left without witnesses, and that the all-wise God will raise up others in their place, and I feel confident that when the last one that contends for the doctrine advocated by the editors and correspondents of the SIGNS are called home, that time will be no more. I am sorry to see the division that is arising between some of our good brethren, and do hope that they may express their opinion in a mild and God-like manner. I believe that there is but very little difference in our people, the difference is in the manner of expressing our views. As stated before, I do indorse the doctrine contended for by the SIGNS, and know that we will not admit to what those of a more limited predestination views, accuse us of, in that God is the author of sin, neither do I believe that those of more limited predestination views, will admit to what those of an unlimited predestination views accuse them of: that the acts of men and devils overturn and thwart or cut short God's purposes or intention. So then the main difference must be in the manner of expressing our views. So then, my dear brethren, if this be true, I do hope that you will bear with each other, so that there be no strife or division among us. Do you know, my dear brethren, that nothing would please our adversaries better than to see us divided amongst ourselves? So finally, brethren, one and all, who and wherever you are, my prayer is that you be kind and forbearing one with another.

With christian affection for one and all, I am your unworthy brother,

J. H. GOOCH.

**EDITORIAL.**

MIDDLETOWN, N. Y., AUGUST 1, 1901.

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 XXV. 14-30.**

BROTHER F. L. Cox, of Dardanelle, Arkansas, desires that we shall write concerning the parable of the talents, recorded in Matthew xxv. 14-30. He says some in his section have said that they knew that to them had been committed a talent, and that they meant to so improve it that they should gain the reward promised, but his feeling about the matter is that those to whom the talents are really committed, will not see that it is so, because near the end of the chapter it is expressly said that those who had done the things named there, could not see that they ever had done them, while those who had not done them, thought that they had.

First we will say that we think that our brother is right in his view of the matter. Whatever the parable of the talents may signify, we are sure that it does not present a bargain between the master and his servants, or that the servant knows that if he uses his talent well, he shall be rewarded for it. So far as the statement of the parable itself is concerned, it is plain that when the man took his journey into a far country, and before doing so committed the various talents to his servants, he said nothing to

them of any reward for good and profitable use of the talents. He promised nothing to them at all, but simply committed the talents to their charge. This is a picture of all the dealings of God with his servants. He does yet commit to all his servants some talents, but he never says to them, If you will be faithful and gain other talents, I will reward you. Indeed, according to the very terms of the parable, the master could not have offered any such reward. These were his servants, not hired, but his own bond men, belonging to him, and he had a right to all their service, and they had no claim for any reward at all from his hand, and no right to expect any. He could not be put in any debt to them, nor come under any obligation to them by all that they might do. This is fully set forth by the Master in another place where he expressly says that after the servant has done all, he is to say, I am an unprofitable servant, I have done only what was my duty to do. There also he teaches that instead of rewarding the servant who has been faithful, he still expects that servant to gird himself and wait upon him at his meal. It all sets forth the truth that we cannot put the Almighty under any obligation to us in any way. So in the parable, the servants of this man belonged to him, and all their powers were his, and he could owe them nothing, for all they might do. We may be faithful, and it may be said of us, "Well done, thou good and faithful servant," but never Well done, thou profitable servant. We can never do more than we are under obligations to do, and so can never deserve a reward.

All that was conferred upon the faithful servants in the parable was a reward of grace, and not of debt. Still further, it was not ease, or riches, or relief from

care, but added burdens and responsibility. It was said, "Thou hast been faithful over a few things, I will make thee ruler over many things." That is, I will commit to thee still more talents, that thou mayest occupy upon them. In this very thing is the joy of the Lord into which the servant should enter. This enlarged field of care and responsibility conferred upon him, was a mark of the favor of the Lord, and in entering upon this greater field he entered into the evidence of favor, and here was the joy. What a solemn joy this would be to that servant. There would be gladness that the field was widening, and yet what a sense of solemn responsibility would be there, so that the joy would not be a careless, light hearted, thoughtless joy, but rather a sober, thoughtful joy, which is far more abiding and satisfying than any other joy can be.

The sense in which it was said, That servant should be made ruler over many things, did not differ from his former rule over the five or two talents. What a false idea men have of what ruling must mean. To rule does not mean that one is to be ministered unto by others, but rather it means that he who rules must spend his life and every power within him serving others. It is a life of service, and not of ease, if indeed one be a true ruler. In ruling over the five, or two talents, labor and care and service were involved. Now to rule over many things, meant still more labor and care and service. It was not to places of ease or careless pleasure that these two men were promoted, but to more constant labor, and more solemn responsibilities. It was such a promotion as would cause them to shrink and hesitate, rather than feel any great elation. It was not a promotion for which they had striven, and

which they had coveted. There would be in them, growing out of what they had experienced in their former care, a sense of unfitness and fear and a shrinking from it, because of the greatness of the work, and because of the true desire in them to honor their master in all that they did.

The whole spirit of the parable is that they did not do what they did as a stepping-stone to wider and more honorable things. Such a motive as this would have spoiled the service. It would not have been with an eye single to the glory of God, but would rather have been seeking their own glory. The one motive set forth in the parable was to just occupy upon what the Lord had committed to them, that he might have his own with usury. Nothing for self, but all for the Lord. O, for more of this spirit in us all. If any of the Lord's true servants have begun to think of the service as one for which a reward is offered, and which they engage in because they expect some future gladness, or some added favor, that servant has missed the true service, and misunderstood the true reward, and whatever he has, or fancies he has, comes to him not as a reward of grace, but rather of debt. That servant is getting away from grace, and sinking back into legal service and bondage.

By the talents we do not understand what men now call talents, as for instance, it is said of some person that he or she possesses great talents, meaning ability in themselves. But we understand by the talents, and also in the other similar parable of the pounds, the field assigned to one for his occupancy. For instance, one is called to the ministry of the word, that one manifests that faithfulness which is becoming in that which is committed to him, and soon, without

any thought upon his part that it ought to be so, but rather while he yet feels that he has been very unfruitful and unfaithful, still larger demands are made upon him; he is called to wider fields, and soon he finds more and more responsibility thrust upon him, which he will feel very unfit for, and which will bring to him more of care and anxiety than of gladness, though there will be also a sense of gladness that he is counted worthy to serve, and to serve more and more. It is so with whatever his talent may be. They that use the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith. The same rule applies here, such a man is not seeking preferment; indeed he does not see how it can be for him at all. It is not conferred upon him as in any sense a payment for his service, but it comes by growth without his taking one thought for it. In every department of service in the house of God they that serve well shall have the honor of still more and more service. Upon the willing heart and the willing hands shall more and more demands be made, and in this wider and still wider service there will be also a growth in humility and fear, without which no service is of any value. In the parable the servants did not say, I ought to have a reward, or I ought to have a wider field, but the lord himself said that. It must always be so. Not he who commendeth himself, but whom the Lord commendeth, is approved. To commend one's self is sin, because it arises out of pride and not humility, and is of the flesh, all the thoughts of which are sinful. The service is a loving one, and therefore a willing service. The servants in the parable to whom five and two talents were committed, did not say of the master, Thou art a hard man, thou reap-

est where thou hast not sown, and gatherest where thou hast not strawed. No such thought had entered their mind, they did not feel so toward him, theirs was willing, loving service, they desired to honor him, and to show forth his praise. But here was one, of whom it was said that he did thus regard his Lord, there was no love in his heart, and there could be none. All who are legal in their service yet, thus regard the Lord of life and glory. They regard him as a God who exacts, and who only rewards those who are of service to him, and according to the measure of their service. No wonder that they fear, and fail to really occupy the talent committed to them. All that service that grows out of the flesh of the people of God, is of that sort, and for it there is only a curse. Gospel fields are not open to them, and there is no growth in their usefulness to the people of God, rather what has been conferred upon them in the way of a field of labor, will be removed from them, and they will cease to be known by any service which they may render. They still belong to the Master, but become of no use in his household. He calls them wicked and slothful servants, and to express the wideness of the separation between the two kinds of service, and God's approval of the one, and disapproval of the other, it is said that the one talent is taken from the slothful servant, and given to him who now has ten talents.

This servant who regarded his Lord as a hard and exacting master, and so spoke of him, no doubt, to others, might have seemed very jealous for the rights of his lord, and anxious that he should have his own, but it was not so in the eye of the master himself. It is free gospel service, and not legal, that he first begets in the soul, and then recognizes and blesses,

and so this blessing always comes as a sweet and glad surprise to the recipient of it.

Our brother was right in his reference to the closing parable of this chapter, the blessings conferred upon the true servants were not expected, and they could not see why it should be said to them that they had served at all, but how out of their humility must they have rejoiced and magnified grace, which had so dealt with them.

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

There will be a solemn fear in all those whose hearts are filled with love to God, and regard to his honor, lest they regard the Lord as a hard Master, and lest their service be of that slavish sort that knows not grace but only bondage. Between outbreacking sin and pharisaical or legal service, there is a most narrow path. Truly the vulture's eye hath not seen it, nor the lion's whelp trodden it. Human wisdom and human power, symbolized by the vulture's eye and the lion's whelp, can never enter there. In that way of life to God is given all the glory, and the creature is abased. In that way we must decrease, and Jesus must increase, and if we be in that way we shall rejoice that it is so. When Jesus is exalted our joy is fulfilled. How wonderful the grace which saves from outbreacking sin on the one hand, and then on the other hand keeps us from boasting that we are therefore better than our fellows.

We leave these somewhat scattered thoughts to the consideration of brother Cox, and our readers in general. We have not attempted to give a full explanation of the parable, but only to suggest such considerations as were called out by the questions and remarks of the brother, in his note to us.

C.

## EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

### THE OLD AND THE NEW MAN.

"So then with the mind I myself serve the law of God, but with the flesh the law of sin."—Rom. vii. 25.

If Paul had in him these two opposite principles, and both so identified with his person that with the one he *himself* served the law of God, and with the other at the same time *he himself* served the law of sin, was he like all other christians in these respects? Have all christians in them a mind with which they themselves serve the law of God, or can any man be a christian who has not such a mind? And have all christians, like Paul, a principle or law in their members which is at war with this law of the mind, and with which they themselves serve the law of sin? Or is the flesh of some christians so purified by regeneration that they are unlike Paul, and have no wicked propensities in their flesh whereby they serve the law of sin?

If all christians are like Paul in these particulars, and like him serve the law of their God with the mind, and with the flesh serve the law of sin, are both of these opposites born of God; Or is that flesh in them which wars against the Spirit, only born of the flesh: or has it been born over again and made holy by a spiritual birth? And if it has, why does the apostle admonish christians to crucify it with its affections and lusts, and how can the christian with it himself still serve the law of sin? If in our flesh there dwells no good thing, and in that which is born of the Spirit there dwells no evil thing, if that which is born of God cannot commit sin, because his seed abideth in him, and *he* or *it* cannot sin because he is born of God, is it heretical or wicked for a christian to believe that all the corruptions within him are born of the flesh, and none



of them are born of God, and that all that is pure and holy within him, is born of God, and no part of it is born of the flesh?

Of this mind with which the christian *himself* serves the law of God, the apostle says, "We have the mind of Christ," and another mind, or law, which he saw in his flesh he calls a *carnal* mind, which signifies a fleshly mind. With the mind of Christ he serves the law of God; but the *carnal* (or fleshly) mind is enmity against God, it is not subject to the law of God, neither indeed can be. These two minds must be very opposite. One of them is not, and cannot be subject to the law of God, and with the other we serve the law of God. Are both of these minds born of God, or is that mind which cannot be subject to the law of God, born of the flesh? The carnal mind is enmity against God, while the law requires love to God, and love to our neighbor, and on these hang all the law and the prophets. Is that fleshly mind which cannot obey the law of love, born of God? Or is that mind which can and does love God, with all the heart, might and strength, born of that flesh in which there is no good thing?

We think all christians will unite in the conclusion that all within them that is carnal, earthly, depraved and vile, is born of the flesh, and will continue to annoy them until they shall be by death delivered from these bonds of corruption, until this earthly house or mortal tabernacle shall be taken down, dissolved and fall, and that our mortal bodies will not be animated with immortal life until God shall change them and fashion them like the glorious body of their risen Redeemer, and that change will not come until the resurrection, when if the Spirit of him that raised up Jesus from the dead dwell in us, he that raised up Christ from the

dead shall also quicken their mortal bodies by his Spirit that dwells in them. Then, and not until then, shall they be satisfied: when they awake in his likeness.

Strip the subject of all vain speculations, and all futile attempts to analyze the natural soul, body, or spirit of man, in trying to make out what we possess that is born of earth, or born from above, and it will be easy for every heaven-born child to perceive that all that we possess as identified with our persons in our present state that is born of God, bears the image of the heavenly, and all within us that does not bear the heavenly image is born of the flesh, and not of the Spirit.

With a clear understanding of their complex character, as now in an earthly body which clings to the earth, and lusts after the things of the earth, and wars against the spirit of their mind, and makes them groan, being burdened, and also clearly understanding that they also are the happy recipients, through grace, of eternal, or immortal life, that Christ is formed in them the hope of glory, that God has revealed his Son in them, that God has shined in their hearts to give them the light of the glory of God, shining in the face of Jesus Christ, they will be prepared to appreciate what the inspired apostles have said of the *old* man, and *new* man, the *outer* man, and the *inner* man, together with the admonition to put off the old man with his deeds, and to put on the new man, which after God, is created in righteousness and true holiness.

A clear scriptural understanding of this subject will serve also to obviate the difficulties which may harrass their minds in regard to the nature of the christian warfare. The saints are often tempted to doubt the reality of their own experience because they find in them so much of

what is earthly, sensual and devilish, so much unreconciliation to God, so much murmuring, such vile affection, and strong propensities to depart from the living God, and to run into forbidden paths. If, say they, we were born of God, would it be thus with us? Can a nature which is born of God, grovel in the dust, and be so opposite to the spirit and purity of God? Certainly that which is born of God cannot commit sin, cannot disbelieve or doubt what God has said, &c. But when they hear an inspired apostle declare that it is no more I that doeth it, but sin that dwelleth in me, that the new man in them only, is born of God, loves God, loves holiness, loves the brethren, and serves the law of God, and that with his flesh, or earthly nature, he serves the law of sin, and does the things which he would not, and leaves undone the things which he would do, it gives them sweet relief. "From whence come wars and fightings among you?" Thus the apostle James interrogates the saints. Do they arise from that new man which is after God created in righteousness and true holiness? Certainly not. They cannot proceed from that in us which is born of God, for that cannot commit sin, for the seed abideth in him, and he cannot sin, because he is born of God. Whence are they then? "Come they not of your own lusts?" Our flesh lusts against the Spirit, and that which is born of the flesh is flesh. Here is the source of wars among christians. But as that which is assailed by the flesh is Spirit, and is born of the Spirit, it wars against the corruptions of the flesh. The life, or animation in the christian which is of the flesh, shall die, and if we walk after the flesh, as the body is death, and it is dead because of sin, ye shall die. There is nothing else in the flesh; but if ye through the Spirit (which

is born of God) do mortify the deeds of the flesh, ye shall live; for the Spirit is life, because of righteousness. "There is therefore now no condemnation to them who are in Christ Jesus, who walk not after the flesh but after the Spirit." Let us remember that if we walk after the Spirit, we shall not fulfill the desires or lusts of the flesh. If the saints could at all times walk after the Spirit, there would be no wars and fighting among them; that is, no biting and devouring of one another; they would lay aside all malice, and all guile, and hypocrisies, and envies, and all evil speaking, and as new-born, heaven-born, spirit-born babes, we would desire the sincere milk of the word that we may grow thereby. This spiritual food is adapted to the child of the new birth; it will not nourish the child of the flesh. Our fleshly natures are of the earth, all their sustenance must come from the earth, and be obtained from thence by the sweat of the face. But that birth which is of an incorruptible seed, by the word of God which liveth and abideth forever, must be sustained by the milk of that living and abiding word.

MIDDLETOWN, N. Y., November 15, 1858.

#### ALL GONE.

THE large type hymn books of the genuine Turkey Morocco binding and the imitation binding are all gone. All the styles of binding we have left of the large books, are the cloth and blue marbled edge binding.

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

Previously acknowledged.....	\$475 73
Jennie Power, Illinois, \$1.00: J. A. Fanning, Texas, \$1.00.—Total.....	2 00

Total to date.....\$477 73

## OBITUARY NOTICES.

Mrs. Susan P. Majors was born in Somerset (now Wicomico) Co., Md., July 8th, 1844, and died near the place of birth, Dec. 6th, 1900, her age being 56 years, 4 months and 28 days.

ALSO,

Mrs. Sarah A. Cox, a sister of the foregoing, was born March 27th, 1838, and died May 14th, 1901, aged 63 years, 1 month and 17 days. The maiden name of these two sisters was Russell, an old family in that section of the County. They were both highly esteemed members of the little church at Rewastico, having been baptized by Elder E. Rittenhouse, at the time of a visit there, something like eighteen years ago. They were faithful members, always filling their places whenever it was possible for them to do so, and ever showing a readiness to do, as far as able, for the comfort and welfare of the brethren. We have hope for them because of the abiding faithfulness, love, tenderness and compassion of an ever merciful God. We shall miss them very greatly in our little meetings at Rewastico, particularly myself, as I was always sure that they would be present, if possible, and sure of a pleasant greeting and friendly grasp of the hand.

May the good Lord reconcile us wholly to his will, and teach us not to seek to pry too closely into the hidden things that belong to him alone.

ALSO,

I am requested to send notice of the departure from this vale of conflict, of sister Hannah R. Parker, an esteemed member of the Forest Grove Church, in Wicomico Co., Md. She was born July 28th, 1827, died April 1st, 1901, was baptized in the fellowship of the Forest Grove Church, by Elder E. Rittenhouse, Dec. 18th, 1838, and was a faithful member of that church to the day of her death. Her maiden name was Parsons, and she was married to Sampson A. Parker about fifty years ago, who died twenty-two years ago, leaving her with a large family, with no means of support except their labor, besides her husband was an invalid for many years before his decease, throwing the burden of the family on her. She performed her part well. Truly a good woman has departed from our midst, one who was faithful in all the relations in life. She leaves two step-sons, who honor her memory, six of her own sons, two daughters, thirty-nine grandchildren, and four great-grandchildren. She was a granddaughter of Elder James Rounds, who in his day was a sound, useful Old Baptist minister, whose memory is held in great respect by the people of this section of country. Sister Parker also leaves several brothers, and one sister, with many other relatives, to mourn. The church mourns a faithful member, but we have hope for her appearance with Jesus, when he shall appear. I was away attending the funeral of Elder Wm. L. Beebe, at the time of her

death, and Elder Durand was called in, and spoke very much to the comfort and satisfaction of the bereaved family. May the consolations of the gospel be ministered unto them.

A. B. FRANCIS.

DELMAR, Del., July 15, 1901.

Littleton Bethards, the oldest person in Scioto township, died June 10th, 1901, after a very short illness, aged 97 years and 26 days. The venerable man was born July 16th, 1804, and has been an extraordinarily active and robust man all of his long life. In early life he was a mason and plasterer, in his later years a farmer. He survived two wives. His first wife was Anna Gochenouer, to whom he was married March 10th, 1831. Five children, three sons and two daughters, were born of this union, and shortly after the birth of the fifth child, the mother died. Of these children, two sons and one daughter survive the father. On September 22d, 1839, he married Sarah Ann Davis, whose death occurred about one year ago. Twelve children were born to them, seven sons and five daughters, of whom one son and two daughters preceded their parents to the world beyond. Four of the eleven children surviving have their homes near where the father lived, the other seven are located in the west. The deceased united with the Primitive Baptist church nearly sixty years prior to his death, was a worthy and devoted member, and lived an exemplary life, esteemed by all.

Funeral services were held at Primitive Baptist church, Matville, on June 12th, conducted by Elders G. N. Tusing, of Columbus, and R. W. Peters, of Circleville, Ohio.

ROBT. W. PETERS.

My father, C. W. Smith, died Feb. 19th, 1901, after an illness of a week with heart trouble, aged 78 years and 19 days. He was born in Tennessee, Jan. 31st, 1823. He was married to Miss Mary Dougherty, Nov. 30th, 1847. He was one of the three who laid out the town of Cuba, Mo. In January, 1867, he moved on his farm near Atwater, Ill., where he died, leaving a dear old companion and four children, (three children having gone before) six grandchildren, four granddaughters and two grandsons.

His funeral occurred Thursday, the 21st, at the family residence. Elder John Scott, of Pleasant Plains, Ill., a Primitive Baptist, conducted the services. He took for his text, "Whether we live therefore, or die, we are the Lord's."

He never united with any church, but when told of his condition made the remark, "I would love to live, but then it is all right. He seemed to feel his unworthiness, and was heard praying. He loved the Primitive Baptists, and they were always welcome to share his hospitality. He was a strong believer in predestination. He was laid to rest in the Moor Cem-

etery until the resurrection. O, how we miss him. He died respected and honored by all who knew him. Remember us at a throne of mercy.

NANNIE SMITH.

ATWATER, Ill., June 25, 1901.

My beloved brother in the flesh, Samuel S. Martin, departed this life June 29th, 1901, at 11:15 p. m. He died of yellow jaundice, at the age of 67 years, 7 months and 29 days. The subject of this notice was not identified with the Old School Baptists, but was a believer in the Lord Jesus Christ, and died in the triumphs of faith. He was twice married, but had no children. His last wife, who was a widow lady when he married her, Helen G. Rogers by name, survives him, with many relatives and friends, to mourn their loss, but not as those who have no hope, for their loss is his gain.

From a sorrowing brother,

WM. B. MARTIN.

STARBUCK, Wash., June 30, 1901.

## INFORMATION WANTED.

GREENFIELD, Ind., July 12, 1901.

DEAR BROTHER CHICK:—We start, the Lord willing, for St. Ignaco, next Tuesday. It is on the Strait of Mackinac, which connects lakes Michigan and Huron. I would like to learn if there are any Baptists up there. A note in the SIGNS might find them. We intend to be gone till in September, and if we could find some of our people it would be a welcome find.

Affectionately your brother,

D. H. GOBLE.

## M E E T I N G S .

THE Peace Valley Association will convene with Union Church, at Blum, Texas, commencing on Saturday before the third Sunday in August, 1901, at 10 o'clock a. m., and will close on Monday. All lovers of the truth are invited.

W. L. ROGERS, Pastor.

THE Brookdale Church, of Susquehanna Co., Pa., expect to have a two days meeting, Tuesday and Wednesday after the third Sunday in August, (20th and 21st) 1901. Trains will be met at Conklin, Pa., on D., L. & W. R. R., Monday afternoon, and at Montrose depot, Pa., Monday afternoon. All who come will be welcomed.

A two days meeting will be held, providence permitting, at Justus, Pa., Thursday and Friday, August 22d and 23d, 1901. Those attending Brookdale meeting can easily get to this meeting, as it is only forty miles from Montrose. All will be made welcome who

may come. Trains will be met at Olyphant, Pa., Wednesday afternoon, at D. & H. depot, and the N. Y., O. & W. depot, also at Glenburn, Pa., Wednesday afternoon and evening, and friends cared for.

For further information address Geo. Goodrich, Justus, Pa.

D. M. VAIL.

THE Spoon River Association of Regular Predestinarian Baptists, will meet, the Lord willing, with the Sugar Creek Church, on Friday, August 30th, 1901, at 10 o'clock a. m., and continue three days, at Table Grove, on the St. Louis branch of the C., B. & Q. R. R. Trains will be met at the grove on Thursday. No trains will be met Friday except the early trains from Reardstown. All are invited, especially brethren in the ministry.

S. H. HUMPHREY, Clerk.

THE South Ouachita Association will convene with Good Hope Church, in Union Parish, La., one mile north of Oakland, commencing Friday before the fourth Sunday in September, 1901. An invitation is extended to all lovers of truth to meet with us.

L. C. TRULL.

THE First Old School Baptist Church of Roxbury, in Vega, N. Y., has appointed a yearly or two days meeting, to be held the last Wednesday and Thursday in September, (25th and 26th) 1901.

Also a counsel at the same time to examine the gift of brother John B. Slawson, and if thought proper, to set him apart to the work of the ministry. We invite our brethren and sisters and friends, especially ministering brethren, to attend with us.

This done by order and in behalf of the church, June 29th, 1901.

Those coming by rail will be met at Roxbury, on Tuesday, the day before the meeting.

WILLIAM BALLARD, Church Clerk.

## 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

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.

**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.

This pamphlet is a very able and unanswerable refutation of the new theory, that has lately sprung up among our people, of conditional or merited salvation, and it should be read by every lover of the truth. Address,

ELDER R. H. BOAZ.

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 69. MIDDLETOWN, N. Y., AUGUST 15, 1901. NO. 16.

## CORRESPONDENCE.

LIBERTY GROVE, Md., July 8, 1901.

DEAR BROTHER BEEBE:—I inclose a letter from Elder John McConnell; if it meets with your approval, please publish it, as I feel it belongs to the household of faith scattered abroad.

Your sister in hope,

CASSIE J. ROWLAND.

573 W. 146TH ST., NEW YORK, N. Y., Dec. 1, 1900.

MISS CASSIE J. ROWLAND—MY DEAR SISTER:—Your very welcome letter came to hand in due time, and should have been answered long before this, but it seems as though no favorable opportunity for writing has presented itself, and my correspondence is in consequence sadly neglected.

The opportunity to write you now arises through my confinement at home in sickness. I have not been well for some time, and hard work, insufficient rest, exposure and other evils, have resulted in laying me up for a time. I am in poor condition to write to any one, and quite incapable of properly answering your good letter, but I will at least acknowledge its receipt, and try to tell you something it suggests to me.

I am glad you wrote as you did, and I can sympathize with your feeling of hesitancy to ask questions concerning things which we believe the children of God have more light on than we. But I do not think we are justified in this hesitancy, for it is a good thing to speak often one to another concerning our hopes and fears; we are helpers of each other's joy in so doing. There is comfort to me in witnessing the groping in darkness of an afflicted and poor child of God. Their sensible ignorance, blindness and almost helpless despair, speaks more convincingly than ever lips could of their being kept by the power of God through faith unto salvation. Boasting is excluded where grace reigns; the sacrifices of God are a broken spirit and contrite heart, such he will not despise. It is a good thing to realize our ignorance; when we think we know something, then know we nothing as we ought.

I would be glad indeed to answer your questions in such a way that every fear and doubt would turn to you for a testimony that your dwelling-place is the house of the Lord, a house of prayer, but this is not in my power; except the Lord give the word, none can publish it. Your

trouble, in that sin is mixed with all you do, is the common experience of all saints. No temptation hath taken you but such as is common to them all. Temptations put nothing into a man, but only draw out what was in him before. "Every imagination of the thoughts of man's heart is only evil continually." This heart of ours is the citadel where this enemy, sin, dwells and maintains rebellion against God all our day, and it is a deceitful heart, deceitful above all things, who can know it? Its deceitfulness in our dealings with others is as nothing compared to its deceitfulness toward ourselves. It abounds in contradictions, sometimes easily entreated, and again very neglectful. The frame of the heart is ready to contradict itself every moment; it is not constant to itself, and has no certain conduct that is stable. A deceiving and a deceived heart, who can deal with it? I do not understand that "The sin which doth so easily beset us," is to be regarded as some special individual weakness, nor that "a thorn in the flesh" has similar import. I do not think that Paul, who made use of these expressions, had in mind anything but a sense of the total depravity of his fleshly nature. He found it totally irreconcilably enmity against God; that in his flesh dwelt no good thing. In his letter to the Romans, seventh chapter, he declares this law of sin to be an indwelling law; it is present with me, "it is in my members." It dwells in us, it is never absent. If it were only in us at times, we might accomplish some obedience in its absence, but it is no wanderer. Whatever we are about, wherever we are, the law of sin is always present, in the best we do, or the worst. Not only does it dwell in us, but "when I would do good, it is present with me." Would I pray, would I hear,

would I meditate, this hateful indweller proves itself present. "The sin that doth so easily beset us," applies itself with great ease and readiness unto its work. When I want to apply my mind or understanding to spiritual things, there it is, in ignorance, darkness and folly. When I wish for my will to be engaged, there it is also, in spiritual deadness and stubbornness. Do I want my heart and affections set on things above? there it is, in inclinations to the world and present things. It insinuates itself into all that I do, hindering good and furthering evil. Many there are who find not this law in themselves, who have no spiritual sense and experience of indwelling sin, and this is because they are wholly under its dominion. They find no darkness or folly in their minds, because they are darkness itself, and darkness will discover nothing. They are at peace with their lusts, being in bondage to them.

I think it was John Warburton who once said, "It is a great mercy to know we are sinners," and so it is. In just the measure that we find this law of sin dwelling in us, in just such measure do we abhor it and ourselves, *and no more*. And to just the extent we find it, proportionately will be our longing for deliverance, *and no more*, and our watchfulness and obedience will be accordingly. Upon this one thing of finding out and experiencing the power of this law of sin, turns the whole course of our lives. Our sinful nature is not changed in the new birth, neither does it pass under any change. The carnality and enmity of our old nature is just the same as it was before we were created anew in Christ Jesus. Our Adam nature was a body of sin and death prior to a work of grace, and it is a body of sin and death now, and will continue to be so for all time.



Our experience proves there is not a feature of the old man defaced, nor a limb of him taken away. His offensive breath and unpleasant voice is just the same; his vital powers are as strong as ever, he is not in a declining state by any means. There is not one word of authority in Scripture to support the sentiment that one born of God becomes more pure and progressively holy, and that the corruptions of our sinful nature are driven out little by little. The truth is, "Whosoever is born of God sinneth not." As members of the body of Christ there can be no growth in the principle of union; only in perception can they grow. That which God hath joined together no man can put asunder. The subjects of grace cannot be more united to the Lord than what they really are. They cannot grow in God's favor, nor can they grow in the nature or principle of sanctification and holiness. There is undoubtedly a growth in a spiritual perception of these things, and in proportion to it in experience our consolations will abound. But the principles of truth and grace in the new believing heart are immortal principles, and never can be in a declining or dying state. It is the life of Christ, which is immortality. If this life be in us, we are completely sanctified and justified in Christ Jesus our glorious Head, and are as holy as Christ is holy, by virtue of our mystical union with him. We are a part of Christ; our nature and desires are one. We delight in each other, and the Father delights in both, because he has loved the members with the same love wherewith he hath loved Christ; thus the Lord said unto his Father, "And thou hast loved them, as thou hast loved me." Imputed holiness and righteousness are inseparable, there cannot be one without the other. "Who of God is made unto

us wisdom, and righteousness, and sanctification, and redemption."

What a wonderful work is this finished salvation of the Lord's people. Because they have everlasting life in Christ Jesus, they never can be in a state of condemnation, for the seed of God remaineth in them. It is not possible for them to lose their adoption or heirship. No, there is nothing present, or to come, that can separate the subjects of grace from the love of Christ, for he has given unto them eternal life, and they cannot perish. Every transgression of the Lord's people received a just recompense of reward in the person of Jesus, so there can be no such thing as God ever having any controversy with one of his children for sins which Christ died for on the cross. Neither does he remonstrate with them in displeasure, or find fault with them on account of their frames of mind. "Our times are in his hand, and he knoweth our frame." We are apt to think sometimes that afflictions and tribulations are signs of God's displeasure against us on account of sin, but if such could possibly be, just think what it would imply. It would appear that Christ's sufferings were not satisfactory, and so make that satisfaction a mere verbal shadow. I have heard it said by those whom I gave credit for knowing better, that God afflicts and tries his children because they merit it by their unfaithfulness. Such a sentiment is the rankest Arminianism. It is in fact saying that God is not a Sovereign, and that mutable creatures have it in their power to make him change.

But I am making this letter too long, and must bring it to a close. Before you have read thus far I imagine I hear you saying, Yes, all this is true, but what evidences have I of acceptance in the Beloved? Let us look for some of these evidences.

All the promises of God are yea and amen in Christ Jesus; he is the amen, the faithful witness, and it is he who testifies concerning our condition as it is indeed. So it is in the manifest life of Christ in us, whereby our consolations shall abound. We may be mistaken, and be troubling ourselves in vain, or flattering ourselves upon false grounds, but when Jesus, the faithful witness, speaks of our state and condition, that it is indeed. He judges not by outward appearance, but judges as it is indeed. As the interest we have in his salvation is given us in Jesus. Grace is *given*, never earned or merited. The Spirit is *given*, pardon is *given*; faith is the *gift* of God; the promises are *given*, exceeding great and precious promises, that by these the elect might see and experience that they are made partakers of the divine nature. (2 Peter i. 4.) Eternal life is *given*, and heaven is *given*. It is all *gift*, from first to last, in Christ Jesus our Lord. These things we seek for, as for hidden treasure, but never are they discovered except in the revelation of Jesus; he is the embodiment of all.

When the word of God speaks in us, the word is made flesh, or in other words, Christ is come in our flesh, and when God speaks it is always in the declaration of his sure covenant, and it fills us with shame for all the ways whereby we have been alienated from him. We certainly speak peace to ourselves, when our so doing is not attended with the greatest hatred of our sin. This is healing ourselves, and not being healed of God. When we do truly look upon Christ whom we have pierced, we will "mourn" for him on this account, and will detest the sin that pierced him. When we go to Christ for healing, faith views him as one pierced. It looks especially on the blood of the covenant, on his sufferings, for

with his stripes are we healed, and the chastisement of our peace was upon him. When we look to him for healing, his stripes are to be seen; when we look to him for peace, his chastisement is manifest. An evidence of the Spirit's indwelling, is godly sorrow on account of sin, and of desire toward God. A sense of the vileness and poverty of human nature, causing us to sigh and groan before the Lord, demonstrates where our affections are set. And to only such is the gospel preached.

I will close with just one thought: "It is *given* unto you in behalf of Christ, to suffer for his sake." The gifts of God are without repentance, he can never turn from his purpose, so you must needs suffer. And is it not comforting to remember that our God is the giver of every good and perfect gift, and to suffer is to reign with Christ? So we do glory in tribulation, knowing this, 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 heart by the Holy Ghost, which is *given* unto us.

No, my dear sister, while you are in time you will never be free from the hostility of the flesh against the Spirit. This is your portion, and by grace you are saved. Jesus hath a kingdom in the hearts of all his children, and his people also are his kingdom. He reigns and rules in his saints, with his sceptre of righteousness. Christ hath no kingdom in the soul of a poor sinner till he breaks into the soul with his precious love, then the redeemed and heaven-born soul says, Let Jesus be King, and none but him. He is our desire, and the desire of a soul is a demonstration of the state it is in.

Remember me in love to all the dear ones at Rock Springs, and especially re-

member me to your pastor, who is to me a father in Israel.

Forgive my wordiness, and believe me your brother in the hope of the gospel,

JOHN McCONNELL.

#### THE LONDON CONFESSION OF FAITH.

DEAR BRETHREN IN THE FAITH OF GOD:—As the plea has been made that the meaning of English words, though plain and clear when used, yet becomes dark and obscure in later times, so it is with the declaration of the religious belief of the Baptists of the seventeenth century, in the year of our Lord, 1689, and published in the London Confession. And as this doubtful meaning of this ancient declaration of what the holy Scriptures teach was made the plea for holding what was called a “National Convention” of “leading Baptists” of the United States, last November, at Fulton, Ky., for the purpose of adding a supplement to the London Confession, to make plain and clear the meaning of some of its obscure parts, therefore it is well that we read for ourselves the words of our faithful brethren of more than two hundred years ago, upon some of the chief points said to be obscure and uncertain in meaning. So the following correct extracts from the Confession are given. In their address to the reader they say, “In those things wherein we differ from others, we have expressed ourselves with all candor and *plainness*. \* \* \* We have also taken care to affix texts of Scripture for the confirmation of each article in our *confession*, in which *work* we have studiously endeavored to select such as are most clear and pertinent for the proof of what is asserted by us.” How does this agree with the recent pretext that those devout servants of God failed to make their meaning

plain to the intelligence of Baptists of this time? This is casting reproach upon those faithful men of God, as well as charging ignorance and stupidity to the Baptists of our time, for it is virtually saying that the common reader now cannot understand the real meaning of candid and plain words. It is a vaunting assumption on the part of a few self-styled “leading Baptists,” and it betrays a lack of “candor and plainness” before God and men.

In chapter two, speaking of God, the Confession says, “Who is immutable, eternal, incomprehensible, almighty, every way infinite, most holy, most wise, most free, most absolute, working all things according to the counsel of his own immutable and most righteous will, for his own glory. \* \* \* He is the alone fountain of all being, of whom, through whom and to whom are all things; and he hath most sovereign dominion over all creatures, to do by them, for them or upon them whatsoever himself pleaseth. In his sight all things are open and manifest. His knowledge is infinite, infallible and independent upon the creature, so as nothing is to him contingent or uncertain. He is most holy in all his counsels, in all his works and in all his commands.” All these statements are very candid and plain, and they need no master to explain them.

In chapter three those candid and plain men of God speak of God's decree, saying, “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." The simple meaning of this sentence is so frank, candid and plain to the mind of every reader, that it will stand against the efforts of every modern convention of "leading Baptists" to doctor and obscure it to suit modern theology. Every child in the kingdom of God's grace as well knows the clear sense of this declaration of faith in the sovereign power and wisdom and holiness of the omnipotent and unchangeable God as does any teacher in Israel, so that no recent footnotes added to it can explain it away or disguise the plain meaning of those solemn words of wisdom. They are based upon Scripture proofs, which are omitted here for brevity; and in this one sentence on the holy decree of God is most plainly declared just the candid belief of all who humbly and devoutly revere God as at once almighty and holy. These simple words of those godly men of old do most clearly repel the false accusation, that this solemn and scriptural belief in the complete sovereignty of the Holy One makes him the author of sin, and his holy decree the cause of the wicked acts of ungodly men. Arminian opposers of God's sovereignty have ever made this slanderous charge, which is nothing but replying against God and condemning the Almighty, but not till recently have professed Predestinarian Baptists joined in this slanderous report against the unlimited decree of God, that it makes him the author of and responsible for all the things he has embraced in his changeless counsel, purpose and decree. Faithful Paul has met all such false inferences when he says, "Thou wilt say then unto me, Why doth he yet find fault? For

who hath resisted his will?" He refutes the slander and rebukes the false accuser when he adds, "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 "things" do say when they speak thus against God. Who are men who thus rail against the Most High? Hear the answer of God: "All nations before him are as nothing; and they are counted to him less than nothing, and vanity."

In chapter five of the London Confession, upon Divine Providence, it says, "God, the Creator of all things, in his infinite power and wisdom, doth hold, direct, dispose and govern all creatures and things, from the greatest even to the least, by his most wise and holy providence, to the end for which they were created, according unto his infallible foreknowledge and the free and immutable counsel of his own will; to the praise of the glory of his wisdom, power, justice, infinite goodness and mercy.

"Although in relation to the foreknowledge and decree of God, the first cause, all things come to pass immutably and infallibly, so that there is not anything befalls any by chance or without his providence; yet by the same providence he ordereth them to fall out according to the nature of second causes, either necessarily, freely or contingently.

"The almighty power, unsearchable wisdom and infinite goodness of God so far manifest themselves in his providence, that his determinate counsel extendeth itself even to the first fall, and all other sinful actions both of angels and men (and that not by a bare permission); which also he most wisely and powerfully boundeth, and otherwise ordereth and governeth, in a manifold dispensation to

his most holy ends; yet so as the sinfulness of their acts proceedeth only from the creatures, and not from God, who being most holy and righteous, neither is or can be the author or approver of sin."

These candid and plain words are easy to be understood, and their simple meaning is so clear and open to every fair and candid reader, that it would require several conventions to so doctor their evident teaching as to make them seem to mean something else. So far from any of the words quoted from this old Confession being obsolete or out of use, or their meaning then being different from what the same words mean now, no writer of this time could use plainer or easier words to express what he believes in regard to God. But we suspect that the real objection to these simple and strong words is not that their meaning is dark or obscure to any fair and candid mind, but that the *doctrine* thus clearly declared by those ancient Baptists is too strong for the appetite of some modern Baptists, who yet are not ready to come out candidly and plainly and say they do not accept the doctrine of the London Confession, but they will therefore labor to place a meaning on it to suit themselves, like doctors will sugarcoat their bitter pills to deceive the weak stomach of the patient. But why would some Baptists, who profess to accept the London Confession upon the sovereignty of God, as quoted above, yet persist in charging upon other Baptists, who do sincerely accept and believe it, that therefore they represent the Holy One as at once the author and cause and doer of all wickedness, and that all sin is the result of his decree? For in charging this result upon all who truly believe this doctrine set forth so carefully and plainly in the London Confession relative to the attributes

of the omnipotent and immutable God, they likewise cast the same reproach upon all the Baptists who wrote and believed that Confession. Is this honest and just and of good report? Is it brotherly and kind and the way of "Peace on earth and good will toward men?" Our brethren all along the passing generations, ever since Paul said, "(As we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come," have been thus slanderously reported, because, with Paul, they have believed in the Lord God Omnipotent, "who worketh all things after the counsel of his own will." It was to meet and refute this "slandrous report" of them, and to show that their adoring belief in the Holy One did not make him the author of sin, that his humble and true servants of old put forth their true belief in the London Confession. Until latterly such uncharitable and reproachful accusations have come from the multiform hosts of Arminian will-worshippers, who limit the Almighty in his attributes and power, and it was not so strange that they would thus slander the doctrine of God as proclaimed by his true servants; but now, alas, Baptists themselves join in this "railing accusation" against the servants of the Most High, and flaunt forth the unblushing outcry, that to believe he predestinated all things, makes him the author of all sin, and that all wickedness is the "result" of God's unlimited decree. Yet they say *they* stand on the London Confession! That Confession honors God in his "eternal power and Godhead," as having "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." But such most unfair criticisms and slanderous reports against the unlimited decree of God do dishonor him and falsely accuse his worthy servants of old. The Lord will rebuke those who "speak evil of dignities," and despise the dominion of God, bringing railing accusation against his true and faithful servants of old, among whom was Elder Gilbert Beebe, a valiant man of God in Israel, who gave his long life in defense of the truth as it is in Christ Jesus, yet he is assailed and his doctrine aspersed, long after the Lord, whom he loved and served, took him to himself, and he is charged with having proclaimed a doctrine so abominable that it made our Holy God the author and doer of all the abhorrent crimes of all wicked men, because he believed just what is declared above by those holy men of old; who adopted the London Confession. When it comes to this, dear brethren, it may well be asked, "Is there not a cause?" O, how deplorable, when Baptists will profess to publicly adopt and stand on the London Confession of Faith, then publicly reproach and denounce the very doctrine that it most solemnly and plainly sets forth pertaining to God and his holy counsel and decree. That Confession is not binding on the consciences of any, as it is only a synopsis of what the Baptists then believed the Scriptures to teach, while they accepted the Bible alone as the standard of their faith; but why should any claim to accept this Confession, when they are at war against its teaching on the Decree and Providence of God, and cruelly reproach the brethren who do honestly believe it, with making God the author and responsible cause of all wickedness and crime? Is this "endeavoring to keep the unity of the Spirit in the bond of peace?"

For one, I do most truly believe every word here copied from that good Confession, and I accept it as a clear, just and full refutation of the untrue charge that the Baptists who thus believe make God the author of any sin, for we revere him as most holy, and believe he will judge all liars, who reproach his holy name and slander his sovereignty and truth, with righteous judgment.

In the filial fear of God and love of his truth, yours to serve,

D. BARTLEY.

CRAWFORDSVILLE, Ind.

FRENCHTOWN, N. J., July 11, 1901.

DEAR BRETHREN:—"The thing that hath been, it is that which shall be; and that which is done, is that which shall be done, and there is no new thing under the sun."

These words seem to form the basis of what I have in mind to write. I do not know that I shall be able to express what is in my mind, or call up what I have seen concerning this matter. If I shall not, I want to feel resigned, for I am a sinful man, a man of sinful lips, sinful propensities, wonderfully corrupt, and I feel I must of necessity look for the hiding of the face of the Lord. In the kingdom of God all things that are ever known, are revealed. So also is this true in natural things. In the beginning God gave unto man dominion over every living thing, over the earth to subdue it, when as yet Adam was not formed of the dust of the ground, or ever he had breathed into his nostrils the breath of life. Yet man had dominion then: God saw that which he had created, and pronounced it good. I understand that God pronounced that which he had made good in the sense of his being God, the Alpha and Omega, the beginning and the end,

the one eternal now. Not as some might say, good in the sense of man not having transgressed his law and becoming a sinner, but good in that high and holy sense in which alone infinite wisdom reaches. I have thought that it is only as we see the will of God done that we say, "Thy will be done." Hence as we see the will of God done, or as we see by divine revelation that God is infinite in wisdom, and that he rules in the armies of heaven and among the inhabitants of the earth, we say, "Thy will be done," and all the earth praises the Lord, and we say by the Spirit of God which dwells in us, the same that God said in the beginning, we pronounce it all good. Man cannot do this in the spirit of man which is in him; by the spirit of the flesh we would change everything; by the spirit of the flesh we pronounce the creation of God an imperfect thing; finite wisdom cannot comprehend God, and in the natural life of man God is not in all his thoughts. Hence both in nature and in that which is spiritual all is revealed. To man in nature is revealed line upon line, that which God said of him in the beginning. In God it was all already accomplished or done, for he speaks and it is done. God has never spoken only that which is done, and while this is true, yet to man all that man can ever know must be revealed. So in time to man in some measure is made known that which God spoke in the beginning and was done. All that which comes to pass with man, his seeking out great inventions, his developing the resources of the earth in every branch, is but gradually bringing to man in measure the same that was known and accomplished in God before the world was made. Adam as he stood alone could not manifest all there was in him, hence God commanded him to multiply and re-

plenish the earth, and it will take every son and daughter of Adam to manifest the dominion God declared of man in the beginning. And man stands to-day, has always and always will stand until the last or fullness of Adam is brought forth, witnessing to the word of the Lord. Man cannot create anything, he cannot destroy a single thing. All the inventions, all the great sciences only develop to man that which is. This is not only true in the developing of the resources of the earth, but it is equally true in the manifestation of the man of sin. Adam could not without multiplying according to the word of God be revealed as having dominion over the earth, neither could Adam manifest all the depravity of his flesh without also multiplying. It will take every one of all the family of Adam to reveal the dominion of man over the earth, and it will take every one of all the family of Adam to reveal all the depravity of the mortal flesh of man. Hence, should any feel so disposed, as some say, "If all things are fixed," to take their fill of sin, they will only manifest the hand of the Lord fixing the bounds of the raging waves and billows of the man of sin, saying, Here shall thy proud waves be stayed; thus far shalt thou come, but no further. Notice he does not say to the waves, only stay within certain limits, but, "Hitherto shalt thou come."

In all this matter the first Adam is a type of the second Adam, and it is equally true of those who are in him: all is accomplished in Christ; the creation in Christ Jesus is finished. The works were finished from the foundation of the world, but to them who are chosen in him, all that is accomplished in Jesus must be revealed, so when any bear testimony to the life of Jesus in their mortal flesh,

they are not creating anything, their experience of suffering for sin in the flesh is not bringing all this to pass with God in the person of Christ, but a manifesting unto those who are in Christ, that which is accomplished in him. He was with the Father before the world was; he was slain from the foundation of the world, and yet he must make known unto the heirs of glory that which he accomplished for them; they must know that in Adam they were in death; they must know the justice of God's holy law; they must know their own condemnation; they must know the wrath of God against sin, that he is of purer eyes than to behold iniquity; they must know him who is their life; they must know the fellowship of his suffering, and the power of his resurrection, and must be his witnesses, testifying to what he accomplished for them, and thus prepared to praise him who is their life. They do not accomplish anything, add to or take from this creation in Christ, as man in the natural creation has never added to the natural creation, never destroyed one single atom of matter in the creation, but goes on just according to the infinite wisdom of God. So God manifests in his children the work accomplished in Christ; line upon line, precept upon precept, here a little, and there a little, revealing himself in them as their life, their righteousness, their sanctification and their redemption. Hence in all the works of God, both in nature and in grace, his glory does he not give to another, nor his praise to graven images. Men naturally think they are adding to the earth when they work out that which is in them and in the earth, but this is because their knowledge is finite, and it is sometimes true of the children of God, when they are actuated by the spirit of the flesh to praise

themselves for what they feel they accomplish, but when led of the Spirit they are made to fall at his feet as nothing, ascribing all power and wisdom unto him who rules in the armies of heaven, and among the inhabitants of the earth.

As it was true in the beginning, it was the Spirit of God that moved upon the face of the waters, causing the dry land to appear, so in all that is revealed as we are made to see the wisdom of God in all things, the Spirit of God moves upon the darkness, on the face of the waters, causing us to see his purposes fulfilled in everything. Hence, when the Holy Ghost takes of the things of Jesus and shows them unto us, we can say, It is the Lord, let him do what seemeth him good, and when led of the Spirit of this second Adam, this new creation in Christ, we are made to say, "Great and marvelous are thy works, Lord God Almighty, just and true are thy ways, thou King of saints."

Yours in hope of life in Christ,  
O. R. KUGLER.

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STATE ROAD, Del., July, 1901.

BROTHER BEEBE:—As the result of an accident I have been confined to the house for months, and kept home from all the spring associations. It is a new experience to me, and some lessons are learned that are not unprofitable. I have been nearly as much shut out from the world and its interests as though I had ceased to live in it. If my portion was entirely in this life and the things of this world, how sad and desolate my condition would be when these things were all taken from me. We can learn what the fellowship of the Lord's people is, and what it is worth, when all earthly interests are taken out of our sight. It seemed to me to be natural enough, and yet a necessity



in my imprisonment to go back to the beginning and travel over all the road; to gather up and profit by whatever of lessons that I might find that had been lost by the way. I was familiar with many events in connection with the division when the Primitive Baptists came out to be a separate people. Having traveled with them all the time there has not much taken place among them in this part of the country that I have not been acquainted with. Many debates and heated discussions have come up, stirred up some strife for a time, and passed away to be forgotten. I failed to see good resulting from them. There were more preachers then among us than there has been of late, but the churches do not appear to have suffered any lack of spiritual privileges from that cause. In remembering all the way, I find it strewn with the wrecks of what was at one time or another prominent preachers occupying high places among us. It has, I think, this falling away, been to a far greater extent in proportion in the ministry, than among the private members. I cannot pretend to know why this should have been. I could name at least a dozen ministers who have gone down one way or another to forfeit in some cases all standing even as subjects of grace. Some have been placed in charge as pastors who did not show qualifications for the place, and the result was an injury to both preacher and people. It seems to me now that the ministry with which the church has been blessed of late years has been in advance of any former time that I have known. It is not natural to men to serve, and we do not find them serving unless the spirit of that service has been given them. The natural disposition of men is to exercise lordship, and to usurp authority. When a flock of sheep, or

other animals, are well fed and cared for, we see them healthy, happy and satisfied. The Master inquires, "Who then is that faithful and wise steward whom his Lord shall make ruler over his household, to give them their portion of meat in due season?" It would seem from this saying, that even among stewards there are not many who are faithful enough and wise enough to fulfill all the measure of the ministry. Where there is spiritual health, and the people enjoy their meetings, and love each other, we can count upon it with some degree of certainty that they are being well served. To devote one's whole life to the interests and welfare of others, enjoins a good deal of self-denial, and his heart must be in his work. The lessons that qualify men for this work are never taught in academies or seminaries. It was said of the Master that he learned obedience by the things which he suffered, and the kind of school in which we learn to be wise and faithful in this service is not a school that any of us would have chosen. The Master says, We are his witnesses, and we shall bear witness of him. It ought not to be difficult to bear witness when one is thoroughly acquainted with the case. But to know him and the power of his resurrection, and the fellowship of his sufferings, he must give that knowledge himself. How great and solemn is the work, to exhibit faithfully the work of redeeming grace. Christ is exalted by the right hand of God to be a Prince and Savior to give repentance to Israel? Who shall testify to the full measure of this God-given gift? Who shall trace it to its source? The glory of God is risen upon the recipient, and his glory is seen upon him. Will God be mocked by a presumptuous man who assumes to speak in his name, who has no experimental knowledge of this work?

The church in her travel of more than three score years has learned lessons that have been profitable. The Father's name on the forehead of all those who stand with him upon the Mount Zion has become more plainly seen. There has been some sifting, nevertheless the church has been growing more and more to be a holy temple in the Lord. The ministry has become refined and purified. For myself, I have been skimming upon the surface, fearing lest I should utter things too wonderful for me, things that I knew not, but I have been made glad to see the spirit of life from God in the witnesses of late, and depths reached in gospel mines that had before been hidden. Men speak that they do know, and testify that which they have seen and felt. And so things that eye hath not seen, nor ear heard, nor hath ever entered the heart of man, are declared, the word going from heart to heart, dealing with things that God reveals by his Spirit; the things that God has provided for them that love him. I seem to be conscious that there are depths in the riches of God's grace that have not yet been reached, and how small and trifling, comparatively, does it appear all that I have ever yet seen with my eyes, which I have looked upon, and my hands handled of the word of life. But I trust I have learned to love the things that I have not seen, and to wait with patience, with faith and hope for their revelation.

Yours to serve in the gospel,

E. RITTENHOUSE.

CORYDON, Ind., May 5, 1901.

ELDER F. A. CHICK—DEAR BROTHER IN CHRIST:—I feel it my duty to send you an order to pay for the SIGNS, as they continue to come to me. I did not return to Crawfordsville, but perhaps may go

there this summer. All the Baptist churches in this county have gone down, and I never hear a gospel sermon. The Presbyterian minister here is not of the Predestinarian kind. If I can hear a christian preach, one who is born of the Spirit, one who gives me the evidence that he loves the dear Savior, and manifests the fruit of the Spirit of Christ by an humble walk and godly conversation, as I believe some of the dear brethren do, even those who have believed in "Conditional Time Salvation," I can rejoice, and hold them in fellowship. It seems to me at times that there is not the difference in this that some think, if brethren could only understand each other. I desire to tell you what I believe myself. I do not believe that one of the dear children of God have power to keep themselves after regeneration. I believe that they are weak and helpless and dependent upon the good Shepherd for light in darkness, for strength in weakness, for rest when heavy laden, as they were before. Yet I feel to love, honor and obey my dear suffering Savior. O, that I could love him more, and serve him better. This is my greatest trouble and anxiety; I cannot cease from sin; I never expect to in this life, but my brother, I ever want to watch and pray to my dear Savior to protect me from the many devices of Satan, who is ever trying to destroy the image of Jesus from off the face of the earth. All this biting and devouring among the people of God, what is it but seeking to destroy the image of Jesus from the earth, and manifesting a fleshly, carnal spirit. I believe that most of the brethren are contending for what they honestly believe to be truth. I know that no power but Jesus only can bring order out of confusion. The fruits of the Spirit of Christ alone can unite the living children of God to-

gether in love and fellowship. We are told to try the spirits. A persecuting spirit is of anti-Christ. Yet love to God will ever lead to faithfulness. I hope that I may never feel unkind toward a brother or sister because of an honest difference of opinion as to what the Bible teaches. I wish always to allow my dear brethren the same liberty of conscience, which I claim for myself. I want to love my dear Savior supremely above all things else. He says we are to call no man master in spiritual things. We are to ask wisdom of God, and this heavenly wisdom will ever cause the living children of God to try to urge the living to walk obediently to God, whether in baptism, or in all the walk that ought to follow. There will be an enjoyment in walking in obedience which they will desire that all shall share. But God will teach his poor little children, their dependence is upon him. This is the Spirit's work, and we cannot do the Lord's work. The under-shepherd is bidden to feed the flock, the sheep and lambs, but he is dependent upon the Lord to give the precious spiritual meat and drink. Jesus gives his dear children to hunger and thirst after this spiritual meat and drink, then they love to follow after the under-shepherds who feed them with good things from above.

The dear brethren Mitchell and Beebe are now at rest, they have no more warfare with the world, the flesh and the devil. O, what a happy exchange of worlds with them. It is but a little time when each one of us will forsake this poor world, and bid farewell to sin and sorrow. In the world ye shall have tribulation, but in me peace, and when Jesus gives peace, who can make trouble? O, that God's dear people might look more to Jesus in this dark and cloudy day. O, that they might pray for, and pity one another, and

not be found biting and devouring one another. The Lord will bring again his loved ones. I want to see my own errors.

Your sister in Christ,

KATE BARTLEY.

[To the desire expressed above, by our dear sister, we can respond with all our heart, that love, peace and fellowship might abound among the children of God, like her, we believe that while love makes one gentle to others, it also insures faithfulness in all that we do. We ought to hold brethren who differ from us in kind regard, and have kind feelings toward them, and so also we are to love our enemies, and seek their good at all times. An unkind spirit is forbidden to the children of God toward any one; how much more toward their brethren in Christ, who may be led astray by the devil at his will, and who may see but in part the truth of God. Our sister has so well said, The children of God cannot, even after regeneration, do his will without him, any more than they could before, and yet there is a constant desire within our heart to do the will of God, and to seek the things which shall be to his praise. What we regard to be our duty toward him, we desire shall also be our highest privilege, and at times, it is so. As we have stated more than once in the SIGNS, we have not felt to charge upon all the brethren who use the words "Conditional Time Salvation," the meaning which attaches itself to them in our mind, and we have tried all along to win them from that expression because it is not in itself correct. And they themselves would not admit the falsehood that is in it, if they could be led to see it as it appears to us. The brethren here who object to this phrase are as far as we know, among the most strict in their views of the walk which should characterize a be-

liever in Jesus. They believe that love will produce an obedience, which promises of reward, or threats of chastisement, can never produce, and all that we receive is a mercy from God, a mercy which we can never be worthy of. Among our brethren in the ministry, we can bear witness that exhortation occupies a large place in their ministry.—Ed.]

OPELIKA, Ala., June 19, 1901.

DEAR BROTHER CHICK:—Again I feel like writing to the brethren, readers of the SIGNS. My experience of late has been such that light has been afforded me, and now after much dejection, many misgivings, infidelic tossings to and fro, atheistic slidings, carnalistic roving, severe temptations, incessant darkness, evil forebodings, unbelieving torments, great perplexities, depressing sorrows and distressing fears, I am, by the grace and mercy of God alone, brought out where I can get a short rest, and view with delight the glory of surprising, sovereign, reigning grace, and where I can say, Thank the Lord, and bless his holy sacred name, who does all things well. I owe my present joy, my peculiar delight and exquisite pleasure to him alone, who doth deliver, and who will deliver his people. I feel to take courage and thank God. I want to bless his holy name, for I know that he is God, and that he is good, and a stronghold in the day of trouble. I shall never be able here to praise him as I want to. He is good, supremely good, and kind in all his ways. He is good even to the unthankful. His goodness has overcome me, it has humbled my soul within me, it has broken my heart in deep contrition, it has melted mine eyes to tears, it has broken my heart in thankfulness. Yes, how easy it is to say, Thank the Lord, when we "can't help it," when

it flows out of the soul like a strong stream. Some time since I felt as though perhaps myself and others would be better off if I could lie down and die like brother Beebe, brother Pollard, brother Jenkins, brother Cook and others, but now I feel what a blessing that I can praise the Lord. I can see him in his works and in his people. I love his courts and his people; I feel as though I want to tell them about it in his courts; the tears flow from my eyes, and my heart goes out after them; I feel as though there is nothing too great for me to forgive; my vilest enemy could now get a look of kindness, and a word of gentleness from me; I feel as though I could say, "Father, forgive them, for they know not what they do." This state is too good for me, I do not merit it, but rather I wonder why the Lord has not cut me off as a cumberer of the ground. Just such an experience as this, such a season as this in all its bearings, I have never had before. I have been made to read closely the New Testament, and to pray to God to deliver me from my unbelief that has robbed me of joy after joy, and spoiled the sweet privileges of the gospel of Jesus, my Savior. Whether Jesus is a Savior to any one else or not, I feel that he is my Savior, I can joyfully claim him, I love to think about him, he is magnified in my eyes. Yes, he is the chief among ten thousand, and the One altogether lovely, none on earth nor in heaven is like him to me; I do humbly feel that he has undertaken for me, he is a great and blessed Savior to me.

Now, brethren, these are some of the late exercises of my mind, I feel now as I look back on the trials, privations, sufferings and sorrows through which I have passed, that "Our light affliction, which

is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal." May God bless all his saints.

Yours in hope,

WM. LIVELY.

[It is indeed a source of gladness to us that the comfort of the word of God has been so given to our brother, feeling that we can enter into somewhat of the fellowship of this deliverance, as also into the fellowship of the darkness which preceded it. The Lord has delivered, and in him we may confidently trust that he will yet deliver. Sore trials magnify his grace, because they are the opportunity for the display of that grace; weakness but gives occasion for the manifestation of his power. If our foes are many, yet we overcome through the blood of the Lamb; victory is sure, and it is always to the praise of the glory of his grace. It is good to tell of the conflict and our weakness, and then it is good to tell of the grace, mercy and power of him who has delivered. We are great sinners, but Jesus is a great Savior; we are very poor and weak, but he is rich and strong; our arm cannot win for us any victories in this conflict, but his strong right hand secures it. O, that sovereign grace might be always magnified by us all who profess to love and serve God. Because the above letter is a song of praise to God, we have found it very precious.—ED.]

515 WEST BIDDLE ST., JACKSON, Mich., April, 1901.

MY DEARLY BELOVED KINDRED IN CHRIST:—Once more a poor worm of the dust will address you, as worn pilgrims scattered far and near, with whom are the

cares and afflictions of the world, together with all the snares, traps and wiles of the enemy. By these things you are made to cry out to the Lord, Save me, save me from all that would hinder me from thy dear cause and people, whom thou hast loved, and with loving-kindness hast drawn. Thou hast bought them with a very great price, with thy precious blood. O, dear ones, let us take a look into Gethsemane, and behold the Son of God there in darkness. He had just told his disciples what was to befall him, but they could not believe that he was to be taken from them. They said, We will go with thee even unto prison and to death, and Peter said, Though all men forsake thee, yet will not I, I will never be offended. But the dear Redeemer said, Before the cock shall crow thou shalt deny me thrice. O, think how soon his weakness was to appear. And when the other disciples were set to watch, how they were overcome with sleep.

How many times the unworthy writer has looked with an eye of faith upon that agonizing scene, and with trembling and sorrow and tears, beheld the dear Son of God in the garden, and in prayer to his Father, saying, "O my Father, if it be possible, let this cup pass from me! nevertheless, not as I will, but as thou wilt." Then he found the disciples asleep. How they must have chided themselves, because they had been told to watch with him, and again the third time he came, and found them asleep, then he said, "Sleep on now and take your rest." Luke says, that he sweat as it were great drops of blood falling down to the ground. What could be more sad and solemn? He in his agony, and they asleep, how poor and weak. Mark records that he said to them, "The Spirit is willing, but the flesh is weak." The dear Redeemer well knew

this, he knew that he would be left alone, for the prophet had said before, speaking for Christ, "I have trodden the wine-press alone, and of the people there was none with me." And here it was that his own right arm got the victory. Bless the Lord, O my soul, and all the earth praise the great God of heaven. No wonder the sun refused to shine, and the earth shook, and the graves could not hold their dead. The awful scene was such that the flinty rocks were rent, yet the wicked mob tried to make it appear as though it were something natural, and were unmoved. Peter, after he had denied him, when the Lord looked upon him, went out and wept bitterly. How often has poor Peter's case been mine. How often I have denied him, and as I write I feel, How dare I pen these lines? O God, my God, have mercy. I would love him with all my soul, might and strength, but the flesh is so weak.

Then they laid the dear Son of God in the tomb, and a watch was set, lest he should be stolen by his disciples. They sealed it with a great stone, yet none of these things hindered the mighty angel, who rolled away the stone. But see, a little company have started, when it was yet dark, very early, to go to the sepulcher. There is Mary Magdalene, and Joanna and the other Mary, but they said among themselves, Who will roll us away the stone from the door of the sepulcher, for it is great? Many a time this poor worm of the dust has felt to say, How can I ever overcome this great obstacle? Certainly I can never endure this, and behold it is all rolled away, in a way that I had never thought of, and how glad I have been to prove that the God of heaven is so great a deliverer. The disciples found the stone rolled away, but they found not the body of the dear Son

of God, but instead they heard the glorious news, He is risen, as he said. And they fled from the sepulcher as though they were terror stricken.

When he was soon to be taken from them, he told them to tarry at Jerusalem until they should be endued with power from on high, which should prepare them to be witnesses of him, both in Jerusalem and in all Judea and Samaria, and unto the uttermost parts of the earth, and when he had so spoken, and while they beheld, he was taken up, and a cloud received him out of their sight, and as they gazed after him, an angel said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken from you, shall so come in like manner as ye have seen him go into heaven. Then I do not believe that a maid or any one else could have compelled Peter to deny the blessed Lord again. But now he could stand up undauntedly and say, "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves know: him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God hath raised up." Peter has no fear now. Lord, keep me, keep me; in thee only is strength.

Dear brethren and sisters, I see that many of our correspondents are growing old, and soon we shall hear that they are passed away. O, may their places be filled with others to take up the pen in defense of the truth.

Your sister in hope, farewell.

M. P. LEWIS.

TEBO, Texas, April 23, 1901.

DEAR BROTHER B. L. BEEBE:—I send you herewith an article for the SIGNS, written by Elder Wm. R. Humphreys. This brother is blind, and has been so for many years. He says if you can read it, and think proper, put it in the SIGNS, and if you think best not to do so, all will be right with him. I hope you can make it out so that you can publish it.

Yours in affliction,

MARY E. KING.

TEBO, Texas, April 12, 1901.

EDITORS AND READERS OF THE SIGNS:—Though weak, ignorant and blind, I desire to express to you my hearty indorsement of the doctrine set forth in its columns; it is my meat and drink, and O, how I love to hear it read. All set forth the wondrous works of the eternal God, in the salvation of his chosen people, and all ascribe greatness unto our God. Yes, my dear kindred, I love to raise my poor, stammering tongue in praise of him who is King of kings and Lord of lords, for I believe with all my heart that he is a God of will, purpose and power, and that he holds the destiny of all things in his almighty hand, insomuch that all things, both small and great, are subjected to his eternal purpose, so that it is impossible for anything to come up that can change or turn or disappoint his purpose. When it pleases him to enable me to feel the power of his love in my heart, I can then say, Thanks be to his name for implanting that love in my poor heart, which enables me to be in sweet fellowship with his children scattered all over the world. Although strangers in the flesh and many miles apart, yet we are one in faith and doctrine. Dear ones, I am blind, and spend many lonesome and dreary hours, often desiring that some one would read

and talk to me. Then my poor heart goes out in sweet meditation, believing that I have no continuing city here, but by faith am enabled to look far beyond this world of trials, crosses and disappointments. But at times my path is so dark, and I feel to be so far from the path of duty, that I fear all has been vain, and I am a poor, deluded creature, and I have deep horror of mind, and great searching for evidence to confirm me that I am a subject of grace. Yet when I review my past life, my afflictions, and trials, and troubles, I find God's grace has upheld, and been my only hope for life and salvation. Yes, my dear ones, I am so weak and sinful, poor and helpless, that aside and separate from the grace of God, I have no hope. I can say, Amen! to the doctrine of grace for time and eternity, for I realize there is nothing else will ever reach this old sinner's case. So let us stand firm, and contend earnestly for the faith once delivered to the saints, and be not alarmed at the doctrines of the day, for the Lord tells us that heresies will come. My prayer is for grace to keep me at the foot of the cross, preaching Christ as the way, the truth and the life.

Now I kindly ask all conditionalists, If Christ is the way, the truth and the life, what is left for man to do? Again, Christ said, "Without me ye can do nothing," and Paul said, "In him we live, move and have our being." I ask again, What is left out? Often I feel that I can heartily adopt the words of Jeremiah, "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." This I know experimentally is the truth.

Well, to all who may read this poor scribble, please accept this as a token of my love and fellowship. I ask you to

cast the mantle of charity over my many imperfections, and when you bow at a throne of grace, remember a poor, blind sinner, and I hope a brother in love, and a better hope,

W. R. HUMPHREYS.

FORDYCE, Arkansas, April 21, 1901.

DEAR BROTHER BEEBE:—Inclosed find money order to pay for the SIGNS, I cannot do without them. I have been numbered with the Primitive Baptists a little more than five years, and have taken the SIGNS all that time, and as long as I live, and can pay for them, I desire to continue them. The SIGNS sets forth the truth as it is in Christ Jesus. I am truly glad to see the SIGNS unwavering, standing upon the principles of truth fearlessly, especially at this day, which is so full of evil. There are some who are perverting the gospel, teaching law for life and salvation, but I have always found the SIGNS setting forth Jesus as the only salvation for poor sinners, and O, brother Beebe, how this does comfort me, that Jesus is all my salvation for time as well as for eternity, for I cannot live as I desire to, sin is mixed with all that I do, foolish thoughts are almost constantly in my mind, and I cannot get free from them, but thanks be to our Lord and loving Savior Jesus Christ, who has gained the victory for us, who put away our sins by the sacrifice of himself. Though trouble seems to encompass us around, and we mourn within ourselves, yet we are enabled, through the sweet comforting words of Jesus coming to us with assurance, to believe that he will never leave nor forsake us. Although fiery trials are heaped upon us, let us take courage in believing that all these things are only the fellowship of his sufferings, the sufferings of our blessed Lord. He tells us that in the world we shall

have tribulation. Yea, all that will live godly in Jesus Christ, shall suffer persecution. He does not say they MAY but SHALL suffer these things. Then can we so live as to escape these things? Of one thing I am certain, that I would gladly live so as not to have so much trouble, but it seems that this is impossible. When I would do good, evil is present with me, and how to perform that which is good, I find not. Yet on the other hand we are told that we can do all things through Christ who strengtheneth us, but we are entirely dependent upon the Lord for the strengthening. I have to wait for the Lord's own good time. Thus I must say as did Paul, The life that I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me. And all this is to the end that his people might be the righteousness of God in him. So then if it is in the flesh that we live this life of faith, it surely must be in time. Then if it be conditional, must not our God, who is the author of faith, be a conditional God? But our God is a sovereign, and he says that his people shall (not may) be willing in the day of his power. He speaks, and it is done, he commands and it stands fast. I cannot believe in conditions anywhere in the work of salvation. His people were created in Christ Jesus unto good works, and I believe that these works are performed in and by his people. These works are the fruits growing out of a living and lively faith, of which Jesus Christ is the author and finisher. I do not desire to take any honor to myself, but to Jesus be all the glory, for he is the strength of my life, and all of my salvation. I have learned by experience that I am nothing but a worm of the dust, a poor begger, begging at a throne of grace every day, for mercy to me a poor sinner,



and if I possess anything above my poor depraved nature, it is as Paul has said, "By the grace of God, I am what I am."

I did not think of writing so much, but I wanted to tell you how I enjoyed the SIGNS. I hope the Lord will continue to bless the editors, and all the correspondents. My love to yourself, together with all true Old Baptists everywhere.

Yours in hope through the finished work of Jesus,

V. R. HARRIS.

WESSON, Ark., April, 1901.

DEAR BROTHER CHICK:—Once more I will try to write a little, though I feel to be poor in spirit indeed. There are some things that the humble followers of the Master are ever clear upon: they all understand that they are sinners, as prone to evil as the sparks to fly upward. As for myself, I personally know this. One thing that I do not doubt is this, Jesus is a complete Savior. I know so little, but I would rather know still less, than to be puffed up with an ambition to be a leader, and thus bring sorrow and confusion among the scattered ones of our Father's family, if indeed I am one of that blessed number. Were not my case in other hands, in greater and stronger hands than my own, where would I be? What would I do were it not so? I sometimes feel rebellious against the Lord because he does not at all times give me the joys of his salvation; at other times I feel thankful for the least shadow of his favor. Our wisdom, our judgment, our ways, are often put to shame by the wisdom of God's plan. There was perhaps never more fervent heartfelt prayer and praise than that of Paul and Silas, at the dark hour of midnight in the inner dungeon of the Philipine jail. The more bitter and

cruel was the treatment of Paul by the Jews, the more tender were his feelings and words. O, for grace to commit our way unto the Lord, and the keeping of our souls to him in well doing, as unto a faithful Creator. We are poor and short-sighted creatures, understanding at most but little of the ways of God. Ah! how often do we, like Peter, need to have a look from the Lord to soften our hearts. Sometimes we go to the house of the Lord, and the preaching is to us as the rain, reviving us and causing us to again show life in the midst of our cold, dead state; our thoughts are carried above, and we find it to be pleasant to forget ourselves for awhile.

I so much enjoyed brother Ker's letter in the last SIGNS, and while I feel that he is far my superior in spiritual knowledge, yet I believe that I can witness with him in some of the things which he has written. I often feel while reading such letters that I-would like to add a word in testimony to the same precious truths, but often a feeling sense of my weakness hinders me.

I would be glad to hear from you, if not asking too much. Human friendship and sympathy is very sweet, whether in joy or sorrow. May the Lord bless you in your work.

Yours in love and fellowship,

L. C. TRULL.

[We desire to assure brother Trull of our appreciation of the above good letter, and of the kind feeling which prompted the writing of it. Our heart is drawn out in fellowship to all who thus speak. We are no stranger to poverty of feeling, and most of the time we feel that our writing and speaking in the name of the Lord is but stammering at best. Most of the time, at the close of a letter or discourse, we are compelled to feel that we

have left the best things wholly unsaid. If we do not reply to brother Trull by private letter, we trust he will not think we are unmindful of his kind words, but that it is through want of time to write. —C.]

KINGSTON, N. Y., June 22, 1901.

DEAR BROTHER BEEBE:—If you will bear with my imperfections, I will try to write through the SIGNS to the dear brethren in Texas. I feel deeply my inability, and have put it off from day to day. Three weeks ago this morning I started for Middletown, N. Y., looking forward with hope to meeting the dear kindred in Christ at the Warwick Association. The second night's journey found me reflecting about the fatigue of this old body, cast down and disquieted, with some doubts about my strength, when great comfort and light came to unworthy me in hymn 751 (Beebe's Collection); it all seemed so good. I then rested in a quiet habitation, thinking, "At home, and abroad, on the land, on the sea, As thy days may demand, shall thy strength ever be." My heart rejoiced in God my Savior. Monday night I arrived at the home of brother B. L. Beebe, and met with a kind reception. I felt at home with his dear companion, and Tuesday called to his office, met his only son, and at their home met his dear daughter and grandchild, and also dear sister Wm. L. Beebe and daughter, the widow of William L. Beebe. Wednesday took a train to New Vernon, the place of meeting. There I met my daughter and other friends from Kingston, N. Y. And now I come to a time that I cannot describe with mortal tongue. It was sure enough a joy unspeakable and full of glory. It seemed the voice of the general assembly, This is the best meeting I ever attended; all were so

nicely provided for. Elder Francis remained with them at Middletown to the covenant meeting and Sunday communion, when we heard a sermon from him and dear brother Ker. It appeared the best wine was reserved to the last of the feast. I had to exclaim, Behold how they love one another. There is such a beauty in the order of God's house I cannot express it. All who have Beebe's Collection, read hymn 831.

Dear brethren editors, please throw the mantle of charity over this imperfect letter; my proud heart forbids me sending it, but I know you will rectify all mistakes. I had the pleasure of meeting the dear ones at their meeting last Saturday and Sunday, and came down with Elder Hubbell to Kingston, N. Y., to meeting, and he spent the night with us at my daughter's.

I am sorry to take the space in your columns from those who can fill them so much better than I can. You select out what you know is proper. I send christian greeting to all who may read the SIGNS. O, how much we receive in reading them. The article on feet washing in dear father Beebe's editorial was just what I wanted my dear Texas brethren to have.

A sinner saved by grace, if saved at all,  
(MRS.) A. D. SIMMONS.

ASHLEY, Ohio, April 22, 1901.

DEAR BROTHER BEEBE:—This is my thirty-fourth birthday, and I hope that I have had a hope in Christ for at least twenty years. Next October it will be seventeen years since I, with my mother, was baptized. Few and evil have been the days of my pilgrimage, I get no better, but do feel to grow less and less, as the years go on. In all this time I have done nothing to merit the blessing of God, but

he continues to bless me, I hope, according to his grace in Christ Jesus. Go on, my dear brother, contending for unconditional grace. I cannot express to you the comfort your papers, the dear old SIGNS, brings to me; it gives me so much encouragement by the way. We cannot trust too much in God. I cannot trust at all in myself. Gladly would I serve God if I could. My experience teaches me that in Christ all fullness dwells, he not only saves us from final punishment after death, but he hath given us all spiritual blessings in Christ, according as he purposed before the foundation of the world.

This does not deny the truth that in keeping his commandments there is great reward, but it does deny that we are able to serve God whenever we please, or that we earn the blessing. Christ said that the work which he did, was done by the Father who dwelt in him, we are not more powerful than Christ, surely not. I too must say with Paul, "To will is present with me, but how to perform that which is good I find not."

Now may God bless and comfort you in your present trial. Your brother (I hope that he was truly mine also) is truly blessed. I often long to fly away from sinful self; to be with Christ is best. I had expected to send you some money sooner, but was hindered. My health is better than when I wrote you last. Please forgive me for saying so much, but I did desire to bid you God speed. I would be so glad could I see you and brother Chick, as well as other writers, face to face.

Your sister,

JOIE E. WICKHAM.

OAK HILL, Ill., May 21, 1901.

DEAR BROTHER BEEBE:—I feel that I have been a burden on you too long already, in that I have received the SIGNS OF THE TIMES gratuitously for six years at your hands, and must now ask you to discontinue it.

I am now in my eighty-second year, and have what is supposed to be an incurable malady: a cancer in the tongue. I had one removed from my lip last winter, and it healed, but is now developing on the back and under part of the tongue, but this does not disturb me in the least, but my beloved companion, who nursed me lovingly and tenderly in my afflictions last winter, is now a lunatic, and we had to send her to the asylum at Jacksonville, Ill.

Remember a poor old and wholly unworthy sinner at a throne of grace.

Yours in the furnace of affliction,

R. F. HAYNES.

[THE above most pathetic letter from Elder Haynes was not sent us for publication, nor have we asked his consent to publish it, yet we feel impressed that it will be read with deep interest and sympathy. We have never known of any of the afflictions of the saints to equaling it. While we know something of temporal afflictions ourself, yet when we read brother Haynes' letter, we felt that our own were but light afflictions, and not worthy to be compared with those through which he is passing. If by sending the SIGNS we can afford the slightest comfort to our brother, we are very glad to send it to him for the remainder of his days. From his extreme old age, and the nature of his disease, the conflict cannot be long, and may the grace of God sustain and comfort him in this most trying hour, is our prayer, for Jesus' sake.—ED.]

**EDITORIAL.**

MIDDLETOWN, N. Y., AUGUST 15, 1901.

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.*

**LUKE XII. 8, 9.**

A SISTER in Illinois who does not wish her name used in the SIGNS, desires to know what the words found in Luke xii. 8, 9, mean. She inquires if it has reference to those who unite with the church? If so, how about those who do not unite with it? The text reads, "Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: but he that denieth me before men shall be denied before the angels of God." The same language in substance is found in Matthew x. 32, 33, and in Mark viii. 38. The same truth is also presented in 2 Timothy ii. 12, also in other places in the New Testament.

We would call attention to the fact that in Mark viii. 38, the word is "ashamed" of me. The meaning of the whole Scripture referred to is evidently such a denial as grows out of being ashamed of him and his doctrine. The language in neither place seems to refer to that hesitancy which grows out of doubting and fearing, because of one's own unworthiness, and questioning as to whether the work of grace has been really wrought in one's heart. Paul said, "I am not ashamed of the gospel of Christ." And he said again,

"God forbid that I should glory, save in the cross of our Lord Jesus Christ." Had Paul been ashamed of the gospel, then he would have denied the Lord, and his words and doctrine, but Paul was not ashamed, but rather he gloried in the cross of Christ, and in the doctrine of the cross. This was because all his salvation was in it, both for time and eternity. In the doctrine of the cross was fulfilled all his deepest desire. Salvation from sin and death and hell here, and hereafter, was secured to him through the cross of Christ. This his soul had come to long for. Nothing to him was so desirable as this. What then did it matter to him that the world, both religious and irreligious, denied and hooted at the doctrine of the cross? It, to him, was salvation from all that he had come to hate, and to all that he had come to long for. Paul could not be ashamed of the cross. God had so wrought the doctrine of the cross in him that he could not be ashamed of it. In this sense he could not deny it.

To deny Christ is to deny that he is our Savior, all-sufficient and perfect; it is to deny that he is our Judge, Lawgiver and King; it is to deny that he has a right to rule in and over us; it is to prefer the world, its pleasures, vanities and sins, to him; it is to ascribe salvation to anything, no matter what, beside him; it is to court the applause of the world, rather than his approval.

God's own children may err in all these ways, through being overcome by the weakness and desires of the flesh and natural mind. When this is the case they are also denied before God and all the holy angels; that is, as long as they are led by this spirit so contrary to Christ, there is no evidence either to themselves or to others that the Lord has owned and blessed them. While ashamed of him

and his words before men, they can feel no sweet evidence that they are his; they are denied all spiritual enjoyments in the presence of him in whose presence is fullness of joy. David experienced this when he had so grievously sinned in the case of Uriah and Bathsheba. Therefore when repentance was given him he was compelled to pray, "Restore unto me the joys of thy salvation." So also Peter when he had denied his Lord through fear, must go out and weep bitterly. But, as said before, we do not think that these solemn words belong to those who delay confessing their Lord because of a feeling of their great unfitness. In fact we have found many such ones who were more bold in confessing Christ as all and in all to them, than some who had made public profession. In conclusion we would say, if one does not unite with Christ's church on earth because they are ashamed of such humble company, or because they are ashamed of what the world says about the doctrine of Christ, or because of pride of family, or because they think that reproach will fall upon them or their families through such confession of Christ, then this solemn declaration of the Savior falls upon them. But those who steadfastly adhere to the truth, regardless of all possible consequences to themselves, are those who shall be confessed before God and the angels. To such there shall be given such sweet assurance as shall enable them to say, "My beloved is mine, and I am his." Those who confess him truly, are those who really love him, and find in him their all and in all. They live upon him, and move in him, and have their being in him. He is to them all and in all. They are often ashamed of themselves, but are not ashamed of him. Yea, the more they are ashamed of themselves, the less are they ashamed of him. C.

### IS CIRCUMCISION A TYPE OF BAPTISM?

WILL Elder Chick give his views on circumcision, especially its antitype, and whether Jordan prefigures baptism? If so, why were the Israelites circumcised after crossing the Jordan under Joshua? Moses was dead, and all the circumcised in Egypt fell in the wilderness, and only the uncircumcised crossed over Jordan. Please explain, and oblige a poor sinner and fellow prisoner of hope.

GARRETT MURPHY.

MARCH 2, 1901.

R E P L Y .

In replying briefly to the above questions of our dear brother, we would first of all say that it is our understanding that circumcision was intended as a type of that inward work of grace by which all who feel its power are separated from the rest of mankind in heart and feeling and desire. It signified a cutting off from, and by this inward circumcision believers are cut off from all others, and united to Christ as their all. They are cut off from all help or hope of salvation save in Christ. They are by this circumcision, which is in the heart and of the Spirit, and not of the flesh, cut off from their worldly motives and desires. This inward experience is the antitype of that circumcision which was commanded by Moses. Circumcision is not a type of baptism, but of the work of grace in the heart. Baptism does not take the place of circumcision at all. Circumcision was an ordinance designed for the worldly people, and pertained to that worldly sanctuary. There was no requirement that those who received it should possess gracious dispositions at all. It was the sign of a typical people. It gave one a right to all the privileges of that worldly sanctuary. Now that which gives one a right to the privileges of that sanctuary which is heavenly, is the circumcision wrought in the heart by the Spirit.

It is manifest that circumcision cannot

mean what baptism means now, because only the male children of the Hebrews, or of the Jewish proselytes, were circumcised. On the other hand, baptism is not limited in that way. All who believe, both male and female, are to be baptized. Neither is Jordan a type of baptism. The word means "river of judgment." It is a type of that experience by which the people of God come to receive all the blessings of the gospel in Christ, having passed beyond Moses. One outward ordinance cannot be a type of another outward ordinance. Neither was Jordan a type of death. We know this is so because Canaan was not a type of heaven, seeing that it was full of enemies, and conflicts attended all the life of Israel after they entered there. Israel was all circumcised after entering the promised land, to show that they were still separate from the nations round about them, and that they were the Lord's own peculiar people still, but they never were anything but a natural people, set apart for typical purposes, that the will of God might be revealed through them. The types of things spiritual were in all their order and worship as a nation, but only the types.

Baptism was a specific command to all who love the Lord, and was ordained as a gospel ordinance. It was not an Old Testament command as an ordinance, though there were washings ordained then to those who had been circumcised, but these washings were not gospel baptism, and had no connection with baptism at all. They were types of inward washings, or in other words of the putting away of sin, and the filth of the flesh, by the blood of Christ, and of what the apostle called "The washing of water by the word." Thus the Lord said by the prophet, "I will sprinkle clean water

upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you." This is not baptism, because in baptism the Lord does not apply the water, but men, and water does not cleanse any man from sin, but the water was a symbol of the Holy Spirit, and the action of water in cleansing, was a symbol of the work of the Holy Spirit cleansing us from falsehood and evil. Baptism symbolizes to us the death, burial and resurrection of Christ; it symbolizes also our own death, through the Spirit, to sin and the law for justification, and it lastly symbolizes our own death, and the final resurrection from the dead, when we shall finally, completely and forever be conformed to the image of Christ, and reign with him forever. To repeat, we will say again that baptism does not take the place of circumcision. If it did, how was it that some who had received circumcision also received baptism? And Jordan was not a type of baptism, seeing that one outward ordinance cannot be a type of another outward ordinance. C.

#### WAS JOHN'S BAPTISM CHRISTIAN BAPTISM?

SISTER J. H. Blackburn, of Chattam, Ontario, asks for some thoughts upon the baptism of John. She says there are some in her vicinity who say that John's baptism was not christian baptism, and she desires to know the truth regarding the matter, both for her own sake and that of others.

Among good and clear minded brethren there has been some differences of opinion concerning this matter ever since we have thought about the question at all. In what we may say we are not disposed to enter into any disputation concerning the matter in any way, but still feel willing

to suggest some considerations which may help our sister and others to a right conclusion concerning the matter.

First, baptism was not commanded under the law, it is not therefore a legal ordinance, it does not belong to the old covenant. The baptism of John was not commanded by any law of the old covenant, and he did not seek to give it force by appealing to any command of the Mosaic law, rather he commanded it as a sign that those who received it were turned away from the old covenant, and no longer sought to say, "We have Abraham to our father." It signified not the continuance of the old covenant, but the ushering in of the new.

Second. At the very beginning of the gospel of Mark we read that what he was about to record was the beginning of the gospel of Jesus Christ, the Son of God, and then he says that the Scripture quoted by him from Malachi, concerning the coming and ministry of John, was a prophecy of the beginning of the gospel. Mark writing by inspiration of the Spirit of truth, calls John's ministry the beginning of the gospel. We certainly should not like to dispute with Mark upon this matter.

Third. Jesus himself received this baptism, and in doing so said, "Thus it becometh us to fulfill all righteousness." And it seems clear to our mind that if the baptism of Jesus was not what our sister means by christian baptism, then we are not following after his example when we are baptized. John was the friend of the Bridegroom; he heralded the coming of the Bridegroom, but the friend of the Bridegroom was a part of the useful sharers in the marriage ceremony according to the customs of that age and place. So John was not under the law in his ministry, and in his bap-

tism, but had a part under the gospel, as Mark testifies. Baptism under the gospel must be christian baptism; it is a following of Christ.

No doubt this was the DAWN of the gospel, but it was GOSPEL DAWNING, and not legal work and ministry. The early light of dawn is not the full rising of the sun, but it is not of the night. It is not the beginning of night, but the beginning of the day. So we have understood John's teaching and baptism to be the beginning of the gospel, and not a part of the old covenant which was passing away.

All the work and ministry of the dear Redeemer was not one of legal forms, but the works which he did, and the words which he spake, were Spirit and Life. True, he suffered under the law, and in obedience to the penalty which it commanded, and he obeyed it in its utmost jots and tittles, but still his obedience was more to the spirit of the law than to the letter of it. His was a gospel obedience, rather than a mere formal legal service. In all his life here he showed not the obedience of a legalist, but of the gospel, which declares freedom to the captive. It was his meat and drink to do his Father's will, he obeyed in the Spirit rather than in the outward form; he came to reveal the gospel, as well as to fulfill the law. Yea, it was in the revelation of the gospel that he fulfilled the law. It seems then to us that the fact that Jesus suffered under the law, does not in any way argue that the gospel did not begin when John began his ministry, as Mark testifies. Therefore John's baptism was not legal but gospel baptism.

The case recorded in the nineteenth chapter of acts does not, in our judgment, argue anything to the contrary of

this truth. Our understanding has been that these were baptized after the commission given to the disciples by the Savior, which required that afterwards all should be baptized in the name of the Father, and of the Son, and of the Holy Ghost. Up to the time when the blessed Lord gave this great commission the baptism of John was valid. Now the more full meaning of baptism was brought out, and so to be baptized unto the baptism of John was not sufficient any more. Therefore these were required to be baptized again, as the Lord had commanded. They said that they had not heard that there was any Holy Ghost. Now the full truth was made known to them, and they were baptized again as Jesus had commanded. But this does not in any way invalidate the baptism of John as being gospel baptism up to the time, when more was required, through the gift of the Holy Ghost which was first bestowed upon the day of Pentecost. John's teaching was the dawn of day, while not the full day, so his baptism was the dawn of christian baptism, while not embracing all that baptism now means. 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 likley to occur.

#### EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

##### CLOSE OF THE VOLUME.

WITH this number we close the volume for 1858, and the twenty-sixth year of our publication; and we not only feel bound to give thanks unto God always, for all his mercies, but especially for his supporting and sustaining grace, by which we have thus far been enabled to finish our course. "Hitherto the Lord has helped us," and it is because he changes not that we are not consumed. When we retrospect the twenty-six years in which we have been engaged in this publication, we find much cause for humble gratitude to our heavenly Father, and much to deplore of human weakness on our part. Scarcely did we anticipate, when in the fall of 1831 we issued our humble sheet, as the first that was ever sent forth bearing the name of an Old School Baptist publication, that we should live to complete the twenty-sixth volume of it. Then we were almost alone in this part of the country in the doctrine and views which we held of the gospel, and the order of the kingdom of our Lord Jesus Christ. True, the Lord had reserved of his hidden ones more than seven thousand valiant men of Israel, who entertained the same views in regard to those issues which at that time were dividing the Baptist denomination; but we knew not where they were, or even of their existence. With much trembling, and a consciousness of our own weakness and want of ability to embark in the undertaking, when no other brother was found who was willing to engage in the hazardous experiment, we staked all our earthly interest in the attempt to publish a paper that should be devoted to the Old School Baptist cause, maintaining the sentiments set forth in our original pro-



spectus, and which have ever since been advocated with all the ability we could command. The struggle at the time when our publication was commenced, was fearful and trying; old associations and long standing personal bonds and ties of familiar recognition, and nominal union were to be dissolved, bitter opposition and uncompromising hostilities were to succeed. The little band with whom we stood, and for the advocacy of whose sentiments our publication was pledged, after having suffered long the innovation upon the primitive faith and order of the gospel of Christ, felt themselves solemnly called upon to not only remonstrate as they had formerly done, but to make a last, a final appeal to those of our nominal brotherhood, setting forth their departures from the doctrine and order of the gospel, and admonishing them to return to the Scriptures as the only divinely authorized rule for faith and practice to the church of God; and informing them that if they persisted in their course we should be compelled, by a sense of our obligation to God, to withdraw our fellowship from them.

The principal causes for this separation were, first, that there were many in the Baptist connection, who had embraced the heresy of Andrew Fuller, and were zealously preaching his theory of an indefinite atonement, and offered salvation. These Fullerites, as they were called, adhering to Fuller's suggestion of raising the Baptist denomination from the *dung-hill* to a respectable position among the denominations of professed christianity, had organized State and National societies, Bible, Tract, Educational, Temperance and other institutions, Sabbath School Unions, and Theological Seminaries, in all of which the world, and those professing to be of the church of Christ,

were united, receiving memberships and honorary positions, for a stipulated amount of money, and not on profession of faith and fellowship, appealing to the pride of poor, depraved human nature, by offering high sounding titles, of presidents, vice-presidents, directorships, and life-directorships, memberships and life-memberships, &c., for a fixed amount of money, and these organizations were extolled as a fruitful means of salvation, in direct opposition to, and defiance of all that God has spoken in the Scriptures.

Our appeal was unheeded by them; like Ephraim, they were joined to their idols, and we were compelled to withdraw our fellowship from them. As soon as our action was published, a severe conflict ensued. We were immediately subjected to reproach, persecution, misrepresentation and abuse, more bitter than we had formerly or subsequently received from those who had never been called by our name. But the Lord has graciously sustained us in the stand then taken, and the circulation of our paper into all the States and territories of our Republic, has searched out and brought to light, as nearly as we can estimate, about one hundred and fifty thousand of our brethren and sisters in our country, who occupy the same grounds with us in all these respects, and who stand united in faith, and walk in the fellowship of the gospel.

With all the foregoing facts before our readers, it is for them to say whether the SIGNS OF THE TIMES shall still be sustained. Some few who profess to be Old School Baptists, have denounced us and our publication, and charged us with departure from the faith; and although we have repeatedly disclaimed the heresies which they have charged us with, they still persist in charging us, and appear very anxious that we should hold them;

but we are happy to know these unreasonable accusers are very few in number, compared with the thousands of our brethren who stand fully identified with us.

No one who justly appreciates the intelligence of the Old School Baptists, can believe that they could read our paper for twenty-six years, and not know what are our religious sentiments. It is presumed there is not a person in the ranks of the Old School, or Primitive Baptist communion, whose doctrinal views are better understood by the Old School Baptists generally throughout the United States, than are those of the editor and publisher of this paper; and it is arrogant and presuming in persons of but ordinary intelligence, to assume that they know more than all the church of God, are better able to judge and detect heresy, and that they are competent to search the hearts and try the reins of men, and to affirm that men do hold doctrines which they constantly disavow.

But we leave all this to be considered by our brethren, and disposed of as our God may see fit, and our assailants to enjoy all that distinction and notoriety which their efforts to injure us may entitle them to, or earn for them.

Our circulation is now between six and seven thousand, and constantly increasing; and we have the assurance of many thousands of the scattered flock that they are edified and comforted by the perusal of the communications which have appeared in the SIGNS.

We propose no change in our next volume, either in its size, quality, or terms—only that we shall, if spared, devote more undividedly our time and labor to make it more and more interesting and edifying. During the year now closing we have been compelled to somewhat neglect our

editorial duties, in the time required to compile and publish the Baptist Hymn Book, which being now completed and stereotyped, we can supply any amount, without further neglecting the publication of the SIGNS.

MIDDLETOWN, N. Y., December 15, 1858.

### OBITUARY NOTICES.

DIED—At her home near Manassas, Va., May 21st, 1901, Mrs. Emily E. Johnson, aged 77 years, 7 months and 19 days. Sister Johnson's maiden name was Wheatly. She was married to Mr. Joseph Johnson, Dec. 27th, 1843, and was baptized the same year by Elder Locke. Her husband died in 1852, leaving her the mother of four children, two sons and two daughters, all of whom survive her, together with several grandchildren and great-grandchildren. No children ever had a better mother; she was eminently their guide, counsellor and friend until the last. Her death was very sudden. Though she had been in rather feeble health for some time, still she had been about her home as usual, and retired the night she died apparently in ordinary health. About midnight she was suddenly attacked with severe heart trouble, and lived about fifteen minutes. Sister Johnson was emphatically a mother in Israel. It has been my privilege to know her for the past twenty-five years, her house has been a home to me, and I loved and esteemed her as a mother. She was received by experience into the Bethlehem Church, near her home, in 1872, and her membership continued there until her death. She was wise in counsel, with the peace and welfare of the church at heart, and was dearly loved and highly esteemed by her brethren, to all of whom her house was always open in unbounded hospitality. In extending this hospitality all the members of her dear family most heartily joined; the poor were especial objects of her care and thoughtfulness. I loved her so dearly and received of her kindness so long that I may seem fulsome in my praise, but I feel sure that all who intimately knew her will indorse every word I write. There are what are called "pillars in the church," sister Johnson was one. Her meek and humble spirit, her faithful discharge of every obligation, both in her family and in the church, all done in her own quiet, unostentatious way, won the love and admiration of all who knew her, who could appreciate real worth. She lived the gospel she loved, and what more can be said? A great loss has come upon her family, and a great loss upon Bethlehem Church. We grieve not for her, but for ourselves. Like a shock of corn fully ripe she is gathered home. May the God of all consolation comfort those who mourn.

J. N. BADGER.

Mrs. Susan Matilda Hite, daughter of Elder Y. J. and M. J. Harville, was born Feb. 21st, 1864, and was married to Dr. George M. Hite, Nov. 18th, 1884. She was the mother of five children, three of whom survive her, two boys and one girl. She confessed a hope in Christ, and was baptized in the fellowship of the Primitive Baptist Church, Oct. 19th, 1892, by Elder J. Bunyan Stephens. She departed this life June 25th, 1901, at 9:50 p. m.

Sister Hite was an humble believer in the Lord Jesus Christ; she firmly and calmly believed in God's unlimited power and sovereign grace; she sat at the feet of Jesus and trusted him for all things. Like one of old, he had chosen that "better part" which was not taken away from her. Few if any of the children of God had such faith that "all things worked together for good to them that loved God, to them who had been called according to his purpose." Hence her childlike trust that God was "working all things after the counsel of his own will." Therefore she was the same under all circumstances to her brethren and friends. Whether sick or well, in adversity or prosperity, she met them with the same pleasant smile. She never presented the dark side of anything, but always the bright. God had made her disposition so sunny and bright, and she felt that it would be so sweet and so pure to die in the Lord, that she requested that white be used in her funeral. She had expressed herself as willing to die, and said that she had seen Jesus with outstretched arms to receive her. Sister Hite will be missed among the faithful, but we believe that she is now in the immediate presence of him whose outstretched arms she saw while here on earth.

May the Lord comfort her mother, husband, children, brothers and sisters, and the church and friends, whom she loved so well. The writer selected this for a suitable text at the funeral: "They shall walk with me in white: for they are worthy." But I was overcome with love and emotion, and felt more like saying, Bless the Lord, O my soul, bless his holy name. Her labors are now closed, she has laid aside mortality for immortality, the light of earth for the light of heaven, the company of relatives and friends for the company of Jesus and the angels. "Blessed are the dead which die in the Lord."

J. K. WOMACK.

KIRKLAND, Tenn., July 23, 1901.

Griffith Search departed this life at his home in Montgomery Co., Md., on the morning of June 5th, 1901, aged 79 years, 2 months and 3 days. He spent his early life, as we are informed, in the vicinity of Southampton, Pa., but for fifty years he had lived where he died, respected, honored and esteemed by all who knew him. He was married to Maria Louisa Fetter, daughter of George and Cornelia Fetter, and granddaughter of Elder Thomas B. Montanye, (who was for many years pastor of the church at South-

ampton,) in November, 1847. They moved to Maryland in the spring of 1848, where he spent his years until he was called home. His dear companion and three children passed away in 1862, with a malignant fever, within a few weeks of each other, leaving him with three small children. He never married again, but always grieved for the companion he had lost, and devoted himself to the care of the children left to him, and it is our privilege to say of them that they also were devoted to him. Mr. Search was a faithful and earnest and hard working man. We knew him intimately for many years, and often visited his home. He loved to see all his friends at his home, and his house was always open to those who loved the Lord, and the doctrine of grace. We well recall many gatherings at his home for worship, when it was our privilege to speak, as best we could, to the people. He was grounded in the doctrine of grace, and desired not to hear the works of the creature exalted. He had a humble opinion of himself, and because of this he never made a public profession of his hope. We have heard him speak of his feelings in this respect when at his home in years past. His daughter, sister Ida Search, writes us that he suffered greatly for several months before the end came; at times the pain was excruciating, and he would be compelled to cry out in his distress. At times he seemed to be easier, and it was hoped by his family that he would rally once more, but this was not to be. Some hours before the end came he became unconscious, and so remained. We well know, as the dear daughter has written, that they will all miss him greatly. It could not be otherwise, yet we believe he is at rest.

On Friday, June 7th, a large gathering of friends and neighbors assembled at the home, where he had lived for so many years, to pay a last tribute of respect to their friend and neighbor. Elder C. H. Waters, a life-long friend of the family, who has been with them in many trying hours, with true sympathy and kindness spoke to the friends words of comfort from the text found in 2 Tim. i. 9, 10.

His daughter writes that she had often seen her father shed tears under the preaching of the word, and especially at the times of baptism. We have no doubt that he loved the courts of Zion, and desired her welfare. Now he is at rest with the redeemed who have gone before. He died as he had lived, in blessed hope of the resurrection at the last day. C.

## PERSONAL.

PHILLIPI, W. Va., Route No. 1, July 29, 1901.

DEAR BROTHER BEEBE:—Please inform the brethren who read the SIGNS, that I am now located near the Mt. Olive Old School Baptist Church, and my post-office address is Phillippi, Barbour Co., W. Va., Route No. 1. We have a lovely church here, all in peace and harmony. Forty-five members, five ordained preachers.

J. N. BARTLETT.

## MEETINGS.

THE Peace Valley Association will convene with Union Church, at Blum, Texas, commencing on Saturday before the third Sunday in August, 1901, at 10 o'clock a. m., and will close on Monday. All lovers of the truth are invited.

W. L. ROGERS, Pastor.

THE Brookdale Church, of Susquehanna Co., Pa., expect to have a two days meeting, Tuesday and Wednesday after the third Sunday in August, (20th and 21st) 1901. Trains will be met at Conklin, Pa., on D., L. & W. R. R., Monday afternoon, and at Montrose depot, Pa., Monday afternoon. All who come will be welcomed.

A TWO days meeting will be held, providence permitting, at Justus, Pa., Thursday and Friday, August 22d and 23d, 1901. Those attending Brookdale meeting can easily get to this meeting, as it is only forty miles from Montrose. All will be made welcome who may come. Trains will be met at Olyphant, Pa., Wednesday afternoon, at D. & H. depot, and the N. Y., O. & W. depot, also at Glenhurn, Pa., Wednesday afternoon and evening, and friends cared for.

For further information address Geo. Goodrich, Justus, Pa.

D. M. VAIL.

THE Old School Baptist Conference of Maine will be held, the Lord willing, with the Old School Baptist Church in North Berwick, York Co., Maine, to commence on Friday, August 30th, 1901, and continue three days. We shall gladly welcome all 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 sixty-first annual session of the Mount Pleasant Association of Regular Baptists will be held, the Lord willing, with the Cane Run Church, at Turners Station, forty-four miles east of Louisville, on the L. & N. Railroad, commencing on Wednesday, Sept. 4th, 1901, and continuing three days.

A cordial invitation is extended to all lovers of truth, especially ministering brethren.

ERNEST F. RANSELL.

THE Maine Old School Baptist Association will meet, the Lord willing, with the Bowdoinham Old School Baptist Church, on Friday before the second Monday in September, 1901, and continue three days. Teams will be at the railroad station in Bowdoinham, on Thursday, Sept. 5th, to meet those who may come on the cars from east or west, and carry them to places of entertainment, and to the meetng. All

lovers of the truth as it is in Jesus are invited to attend.

J. H. LOWELL, Clerk.

THE Licking Old School Baptist Association will hold its annual session with Mt. Gilead Church, near Mayslick, Mason Co., Ky., beginning on Friday before the second Saturday in September, 1901. We extend a cordial welcome to brethren and friends.

Those coming from the south, east or west, by way of Lexington, Ky., will be met at Helena station, on Thursday evening. Those coming by way of Cincinnati, or from the east, over the Cincinnati division of the C. & O., will be met at Maysville, Thursday afternoon at 1:30 and 3:25. We hope our friends will try to reach these points on Thursday, as they cannot well get out on Friday in time for the meeting.

FRANK LAYTHAM, Church Clerk.

THE South Ouachita Association will convene with Good Hope Church, in Union Parish, La., one mile north of Oakland, commencing Friday before the fourth Sunday in September, 1901. An invitation is extended to all lovers of truth to meet with us.

L. C. TRULL.

THE First Old School Baptist Church of Roxbury, in Vega, N. Y., has appointed a yearly or two days meeting, to be held the last Wednesday and Thursday in September, (25th and 26th) 1901.

Also a counsel at the same time to examine the gift of brother John B. Slawson, and if thought proper, to set him apart to the work of the ministry. We invite our brethren and sisters and friends, especially ministering brethren, to attend with us.

This done by order and in behalf of the church, June 29th, 1901.

Those coming by rail will be met at Roxbury, on Tuesday, the day before the meeting.

WILLIAM BALLARD, 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. 69. MIDDLETOWN, N. Y., SEPTEMBER 1, 1901. NO. 17.

## CORRESPONDENCE.

### ✓ THE CREATURE MADE SUBJECT TO VANITY.

(Romans viii. 20.)

WHO is this creature which “was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope?” It is the same creature spoken of in the preceding verse, whose “earnest expectation waiteth for the manifestation of the sons of God,” and which in the following verse it is said “shall be delivered from the bondage of corruption into the glorious liberty of the children of God.” It belongs to the same spiritual creation referred to in verse 22, which in former dispensations groaned and travailed in pain together, and which now in the gospel day is manifest, as it ever was, by suffering, even in the apostles and early saints, who had the first fruits of the Spirit, “who groan within themselves, waiting for the adoption, to wit, the redemption of their body.”

This creature is the same spoken of in 2 Cor. v. 17: “If any man be in Christ he is a new creature,” and also in Eph. ii. 10: “For we are his workmanship, created in Christ Jesus unto good works,

which God hath before ordained that we should walk in them.” This workmanship of God whereby we are created in Christ Jesus, is experienced by a man, a sinner of Adam’s fallen race. Before that work of God was experienced this man did not know himself as a sinner, and therefore did not have that kind of suffering which comes from such knowledge. In the first verse of this chapter the apostle speaks of those who are in Christ, and in the ninth verse we learn that to be in Christ, or in the Spirit, is to have the Spirit of God, or of Christ, in him. It is not until we have this experience of Christ in us that we can know that the body, which means the natural or earthy man, is dead because of sin. (Verse 10.) Let it be here noted and remembered that when the body or flesh is spoken of by the apostles in this sense, as dead because of sin, reference is not made merely to the physical body, for that cannot sin, but to the *man*, who is “of the earth earthy,” the *man* who sinned and was condemned. The sin, the sinfulness, the depravity, are felt by the christian to be in his mind, in his heart, and not in the literal flesh.

The life that is now ours is the Spirit

of Christ, "The Spirit is life because of righteousness." "Christ is our life," and that life is all the light we have by which to see the deadness of our body, or the living beauty and glory of Christ, and of the kingdom of God. (Verse 10.) "In him [the Word] was life, and the life was the light of men."—John i. 4. The giving of this divine and ever holy life to the sinner is the creative work of God. It is not that the divine life or Spirit of Christ was created, nor is it that the Adamic man is new created, or made over again, but the bringing of the man forth in this new life, the causing him to be thus born of the Spirit, the manifesting of "the life of Jesus in our mortal flesh," (2 Cor. iv. 11,) this is the workmanship of God; this is creating the man in Christ Jesus, and causing him to be a new creature.

This man who has been born again (from above), who has been brought forth in the life of Jesus, was first born of the flesh, brought forth in the life of Adam. In neither birth was any change of *nature* effected. In the first birth the life and nature of Adam were manifested. In the second birth the life and nature of Jesus were manifested. In being given the life of Jesus the life of the flesh was not changed *in its nature*, but remained a sinful life. Therefore David says, "My soul cleaveth to the dust;" and Job says, "My soul is weary of life;" and Paul says, "The flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would." And throughout the Scriptures holy men have mourned on account of the felt sinfulness of their own life, and rejoiced in the evidences that the Lord was their life, and such is the experience of saints to-day. "Except a man hate his own

life," Jesus says, "he cannot be my disciple." The two natures, the two lives, the mortal and the immortal, are both in the one person, but the spiritual or immortal is the stronger, and shall control and prevail.

The creature spoken of in the text is not the spiritual life in itself considered, nor the man who has experienced the new birth in himself considered, but it is the spirit or life of Jesus as manifest in the flesh, and it is the man considered as having this divine life, the man as being thus "in Christ." The man himself, regarded in his Adamic nature, is a sinful man, and his heart is deceitful above all things, and there is not enough goodness in his nature to cause one throb of sorrow on account of sin, or to excite the least hunger after righteousness, and the Spirit of Christ, considered separately from the flesh, can have no sorrow or pain. It was in the flesh that Christ suffered. It was for the purpose of suffering that he came in the flesh, and those who have the Spirit of Christ suffer with him. It is this suffering of the people of God with Jesus that the apostle is considering in this connection. He explains to them the cause of their suffering, and enters into the depths and heights of doctrine as he traces the exercises and describes the feelings of the little children, and thus points out and designates the humble followers of Christ.

The apostle in various places speaks of the one person in his relation both to the flesh and the Spirit. While there is an essential distinction between the flesh and the spirit, and this distinction is maintained in all the teachings of the apostles, yet they are both in one person, and there is an experimental sense in which they must be considered as together, though separate. "That which



is born of the flesh is flesh," and will remain so until the change shall come, "and that which is born of the Spirit is Spirit," and will ever remain in unyielding opposition to the flesh. But the christian is possessed of both of these opposing natures, the human and the divine, and the apostle uses the personal pronoun when speaking of both. "For *I* know that in *me*, (that is, in my flesh,) dwelleth no good thing." He speaks of the flesh as "*me*." "That which *I* do *I* allow not." "The good that *I* would *I* do not; but the evil that *I* would not, that *I* do." "I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me." "O wretched man that I am! who shall deliver me from the body of this death?" "So then with the mind I myself serve the law of God, but with the flesh the law of sin."

Thus it is the same *I* who realizes death in Adam, or in the flesh, and who realizes life in Christ. It is the same *I* who may at one time be experimentally in Christ, and, sowing to the Spirit, reap life everlasting, and at another time may be living after the flesh and die to spiritual things; may be sowing to the flesh, and of the flesh reap corruption.

But the apostle is considering here the unchanging, unvarying inclinations of the Spirit or life of Christ which is in all his people, and the consequent suffering of the child of God because of the vileness that is thus discovered in us by the light of the Spirit. And he is intent upon declaring and showing the certainty of the glory that shall succeed that suffering in every one who has been born of the Spirit, and who is therefore a partaker of the divine nature. "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs

with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." How wonderfully connected the apostle's argument is. How one thing follows another, just in the order that keeps along with the exercises and travail of the christian. Observe how many of these verses begin with the word "for," connecting it with what was said before.

"For the earnest expectation of the creature waiteth for the manifestation of the Son of God." This earnest expectation is entirely of the Spirit. It is the view of faith, looking to things not seen by mortal powers. It is the expectation of things promised in Christ, and revealed to the faith of God's people. Faith makes no guesses, but sees eternal realities. Concerning these things it is said, "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him; but God hath revealed them unto us by his Spirit." Therefore, while there is deep suffering because of the corruptions of the flesh, there is at the same time, down in the depths of the soul, a calm and confident waiting for that which the quickened soul so earnestly desires, to see in ourselves the manifestation of that relationship as sons of God. We cannot see it in ourselves now, but we long for it, hunger for it, have been made to expect it, and quietly wait for it. We are saved by this sweet and sure hope. All this earnest expectation is in the Spirit; not in the Spirit of Christ considered in itself, but in that spirit as given unto us, and as living in our poor hearts, and as able to turn our thoughts toward

heavenly things, and to set our affections on things above.

Now the apostle shows against what great and dire obstacle the earnest expectation of the creature waiteth for such a wonderful and holy manifestation. That obstacle is the vanity of our fleshly nature, which he afterward calls the bondage of corruption." This is why we do not see in ourselves evidences of sonship, such as we desire. Though to our faith may come assurances at times that "we are now the sons of God," yet "it doth not appear what we shall be;" and we are often left to doubt that we bear such a relationship because of the vanity of the flesh.

But now the apostle shows us that in the wisdom of God in creating his people in Christ, in giving them the life of his Son, he made them subject to the vanity of this nature. He could have caused them to be at once freed from sin and depravity, and to enter into a holy and sinless state. But it was his will that the new, divine life, the Spirit of Christ in them, should have this opposition to contend with, that this new creature should be subject to this vanity. "Every man in his best state is altogether vanity." "All the goodness and glory of man is as the flower of the field." As soon as the Spirit of the Lord bloweth upon it, it fades away. (Isa. xl. 7.) And because of this the workmanship of God is the more clearly manifest, and the power of the Spirit more clearly displayed, as the enduring quality and value of gold are shown more clearly when it comes in contact with fire.

For our comfort we are told of one thing that we would not have thought of without being told, and yet which we see at once to be true: "Not willingly." The Spirit of Christ is essentially and

forever opposed to sin. That life of Christ which is within the poor sinner's heart is just as pure and as much opposed to vanity there as it is in himself; as the sunshine is just as pure when it falls into a polluted atmosphere as when it leaves the sun. We can at times see that there is a principle within us that is opposed to all the vanity and corruption of our natures, and which makes us long to be perfectly free from it. Thus with our minds we serve the law of God, (we have the mind of Christ) while with our flesh we serve the law of sin. (Romans vii. 25.) The apostle had no reference here to evil deeds, against which he would admonish his brethren, but he referred to that corruption of the flesh to which we must always be subject, feeling it as a bondage while we remain in this mortal state.

*Not willingly.* This is why we suffer in the flesh. This is why we can find no permanent rest in this mortal state. This is why, when we are spiritual, we hate not only evil deeds, but the vanity of even the most exalted and the purest of earthly things. This is why our days on the earth are a shadow, and there is none abiding. This is why we hate our own lives at times, and count this world a wilderness of woe. And it is because the new creature is not willingly subject to vanity, that exhortations and admonitions have a place and power. For this creature is ever seeking the honor of God, and desiring to follow Jesus, and to show forth his praises, but ever feels the hindrances of the vanity of the flesh, and so can never do the good it would do, but is always dissatisfied with even our best works. And no matter how far one may have gone astray, it is always right to exhort, when we can do it in meekness, for though *we* cannot make the word of

exhortation effectual, the Lord peradventure may give repentance to the acknowledging of the truth.

Then how sweet and comforting the assurance that this subjection of God's gracious work in us to vanity is in hope. We cannot see in ourselves now what we wish to see, (verses 24, 25,) but we are given good ground to hope for it. For the apostle by inspiration positively asserts that we, the new creature, shall be delivered from this vanity, from this "bondage of corruption, into the glorious liberty of the children of God." This we are given faith to believe shall be. We long for it, and in the Spirit we expect it, and thus we have that hope which saves us from being overcome and brought down to the gates of despair by this vanity. "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." No child of God can see himself as he wants to be, therefore he can never be pleased or satisfied with himself while in the flesh. He must see himself compassed with infirmities, held down by a bondage of corruption, therefore he cannot see himself as a son of God now, cannot see himself without sin, cannot see in himself, that is, in his flesh, any good thing. Therefore he is not only subject to vanity, but is subject to the temptation with which Satan tempted Jesus, "If thou be the Son of God."

But here comes into view the preciousness, and the saving power of that hope, which the Lord, who subjected the new creature to vanity, has given to light up the darkness, to cheer the heart, and to be "as an anchor of the soul, both sure and steadfast," holding the vessel of mercy securely against all the adverse

tides and terrible storms that must be met with on the ocean of time. This good hope is through grace, and does not depend for sustenance upon goodness in ourselves, or in our works, which every child of God longs for but can never see, but upon the revelation of Jesus Christ as "of God made unto us wisdom, and righteousness, and sanctification, and redemption." At every new revelation of the blessed Savior to our souls, our hope seems to be renewed and strengthened. So we continue to hope for that we see not, for goodness, sinlessness, perfection; for the manifestation of the sons of God, for deliverance from the bondage of corruption, into the glorious liberty of the children of God, for "the redemption of our body," which shall be fashioned like unto the glorious body of Jesus; and for all these blessed things so surely promised and assured unto us, we patiently wait, wait in the enduring and unfailing patience of a living faith in Christ.

"Not willingly." Still more and more blessedly does this wonderful expression shine out from the sacred page of inspiration, with assurance of hope, and with heavenly comfort, to the afflicted and poor people of God, who are still ever struggling on against barriers which present impossibilities to them, who are daily tried and are daily dying, and yet "who against hope believe in hope." What a comfort it is to see this "not willingly" in their own poor hearts. When they have to acknowledge that they do the things they would not, and do not do the things they would, how glad they are at times, in the midst of their infirmities and under the bondage of corruption, to remember that they *would not* do an evil thing, and that they *would do* good things.

"But if indeed I would,  
Though I can nothing do,

Yet the desire is something good,  
 For which my praise is due.  
 By nature prone to ill,  
 Till thine appointed hour,  
 I was as destitute of will,  
 As now I am of power."

How comforting to find that the apostles are with us in this experience of infirmities which the Spirit only can help. How glad we are that Paul, as well as we, had to confess, "The things that I do I allow not." Not referring to a course of wrong conduct, but to the fact that sin is mixed with all we do, so that we cannot do the things we would, but feel "the sentence of death in ourselves," tainting all our works, only as we are given faith to do our works in Christ, to look to him for the goodness, and not to ourselves.

"Not willingly." This is the holy Spirit of God from which this "not willingly" comes. There is no half way will here, no uncertainty about this will that is ever and eternally against all sin. This is the will of the Father that was done in and by the Son. There is no weakness in this will. It is not even the will of Jesus, as a suffering man, which caused him to cry, "If it be possible let this cup pass from me," but it is the will of the Father which caused and enabled him to say, "Not my will but thine be done." His own will was the will of a pure and sinless man. This will he did not come to do. This will must be crossed, denied, crucified, for it would have turned from suffering. The Father's will was done in and by him, and by that will he was crucified; by that will he gave himself to the smiters, and became obedient unto death. By that will he was raised from the dead, and by that will we are saved. That is the will concerning which that Holy Spirit teaches us to pray, "Thy will be done in earth as

it is done in heaven." It will be done in the children of God, and through its power and exercise within them they will all eventually be brought into perfect conformity to the image of God's Son by the mighty power and working of his holy Spirit. He works in his people to will and to do of his good pleasure. In his own time, and in his own way, each of them will be made fully to know his own vanity, his own inability, "his own sore and his own plague," and will then be brought forever away from sin and weakness into the liberty of the sons of God, and will be prepared to give God all the praise of his salvation for time and for eternity.

Those who the apostle says are groaning and travailing in pain together until now, are not the natural creation, for it is not true of either man or beast. He is showing the sufferings of the Lord's people from the beginning. They were distinct from the legal worshipers, though they were among them. They all had faith in every dispensation, and by that faith they saw Christ as their Savior, and we trace them through all the Old Testament Scriptures by their groanings, complaints, self-loathings and bitter self-reproaches, as an afflicted, suffering people, whose sufferings are on account of sin in the flesh. And the apostle joins himself and all the saints under the gospel with the holy men of old, who were as much the creative workmanship of God as we, showing that although the gospel saints had received the first fruits of the Spirit, yet they groaned within themselves, looking for no comfort from the flesh, but looking for the promise of Jesus' coming, when the adoption would be fulfilled in the redemption of our body from corruption, and the inheritance into which we were adopted, (using adoption as a legal

figure) would be received, which is to become sons of God. This name, Son of God, Jesus received by inheritance in his resurrection. (Heb. i. 4, 5; Rom. i. 4; Acts xiii. 33.) We are heirs with him of this sonship, and when the manifestation of the sons of God shall be complete in the redemption of our body from corruption, and in the fashioning of it like unto the glorious body of Jesus, then we shall be manifest, not as adopted children, for the purpose of that legal figure is attained when we come into the inheritance, but as the real "children of God, being the children of the resurrection."—Luke xx. 36. This inheritance unto which we are begotten again by the resurrection of Christ from the dead, is not a corruptible, defiled and fading inheritance, as was the sonship we inherited from Adam, but it is incorruptible, and undefiled, and it fadeth not away, and it is reserved in heaven for all who have received the Spirit of adoption, for all who feel themselves to be poor, helpless sinners, who hunger and thirst after righteousness, and who long to be like Jesus; and all the heirs of this blessed inheritance are kept by the power of God unto salvation, ready to be revealed in the last time. (1 Peter i. 3-5.)

I have written upon this subject by the request of my dear brother, Elder G. E. Mayfield, of Elgin, Oregon. I wish I could do better with it, and write more clearly, but I feel more and more from day to day my ignorance and inability with regard to spiritual things. I often feel as though I ought never to try to write upon such things, or speak, either. It sometimes seems as though I know nothing as I ought to know, and it depresses me greatly. I am of late in the depths much of my time, but sometimes I hope I am enabled to cry unto God out

of the depths. If it were not that those to whom I write know these things by a personal experience of them, and are therefore able to judge of what I say, I would not write. What I have written is what I have felt and tasted in my own soul, and so I feel free to submit it to the saints.

May the Lord direct our minds into all truth.

SILAS H. DURAND.

SOUTHAMPTON, Pa., July 15, 1901.

#### ROMANS VIII. 26.

"FOR we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered."

"God is a Spirit: and they that worship him must worship him in spirit and in truth." That is, it must be real, it must come from the heart, and the preparations of the heart and the answer of the tongue is from the Lord. The preparation being of the Lord, the prayer of the heart is in accordance with the will of the Lord. "We know not what we should pray for as we ought." The disciples of the Savior did not know how to pray, nor what to pray for, and they asked the Savior to teach them to pray. "And he said unto them, When ye pray, say, Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven so in earth," &c. This is the way that Jesus himself prayed, Not my will, but thine, O Lord, be done. This is the way that Paul prayed, "What wilt thou have me to do?" What is thy will? Thy will, O Lord, be done. "Thy people shall be willing in the day of thy power." Moses' prayers never changed the mind of the Lord, for God is in one mind, and who can turn him? The Spirit made intercession for Moses, according to the will of God. Likewise with all the praying servants of

God, "We know not what to pray for as we ought." We are little children; the kingdom of God is of such. We do not know what is best for us, we do not know what is for our good; we would deprecate the things that are for our good, and ask for the things that would be for our harm. But Christ is the "Head over *all things* to the church." He keeps her as the apple of his eye; he leads her about, he instructs her, he teaches her to pray and what to pray for. How that poor man who was journeying from Jerusalem to Jericho, who fell among thieves, and was stripped and wounded and left half dead, must have sighed and groaned, thinking there was no eye to pity, and none to lend a helping hand. Do you ever find yourself in such a condition as this, dear reader? Have you ever fallen into the clutches of Satan? Has he ever robbed you of your peace and comfort, with his fiery darts and hellish suggestions? Has he ever told you that your experience was all a phantom, that the Bible was a myth, and that there is no God? If so, are you not made to groan and pant for the Lord, as the hart panteth after the waterbrook? The Lord will regard the prayer of the destitute, and not despise their prayer. "The prayer of the destitute." Destitute of what? O, destitute of everything that is good. When I cannot feel the presence of the Lord I am destitute. "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee."

"How tedious and tiresome the hours

When Jesus no longer I see;

Sweet birds, sweet prospects and sweet flowers,

Have lost all their sweetness to me."

"Destitute." I would but cannot sing, I would but cannot pray, I would but cannot read, I would but cannot talk. I am destitute, barren, lifeless, all is dark

and vain and wild, so dead that I cannot feel that there is even a prayer in my heart. All the while there is an inward groaning that cannot be uttered. This is the prayer of the destitute, this is the prayer the Lord regards, this groaning is the voice of the dove calling for her mate from the cleft of the rock, and from the secret places of the stairs, which voice is sweet to the heavenly dove. He said, "O my dove that art in the cleft of the rock, and in the secret places of the stairs, let me see thy countenance, let me hear thy voice, for sweet is thy voice, and thy countenance is comely." He maketh darkness, and all the beasts of the forest creep forth. How is the darkness made literally? Simply by the disappearing of the sun. So the Lord makes darkness by hiding his smiling face. Then all the evils that lurk in our nature creep forth. When the Lord hides his face, and we are left to ourselves to grope in darkness, how soon Satan takes advantage. But our dear Redeemer was led into the wilderness to be tempted of the devil. If we follow him we must go where he went. We do not have to go very far to get into the wilderness. When left to ourselves, we find ourselves right in the wilderness, and we learn what poor, weak and dependent creatures we are. This is the way the Lord tries the faith of his people. He does not try their faith to see what it is, but it is to show them what it is, and whence it cometh. Here we learn that no man can keep alive his own soul. He that first made me must still keep me alive. Sometimes we get to feel so cold, and indifferent, and hard-hearted, we are made to question,

"Do I love the Lord or no?  
Am I his, or am I not?"

And we are made to cry out with the poet,

"O for a glance of heavenly day,  
To turn this stubborn stone away."

And the deeper our sorrows, the louder we sing, What are these exercises but the prayers of the saints? So precious in the sight of the Lord are the prayers of his saints, that they are said to be vialled up in golden vials. His ear is ever open to their cry, yea, before they call he hears them, and answers them while they are yet speaking.

In the winter time all vegetation seems to be dead, the trees drop their foliage, the flowers disappear, and the birds cease to sing, but they are not dead, it is the time for these things. We are told that as long as time shall remain, there shall be seed time and harvest, cold and heat, summer and winter. Solomon is his Song speaks of the winter time with the soul, and also the spring time, when winter is past, and the rain is over and gone, the flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle is heard in our land. All my times are in the hands of the Lord. When cold and indifferent, it is the time for it, and when full of vigor and zeal, it is the time for it. There shall be winter as well as spring, and spring as well as winter. Weeping may endure for a night, but joy cometh in the morning. The Lord keeps his people as the apple of his eye, all their steps are ordered of him. "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even forever." We cannot thwart the purpose of God, and we do not want to, either. There may be times when we are made to cry out, "If it be possible let this cup pass from me," yet can we not say also, "Nevertheless, not my will, but thine be done"?

O how vain is all our work except the

Lord be with us in it. "Except the Lord build the house they labor in vain that build it: except the Lord keep the city the watchmen waketh in vain: it is vain for you to rise up early, to sit up late, to eat the bread of sorrows; for so he giveth his beloved sleep." Say you, When I am dead to everything, when I have no inclination to read the Bible, when I do not care whether I go to meeting or not, and if I go it is all mechanical, when I cannot see that life in the brethren that I once did, and I do not feel that love for them that I once did, the preaching does not sound so sweet as it once did, is this of the Lord? I will venture to say without the fear of successful contradiction, that it is of the Lord, "For so he giveth his beloved sleep." And though I sleep, my heart waketh. The Spirit still maketh intercession for us with groanings which cannot be uttered. Even in the midst of our sleep we fear and tremble, and are made to cry out with the psalmist, "Consider and hear me, O Lord my God; lighten mine eyes, lest I sleep the sleep of the dead." There is a continual persevering with every heaven-born soul. Sometimes we fear that the little spark of spiritual life will go out, but this can never be, it is eternal life. This life is that Spirit which maketh intercession for us, it is that Spirit that is willing, it is that Spirit against which the flesh lusteth, it is that Spirit that is opposed to and is crossed by everything that is wicked, it is the holy Spirit of God, whereby ye are sealed unto the day of redemption. (Eph. iv. 30.)

"Prayer is the christian's vital breath,  
The christian's native air,  
The watchword at the gate of death;  
He enters heaven with prayer."

The christian prays without ceasing.  
When in darkness he prays for the joys

of God's salvation, when in the light he prays that he may remain there.

Here we only see in part and know in part, hence we are never satisfied, for we are only satisfied with the fullness of God's salvation. "As for me, I will behold thy face in righteousness. I shall be satisfied, when I awake, with thy likeness." To whom shall we liken our Beloved? or what likeness shall we compare unto him?

"Nature to make her beauties known,  
Must mingle colors not her own."

"Nor earth, nor seas, nor suns, nor stars,  
Nor heaven, his full resemblance bears;  
His beauties we can never trace,  
Till we behold him face to face."

When we cannot see his face and feel his presence there is an aching void the world can never fill. Jesus is all the desire and all the salvation of his people, and he is their glory. The King's daughter is said to be all glorious within, but the Lord is the glory thereof. He is a wall of fire round about her, and the glory in the midst of her. Thou, O Lord, hast wrought all our works in us. "Let my Beloved come into his garden and eat his pleasant fruit."

The christian life is a peculiar life, yet it is the very book of life, recording on its every page, yea, in every paragraph, the praises of him who hath called us out of nature's darkness into his marvelous light. What a paradox is the christian experience: believing, yet full of unbelief; sorrowful, yet always rejoicing; dying daily, yet behold we live; having nothing, yet possessing all things. Happy art thou, O Israel, who is like unto thee? O people saved by the Lord, the shield of thine help, and who is the sword of thy excellency; guided by the counsel of Jehovah through this veil of tears, and afterwards received to glory.

Dear brethren, let us thank God and

take courage, and press forward; all our conflicts will end in everlasting life. I have pursued the stream till it has expanded into an infinite ocean before me.

The above is submitted to your better judgment.

EDWARD F. ROUNDS.

CVMDEN, N. J., July 21, 1901.

PHILADELPHIA, Pa., July 9, 1901.

DEAR BROTHER CHICK:—Do you ever have conflicting emotions exercising you at the same time? I know you have natural desires and emotions, and also those that are spiritual, at the same time, and they always conflict, but that is not just what I mean. It is something like this: a praiseworthy desire enters your mind, and occupies your heart, and right on its heels comes opposing suggestions. My case is on this wise: I have desired for a week or two to write to you, and the desire remains with me, but opposition arises in various cunning suggestions, and they appear so plausible to me that I have to say, Yes, that is true, and so I hesitate. The first suggestion that presented itself when I sat down at this time, was after this manner: What can you say to Elder Chick that would interest him? His time is too important and valuable to be taken up and wasted with your airy nothings. How would you like it yourself to have some one write to you lengthy epistles of "great swelling words of vanity?" Do not you know there is some motive which actuates you, that some desire of your flesh may be fulfilled? you try to persuade yourself that your desire is a holy one, when you know that you breathe out selfishness with every breath. Such are a few of the suggestions which cause me to hesitate, and almost give up in despair, for I cannot contradict them. And now I ask you



again, Can it be possible that you ever have such experience? I long to be exercised like my brethren, but alas! I seem to stand alone; I seem to realize that all the imperfection and infirmity is in *me*. God is perfect in wisdom, and immaculate in holiness. I am the subject of his creation, but am I the object of his love? Zion is the perfection of beauty, God's glory shines forth out of its inhabitants. That is where I am privileged to behold it, but not in myself. It is never a question with me, whether God is *able* to shower blessings of grace on me, that I may be conformed to the image of his Son, but has he done it? That is the anxious question in my mind. When Jacob received the blessing from the angel with whom he wrestled all the night, he said to Jacob, "Thy name shall be called no more Jacob, but Israel." I feel to hope that I have experienced the wrestling, and that my cry has gone out for the blessing, but when I search for evidence, I find plenty of Jacob, but dare not claim that precious title: Israel who as a prince hast power with God and with men, and hast prevailed. This appears to be the requisite with every halting Jacob, that he has power with God, and with men, and I am so far short of all that, I cannot see it in myself at all, yet I know that all power in heaven and in earth, with God and with men, is vested in Jesus, that he hath prevailed and hath conquered death, hell and the grave, and that by his appearing he "hath brought life and immortality to light through the gospel." Then if indeed I abide in him, he hath prevailed in me, and I am free, my name is called Israel because Jesus is the King thereof. Jacob did not prevail until he received the blessing, and the blessing was Jesus. The right of redemption existed in Jesus, in the precious truth that Israel was

"bone of his bone and flesh of his flesh," That right being obtained through the gift of the Father, therefore, notwithstanding all my selfishness, my weaknesses, and my infirmities, my doubts and my fears, I cling tenaciously to the hope that Jesus has done for me that which I could never do, that he has prevailed for me, and this hope is "an anchor to [my] soul," and if I do not realize an experimental entrance into that within the veil, where Jesus my fore-runner hath entered as my High Priest, my hope hath entered there, and is both "sure and steadfast."

Sometimes, brother Chick, I feel to be thankful that I cannot say I am a christian, or that I am sure I am accepted in the beloved, because my hope is so precious to me, that I would not part with it for anything I can think or conceive of. It is my hope that causes me to go on from day to day pressing forward, looking for a country beyond the confines and environs of time. If I bear about in my body "the dying of the Lord Jesus," it is my hope that bears my body up. My hope is the Spirit of Christ which liveth and abideth in me, and it is always "Sure and steadfast." If Jesus is revealed in me as my life and my Redeemer, my hope is assured as a good hope through grace, because Jesus is my hope. He is my hope because I know I could not prevail over the powers that be, except through him. I am trying to grasp this precious truth, brother Chick, that Christ was made perfect through suffering, and obedient also, and that the suffering was not for himself or on account of himself, but for, and on account of his bride. He became the Captain of our salvation for Israel's sake, and for Israel he prevailed over every enemy, the last enemy being death. So if we behold salvation in

Israel, we behold Jesus as the Savior, having to his power and love no boundary, but extending to all worlds, and to every created thing, we know that God's perfect wisdom created nothing in vain, and we believe the end and purpose of all creation was the salvation of God in Christ Jesus, and that every created thing contributes in some way that we do not understand, to that salvation, all of which redounds to the glory and the praise of God, and the hope of every child of God embraces all this, whether he understands it or not. And I am often made to thank God that he has given me a limited understanding of the things pertaining to his kingdom, for because of that, my hope shines all the brighter in me, and springs up eternal within me, as wells of water springing up unto everlasting life. I hope also I am thankful that I am just as I am, poor, weak, ignorant, helpless and naked, for just as I am, in God's perfect wisdom he has made me, and I know I am thankful for the spark of hope he has set ablaze in my heart, and truly I desire that his praise and his glory may be wrought out and made clearly manifest in my experience, and my prayer is that every vain ambition within me, and every carnal desire, may be subdued and the remainder of my wrath may praise him, which you so clearly described in a late editorial.

Well, my brother, I think I have got the best of my three friends who would advise me not to write you, and I have learned in this overcoming that they are "miserable comforters," and like the raven that carried the food to Elijah, so they have contributed to some comfort and encouragement in this writing. And now I feel to thank the Lord that he did put you in my heart and mind.

With affectionate love to yourself and family, I am your most unworthy brother,

B. F. COULTER.

#### THE ORDINANCE OF BAPTISM.

DEAR BRETHREN EDITORS:—Brother Gilbert Bird, of Burdette, W. Va., asks me, "What does it take to constitute valid baptism?" and to answer through the SIGNS. In the light of the New Testament and the love of its Testator, I will try to faithfully do so, seeking only the honor of Christ. The church is subject unto him, and he gave to her his doctrine and ordinances, which are two, namely, Baptism and the Supper. These our Lord set in the church. He also set the members, every one of them, in the church. Yea, Christ himself is in the church. To God he says, "In the midst of the church will I sing praise unto thee." So all the ministerial gifts, from the first to the last, are in the church. These include the apostles and prophets, elders and deacons. Paul and Barnabas were ordained at Antioch, in and by the church, for the work whereunto the Lord had called them. This is the pattern. Only thus is any man qualified and authorized to minister in the gospel of Christ. To the church Paul said, "Be ye followers of me, even as I also am of Christ. Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you." The apostles are next to Christ in the church, the gospel kingdom, and to them he delivered his doctrine and ordinances, and they delivered these to the church, to be faithfully kept in the church. So Paul himself, and all in the church, are to follow Christ. None may go before him nor depart from him. Christ alone is King in Zion. He is the Maker and Builder of the church. He said, "Upon this rock I will build my church." "And the Lord added to the church daily such as should be saved." He adds no others to it, and the saved he adds to the church only, not

to any other body of men. No others than the saved of the Lord are truly in the church, but all others are as wood, hay and stubble. Men may in a fleshly zeal gather in mere nominal members and immerse them, but this does not make them members of the church of Christ, neither is this the baptism of Christ.

"All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." The Savior and crowned Head of the church thus gives the authority and command to his own servants, but to no others. And as the gospel is "of the kingdom," so also are the ordinances and members and servants all "of the kingdom." Christ said, "My kingdom is not of this world." So he hath redeemed the subjects of his kingdom out of the world, and he calls them into his kingdom. The world, therefore, hath neither part nor lot in his kingdom, nor do its ordinances belong to the world. All this is clearly set forth in the New Testament.

Our brother Bird understands all this truth, which makes it fully evident that the immersion of a believer in Christ outside of the fellowship of the one church of Christ, is not the baptism of Christ; for he gave his ordinances to his church, and all his authority is in the church, over which he is the Head.

Another truth is here very clear: the saved in the Lord were first baptized and added to the church, before they ate the

Lord's supper, and before any of the members, thus added, were ordained to minister in the gospel kingdom. If a true believer even should be immersed outside of the fellowship of the true church, and should afterward be received nominally into the church, without receiving gospel baptism, and should then be ordained as a minister of the gospel, he would still be unbaptized, therefore both his ordination and his work in the ministry, though sanctioned by such an erring church, would be without the authority of Christ, and a clear violation of it. He did not enter the church by the door, or rather the Lord had not added him to the church at all, and he is not truly a member in it, but both he and the church transgressed against Christ by thus taking him in, and then ordaining him. Both should repent of this sin, therefore, for the church cannot make valid and good that which Christ has not authorized and commanded. If it claims that it can, then the spurious decrees and acts of the church of Rome might also be claimed as valid, because that church gave her sanction to such gross perversions of the gospel of Christ. Here let us with reverence say, "Let God be true, but every man a liar." For this is consecrated ground, and these are sacred things, and we do a great wrong if we at all abuse, pervert and misuse them,

It is well known to all concerned that the New School Baptists are widely apart from the Old School Baptists, and long have been, and that there is a wide gulf between the two, and no fellowship or communion between them whatever, for the New School body has greatly perverted the gospel of Christ, not only in its doctrine and ordinances, but as well in its membership and ministry, insomuch that in all these respects it has become

largely a *worldly* religious body. Now then, for a man who was immersed in the Missionary Baptist body to be allowed to creep into an Old School Baptist church unbaptized, and then to be imposed upon the church of Christ, and believers in Christ, as a divinely qualified servant of Christ, to thus officiate in administering the solemn and holy ordinances of the Lord's house to penitent believers in Christ, when he has never himself obeyed Christ in his sacred ordinances, is a grievous perversion and sin. Can we wonder that confusion, trouble and division follows such a deplorable departure from the teachings of Christ as this? Departures from the doctrine of Christ, in whatever way they may be, are dishonoring to him, and dangerous to the spiritual health and growth and peace of the church of Christ, therefore in all cases they should be turned away from. "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God." This is infallibly true. "He that abideth in the doctrine of Christ, he hath both the Father and the Son." This is the inspired test and the only true measure. "If there come any unto you, and bring not this doctrine, receive him not into your house, [the church] neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds." Therefore, should the church do this, it thereby becomes a partaker with him of his evil deeds, and so far from the church thus making his evil deeds valid and good, she makes herself a transgressor with him. The doctrine or the teachings of Christ are positive and faithful and true, and admits of no sort of departure or compromise. All should remember this, and touch not, taste not, handle not any unclean thing. Here Christ is all in all. The Lord has said, "Behold, to obey

is better than sacrifice." Jesus said, "If a man love me, he will keep my words. \* \* \* He that loveth me not keepeth not my sayings." "Take my yoke upon you, and learn of me." Every other yoke must be given up, and Christ alone must be heard and followed by all who love him. The church has no more authority to depart from him in anything pertaining to his kingdom, and substitute something else, than any single member of his. To all who are Christ's the Father says, "Hear ye him."

To our faithful editors this is submitted first, then, if approved, to our dear brother Bird and all who are interested in "the things concerning the kingdom of God, and the name of Jesus Christ." In love these things are commended to you all, dear brethren, with the earnest desire that you may have them in remembrance after my departure from the flesh, to be with Christ, which is far better, and for which I wait in hope. May you all keep in memory and heed the words of the beloved apostle of the precious Christ: "I have no greater joy than to hear that my children walk in truth." To thus walk is to walk in Christ, and to glorify him. He says, "I am the way, the truth, and the life."

I am your brother, I hope, and your companion in tribulation, and in the kingdom and patience of Jesus Christ,

D. BARTLEY.

CRAWFORDSVILLE, Ind.

ATLANTA, Ga., April 18, 1901.

ELDER F. A. CHICK—DEAR BROTHER IN CHRIST:—Your kindly written and most highly appreciated letter came to hand to-day, and I was indeed glad to hear from you again, and that with so many letters to write, and so much to attend to, you could still think of one so

unworthy as I feel myself to be. Yes, my dear brother, I can give to God all the praise, and I hope sometimes that I feel to say, "Thy will be done," and I hope that I am humbled by the sweet and loving spirit which God bestows, and this at times gives me great comfort. I must say to-day has been very sweet and precious to me, although at my work, my mind has been so full of the good things which the Lord has prepared for his children, that I believe that I can claim relationship with him, for the present at least. I trust that his Spirit bears witness with mine, that I am an heir of promise, and I believe that I can say to-night, I know I have a hope.

I have been reading the SIGNS to-day, and I notice an editorial which you have written in response to a request from brother Varnes, as to your views upon these words, "As ye have therefore received Christ Jesus the Lord, so walk ye in him." You do not know how much comfort I have received from it. I have read it and reread it, and have found good comfort and counsel through it. All the way through you have expressed my feelings exactly. I am glad that our correspondence began, because receiving letters from you naturally gives me a still greater desire to read what you write in the SIGNS. As I told you in the outset, I read the SIGNS and gather a great deal of comfort from its dear pages. I desire to read that which will give me more light upon the subject which occupies my mind most of the time. It seems to me that I do love the cause of Christ better than all else in the world. I fear sometimes that I may be compelled to take up my cross and contend for the truth of my blessed Lord. I am so weak and so poor that I cannot think of this being the case, but at times, when the

brethren call upon me to open the meeting, or to exercise in any way, I find where I am weak, Christ is strong, and where I am ignorant, he is wisdom. I sometimes remember the language of Paul, "I can do all things through Christ which strengtheneth me." What a grand expression this is to those who love the appearing of the Lord. I am at times, I think, glad that I can rejoice in one who knows all about me, whether I know him or not. There is sweet consolation, and comfort, and pleasure here for the dear children of God, who walk not after the flesh but after the Spirit. I desire to be always ready to give to every man an answer, who asks a reason of the hope that is in me, as the apostle directs. I desire to sow to the Spirit, seeking after the way of righteousness. I desire to live that life which is acceptable in the sight of the Lord. I desire to sow to the Spirit, that I may reap of the Spirit life everlasting, giving to God all the glory, because he hath brought me from darkness to light, and to be zealous of good works, as the apostle Peter expresses it. I do not believe that Peter meant that to be clothed with the garment of good works, would give us whereof to boast. He had, as it seems to me, special reference to the good works wrought in us by the revelation of Christ, of which also Paul spoke when he said, "For it is God that worketh in you, both to will and to do of his good pleasure." Peter is speaking of the obedience which we render here in time, running the race with patience, looking unto Jesus, the author and finisher of our faith. As you wrote, they are to be done as unto Christ, and not to ourselves, nor to men. Therefore we conclude that we are justified by faith, and not by the deeds of the law. We ought to lead godly lives, and be

very careful in our demeanor, and have a good report of them that are without, as well as of our brethren.

Brother Curry had an article in this week's paper, on science and predestination, which was very fine.

If you feel so disposed, you may publish this. I hope there may be a crumb in it for some one, but you will be the best judge of that.

I remain your brother in hope of eternal life,

W. BARTLETT.

BETHAYERES, Pa., April 19, 1901.

DEAR BROTHER BEEBE:—Inclosed find check for two dollars to pay my subscription to the SIGNS, a paper which has become very dear to me. When reading some of the letters I find that there are others among the brethren and sisters who feel like myself, to be poor sinners, unable to do anything for themselves to make them better, as Paul says, "I know that in me (that is, in my flesh,) dwelleth no good thing." Of myself I can do nothing. This last week my mind has been led much to think of my dependence upon the strong arm of the Lord; it has seemed to me as I see my children depending entirely upon me, not able to do for themselves, that just so am I dependent upon the Lord for salvation. If not deceived in myself, as I sometimes think that I am, I have been made to see my sins as scarlet. I see them as in a mirror, and they appear more black and vile than the sins of any one else, and can it be that Jesus died for me, and washed me whiter than snow?

Now a thought comes to me about the will of man. If we had our will, we should desire to appear more holy than our neighbors. But I do thank God with all my heart, that he is no respecter of

persons, and that his promises are always fulfilled. This we cannot say of man; "It is not of him that willeth, nor of him that runneth, but of God that showeth mercy," and he shows mercy to whomsoever he will. Now where is the will of man? My brethren, we have not our will in natural things even, else things would be different.

In regard to the doctrine of predestination, there is not a man or woman living to-day who does not believe in and practice predestination. Men are always preparing something for the future. What would we think of a conductor on a train, if when we asked him to what place his train ran, he should say that he did not know? He would be reported to the company and discharged, because he had not predestinated, or at least did not believe in the predestination of the managers of the road. We are all planning for the future, but there is a power over us who can hinder us, but who can hinder our God? Yet I hear men say that they can prevent the Lord from coming into their hearts, and can reject him. Did not he make this earthen vessel subject to his own will? Do we not come into this world at his will, and go out again when he calls? Who can stay the hand of death? Who dare say that he has power to reject the purpose of God? when he holds all things in his hand, and at any moment can take this body as he gave it. How many people are teaching what they call the "Lord's prayer," yet it is not his prayer to God, but the prayer which he taught to his disciples, and which he teaches to them to-day. Now when he taught his disciples to pray to God to deliver them from evil, it plainly shows that they have not this power of themselves. If they had, he would have told them to do so, instead of praying to

the Father to keep them from the evil. As for me, I am more afraid of myself than of any one else. It is my prayer, that God would keep me from all evil, for if left to myself I shall fall. A house can stand only when it is upon the foundation, and every child of God has by the power of God been put upon the foundation, which is our Lord Jesus Christ.

It seems to me that the only way by which we can know anything is by experience, and we must know a thing before we can be a witness to that thing. It is not what we have heard some one else say, but what we know. I love to be with those who give to God all the power, and glory, and praise, and who abase man. Wherever the desire is, there will be the mind also. What we desire, we think about; the desire comes first. When hungry, we want bread. Can we make ourselves hungry? or can a man make us hungry by telling us that we are hungry when we are not? Men may talk about their will and power, but our God has hidden these things from the wise and prudent, and has revealed them unto babes. How precious to know that it is the poor, and needy, and helpless, who receive the blessing of God. If ever I have received a good hope it was by the grace of God, and not of my works, they are all as filthy rags.

I feel as I write so much as though I would like to have a good talk with some child of God, yet now I feel like throwing this in the waste-basket.

I hope that God may still be with you. I remain your unworthy brother,

CHARLES S. BOND.

I SAMUEL III. 1.

"AND the word of the Lord was precious in those days; there was no open vision."

Samuel, the child, was ministering to the Lord before Eli. Hophni and Phinehas, Eli's two sons, had, while filling the priest's office, wickedly perverted the offerings brought by the people to be given to the Lord in the sanctuary. They had waxed fat on the meat of the sacrifices, were not obeying the laws for the sacrificial offerings that had been given their fathers from God through the medium of Moses in olden time. They listened not to the advice of Eli, their father, when he would have had them refrain from evil, but persisted in their wickedness to their own destruction purposed of God, as we afterward find recorded. We can well imagine under such circumstances what a famine of "hearing the word of the Lord" must have existed among his chosen people, Israel, at this time. No prophet was there then to tell them what God would do, or to remind them of what he had done for them. Samuel had not yet been brought forth to the people as a man sent from God to prophesy. Most certainly then must the word of the Lord have been precious in those days. We to-day have certain gems which we style "precious," because scarce, of rare beauty, and hence of great value. For the same reason was the word of the Lord precious in those days. Dearth of prophecy, the medium through which God made known himself to his people under the legal dispensation, had made the word of the Lord precious because rare, and "there was no open vision." "Open vision" signifies to me a peace and quietness of spirit which comes *in* walking in the commandments of the Lord, and *in* the meditation of his law day and night, when in the face of Jesus Christ we see revealed

the light of the knowledge of the glory of God. Israel was not at this time abiding in the law and delighting in keeping its conditions, but just as wayward and stiff-necked as ever, was going sadly astray into by and forbidden paths. Consequently the hand of the Lord had gone out against them, and "the word of the Lord was precious [scarce] in those days." The Philistines had them in their grip, men not knowing or caring for the Lord were their masters. O, how their hearts must have sighed within them to be rid of their bondage. Surrounded by the powers of darkness, their soul fainting within them, they are on the verge of annihilation, when lo, "Samuel grew, and the Lord was with him, and did let none of his words fall to the ground." No, indeed, they were far too precious for that. Being the words of inspired prophecy breathed into the heart of Samuel by God himself, they readily found their places in the hearts of his chosen everywhere, and from Dan even to Beersheba, Samuel was established as a prophet of the Lord. How sweet and precious (of rare beauty and value) must have been the words of his prophecy, coming as they did after such a "famine of hearing the words of the Lord."

Now all that was written aforetime, Paul says was "written for our learning, that we through patience and comfort of the Scriptures might have hope." That being the case, then the little sentence quoted at the beginning must have its counterpart in the experience of every child of God on earth to-day, else there is no comfort in it, and Paul spoke not the truth. Dear child of God, do you not know what it is to walk in darkness and have no light, to feel the hidden evils of your nature creep forth as wild beasts from the forest at nighttime? Have you

not felt the hand of the Philistines upon you, and been well nigh crushed under the bondage of evil men?

"How sore a plague is sin,  
To those by whom 'tis felt,  
The christian cries, 'Unclean, unclean!'  
E'en though released from guilt."

Our sins rising before us blot out God's face from our sight as a thick cloud obscures the light of the sun. A famine is abroad in the land, "Not a famine of bread, nor a thirst for water, but of hearing the words of the Lord." How we long for just one word from the lips of the divine Master to dispel our gloom and lift us from the mighty depth of woe! As men seek for precious gems of earth to hide their wretchedness and poverty, and to make themselves rich, so do we seek for the fountain of wisdom that we may hide our leanness and cover our poverty with the precious gems of truth issuing therefrom. In his own good time and way God does speak to us, not through a Samuel or one of the other prophets of old, but through his Son Jesus Christ, for "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," and he sends to us the Holy Ghost, the Comforter, which brings to our remembrance all things whatsoever he has told us. God has opened the way of salvation for his people through the merits of Jesus. We had experienced this salvation long ago, but while in the midst of so much affliction and darkness of mind we had almost forgotten it, and our feet had well nigh slipped when the "precious word" spoken in the heart reminded us of his promise, and we are happy again, aye, the "open vision" is restored.

HORACE H. LEFFERTS.

22 N. FOURTH ST., CAMDEN, N. J., August 6, 1900.



**EDITORIAL.**

MIDDLETOWN, N. Y., SEPTEMBER 1, 1901.

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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.*

**LUKE X. 30-35.**

MRS. T. E. Cole, of Astor, W. Va., asks for something to be said through the SIGNS concerning the parable recorded in Luke x. 30-35.

This Scripture contains what is generally known as the parable of the good Samaritan. This has been a common subject in all ages of the church; believers have delighted in all ages in tracing out the precious truths contained in this parable, and in comforting themselves with them, we can hope therefore to say nothing that has not been already said, and said better than we can say it, but we will suggest some few thoughts, and leave them with the sister who requests them, and with our readers.

Like all the parables of the Lord, this grew out of circumstances which preceded it, and which it was used to set forth. It has been more and more our conviction that all the parables were intended by the Lord to illustrate each some one special truth. Other things beside the one truth, whatever it might be in each case, might be presented, but all in subjection to the one special truth. In this case the parable was spoken in response to the question of the lawyer who had said, "And who is my neighbor?"

And the Savior meant it as an exposition of the commandment, "Thou shalt love thy neighbor as thyself." It is said verse 25, "A certain lawyer stood up and tempted him, saying, Master, what shall I do to inherit eternal life?" In Matthew xxii. there is a narrative of a similar event, but which yet we think was not the same as is here recorded. And in Matthew xix. a similar question is recorded as having been asked by the young man who came to Jesus, and whom Jesus loved, and who went away sorrowful, because he had great possessions. While these narratives are of different events, yet there is a similar vein of truth running through them all. We have called attention to them because of this similar truth in them. In the words under our consideration the word "tempted," signifies "to try or prove." It was not a temptation to do that which was evil, but the lawyer would propose what he supposed would be a hard question for the Redeemer to answer. Many questions were asked of the Savior during his earthly life among men; men often sought to catch him, but his replies were with such heavenly wisdom as always to put his opposers to silence.

Here the question illustrates the conviction of all men that eternal life must be a reward given for services performed. This man had made a study of the law, and now comes to ask what is the special thing needful to do in order to secure final salvation. He would say, Thou claimest to be a teacher come from God, now tell us what is the one thing needful to be done in order that we may gain the blessing of eternal life. Jesus in substance responds, Thou art a lawyer, and familiar with the commandments; What is written there? how readest thou? This man had a far better understanding

of what the law required than do many. He did not speak of rituals or of special deeds to be performed, but came at once to the substance of every commandment, to that which Jesus once said includes them all, and said, "Thou shalt love the Lord thy God with all thy heart, and with all soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." And Jesus said that this was right. The whole law was summed up in these two commandments. One of these two commandments is written in Lev. xix. 18, and the other in Deut. vi. 5, and in other places in the first five books of the Bible. Thus from the beginning it was plainly stated in the law that its obedience must be more than outward form. To do all the things required by the law in word or deed outwardly would avail nothing, unless it proceeded out of real love to God and to men in the heart. So Paul afterwards taught that to give one's goods to feed the poor was nothing, without love or charity.

Now Jesus coming right home to this man said, "This do, and thou shalt live." When God would kill a man to the law he sends him to the law. "I, by the law, am dead to the law," says Paul. Nothing can cut any man off from the law but the law itself. That is, when a man through a false view of the law thinks to be saved by its deeds, the Lord in mercy shows him just what the law does demand, and that all that he has thought, felt, said or done, can never measure up to its requirements, and so cuts him off from all hope that he can be saved by it. Jesus sent the young man as recorded in Matt. xix. to the law, and when he said he had kept all the special commandments from his youth up, Jesus came right down to the whole gist and substance of the law of love, or of neighbor-

liness to his needy fellow man, and said, "Go and sell that thou hast, and give to the poor." But he did not love his neighbor as himself, and so he went away sorrowful. Men think that they have kept the law, when yet their whole life has been one of selfishness. Men think that they have been serving God, when all the time they have been serving themselves. They have not killed, nor stolen another's goods, they have not borne false witness, they have not committed adultery, and therefore suppose they have filled up the measure required, but still there has been no love to God, and they have not loved the neighbor as themselves. Who has fulfilled this law of supreme and exclusive love to God, and of equal love to the neighbor? Not one. Now it is the work of the law, when applied to the conscience, to show to that man how deeply he has failed in his service. We believe that very many who may read this can testify to this killing process, when their souls were sent to the law at the first. Jesus sent this man to the law for salvation, that he might be shown that there was no salvation in it to him, because it was weak through his flesh, and Jesus by the Spirit, still sends men to the law, that they by striving to fulfill it may learn that they cannot keep it, and so become dead to it. The law which says to the soul, Thou must be perfect in order to obtain life, at once cuts that soul off from life. Thus men who preach a salvation by human goodness, are miserable comforters to him that has no goodness. Such must say to that teacher, as did Job, How hast thou helped him that is without strength? Jesus then was saying to this man just what he says now in every heartfelt experience. We do not know the result in the case of this lawyer, it is not needful that we should know, it

is sufficient that in these instances of which we have spoken, we have the manner of the teaching of the Savior presented. First, the law, and then a revelation by it of the impossibility of keeping it, so that the soul may learn that no man can be justified and saved by it. All this is preparatory to the revelation of Jesus Christ as the end of the law for salvation, and justification, and righteousness, to all who believe.

This lawyer, willing to justify himself, that is, to clear himself from guilt and any charge of failure, said, "Who is my neighbor?" He asked no question concerning the first commandment, there could be none so far as that was concerned, but there might be room to question concerning the neighbor. Literally there was no doubt concerning the word, it means, "One near to, or close by." The meaning, even then, was not just the man who lives in an adjoining lot or house, but rather it meant him who was and ought to be near in the heart and love of a man. No doubt the lawyer knew this as well as any one. But the Jew was exclusive, he would have nothing to do with others, nothing, that is, which would involve the thought of equality upon their part; if he fed others, it was as one would feed a dog under his table. The Savior came to break down all such walls of partition, his teaching all through his ministry pointed to this, and even the carnal Jews caught glimpses of the meaning of that which he did and said in that direction. The question of this lawyer was then a pertinent one, "And who is my neighbor?"

To this question the Savior responded in the parable of the man who fell among thieves, and this parable is the answer to the question of the lawyer, "And who is my neighbor?" We are in full sympa-

thy with that exposition of the parable which sees Jesus as the true neighbor of all that are truly needy, and poor, and wounded, and weak, and half dead. It has been a source of rejoicing to us when we have been enabled to have some view of the blessed Jesus as the true Samaritan to his people. Yet we feel to also insist that the Savior intended the parable to apply to the question of this lawyer, and to show him just what love to the neighbor meant, and who the neighbor was. The parable presents a man in sore distress and need; he has fallen among thieves, and has been beaten and robbed, and left half dead to perish. Now who is truly a neighbor to such a man in such a case? It is not the priest, nor the Levite who came down that way, and saw him and passed him by. This gathers force when we recall that it was the business of the priest and also of the Levite to minister in the sanctuary before God, and to the needs of the people. This was the profession of these men, and no doubt they thought that they were fulfilling their mission, yet their conduct as presented in the parable, showed that they neither loved God nor their neighbor, for it is a truth again and again stated in the word, that he who loves not his brother, loves not God either, and he who does not minister to the needs of his brother, does not really love him. It is to be supposed also that this man, now so distressed, was a Jew; he had at all events gone from Jerusalem toward Jericho, yet his fellow Jews regarded not his need, neither were they moved with compassion toward him; they were neighbors in the sense of common nationality, but they were not his neighbors in the true sense of the word, there was no nearness of heart in them toward him.

How much is added to the force of this

parable by presenting a Samaritan as he who ministered to this poor man in his need. The Jews and the Samaritans had no dealings together, each hated the other with the fiercest of all hatreds, religious hatred. From this point of view neither Jew nor Samaritan would acknowledge any relationship whatever, neither were, nor desired to be, neighbor to the other, yet here is a man of a hated race, and (what was equally true) of a race who hated the Jew also, who comes by that way and sees his fellow man in his distress, at once he finds neighborly feeling in his heart, there is in him a nearness of heart to this sufferer, and this leads to active work in his behalf; it produces a large charity toward him, it leads to instant measures of relief; there is a principle in the Samaritan that can and does overcome all that race hatred which existed toward a Jew, and leads him to regard him and do for him as for a brother in distress. Being near to this sufferer in heart, he came near to him in person, and bound up his wounds, and poured in oil and wine to mollify the pain, and stimulate his waning powers of life. More than this, he sacrifices his own ease, and sets him upon his own beast, and brings him to an inn, and there took care of him; on the morrow when he departed he gave two pence to the host, and promised more, if it were needed, when he should come that way again. Here was indeed free, full and unstinted neighborliness. Two pence would have paid ordinary wages for two days labor, and was sufficient for several days of care and attention. Jesus now appeals to this lawyer, Who was neighbor to him that fell among thieves? And the answer could be but one, "He that shewed him mercy." Now, said the Savior, "Go, and do thou likewise." In other words, he said to

him, Thy neighbor is he who needs thy help, be thou a neighbor to all such. Great religious profession will not avail thee, the performance of rituals, though they be commanded in the law, will not avail thee; it is written, "I will have mercy and not sacrifice." The priest and the Levite in the parable could have known nothing of salvation and eternal life. The work of the Samaritan proved that the very principles of life eternal dwelt within him; seeing his brother have need he did not shut up his bowels of compassion from him, thus showing that the love of God dwelt in him. Love to God and to one's neighbor cannot be disjoined in any heart. If a man love not his brother whom he hath seen, how can he love God whom he hath not seen? Thus salvation is put before this lawyer in a manner of which he had never conceived before. We do not know whether he now understood the matter, but through him and his questioning these solemn statements of the truth have come down to us in the word. When the truth of this parable is applied to the heart by the Spirit, it becomes very solemn and heart-searching; it has been so to us. How important at times does the question seem to the spiritual mind, Have I the spirit of a neighbor to others? Am I near in heart and feeling and true sympathy to the distressed and sorrowful? Am I ready to minister to the needy even as the Son of man came, not to be ministered unto but to minister, and to give his life a ransom for many?

It is most blessedly true that Jesus is the one true neighbor who ministers to all the needy and distressed. He is the holy One, the true Priest, the true Levite, and yet regarded by the world as was the Samaritan by the Jew, but he does not pass us by, as did those who professed

holiness and love, in the parable. He it is who does for every wounded soul all that it needs, and that without hope or desire of reward. He gives all, we can give him nothing. All the details of the parable but set forth the perfect completeness of his work of mercy to poor sinners. It shows that he leaves nothing wanting; he binds up the wounds, and he pours in the oil and wine of consolation and strength, and he carries the sufferer to a place of rest and shelter, and cares for him there with his own hand, and then provides for all his needs in all the future. All this Jesus does, and all this he is to his needy ones.

This is the thought with which we would conclude: It is only as this Jesus, by faith and love, dwells in our hearts, that we come to possess a neighborly heart to the distressed and needy also, and it is sure that a child of God feeling the presence of the Master, and realizing what has been done for him, has within him that which will lead as nothing else can to kindness to others, as they have need. Out of this experience of the mercy of God arises a spirit to be merciful; out of this experience of the love of a Savior arises love to God and to others. If such an experience of what Jesus is and does to our needy souls, does not produce pity, love, mercy, kindness, forbearance, long-suffering, and all true neighborliness to others, what can produce it? If these things then have any place in the heart, let God be praised, who gave his Son not only to do all for us that we need, but also to live in us, and reign in us, and bear fruit through us in our mortal flesh.

This Spirit of the Master, who has been such a neighbor to us in our need, dwelling within us, will lead not only to a disposition to minister to the temporal needs

of those who are in distress around us, but also it will tend to make us pitiful and not censorious toward those who depart from Jerusalem, and fall among thieves, and who are left half dead in the sense of doing wrong. The spirit of this is expressed by the apostle when he said, "Brethren, if any of you do err from the truth, and one convert him, let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." And also in the words, "Ye which are spiritual restore such an one in the spirit of meekness." He that stands fast in his own fancied goodness may say to such an one, You have sinned, and deserve to suffer, and I cannot come near to you lest I partake of your uncleanness, but the Spirit of the Master in one does not think nor say such things, but comes near to him, if it may be that he may be helped and delivered out of the snare of the devil. May God give us all more of this Spirit. 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.

#### ALL GONE.

THE large type hymn books of the genuine Turkey Morocco binding and the imitation binding are all gone. All the styles of binding we have left of the large books, are the cloth and blue marble dedge binding.

## EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

### INTRODUCTORY ADDRESS.

As it is customary at the commencement of a new volume to greet our readers with a new year's salutation, we feel disposed to offer a few remarks in humble acknowledgement of the abounding goodness, preserving providence, loving-kindness and tender mercy of our Covenant God, whose kind and gracious hand deals all the favors, both temporal and spiritual, by which we are sustained. At the commencement of this our twenty-seventh volume of the SIGNS OF THE TIMES, we feel constrained to exclaim, "What hath God wrought?" In the contemplation of the provisions of grace and mercy provided and treasured up in our Lord Jesus Christ, for the salvation of the church of God, before the world begun: the unspeakable gift of God's dear Son to the church, in all his fullness, the revelation of that eternal purpose which our God purposed in himself before he made the world, the coming of the Redeemer in the flesh, his humble birth, his holy life, his bitter death, his triumphant resurrection and ascension to glory, the sending of the Spirit down as a witness of the perfect approval of the Father, of all the mediatorial work of the Son, and the ample display of almighty power and grace in the calling, quickening and bringing to a knowledge of the truth, and to the privileges and liberty of the sons of God, those whose sins Jesus has borne in his own body on the tree, and the certain pledges of God's immutable and eternal love to all the redeemed in Christ Jesus, that they shall never perish, but have eternal life, together with all that is embraced in the purpose and work of salvation by grace, we see the wonderful work of God;

what God hath wrought, and are made with ecstasy to exclaim, "Great and marvelous are thy works, Lord God Almighty." Also in their own individual experience, every child of God is led to appreciate to some extent what God has wrought in and for them. Truly, the goodness of our God has been manifested in relation to the publication of this journal, through the medium of which the tried, tempted, poor, afflicted, despised and persecuted saints, have been led to speak often one to another, words of edification, comfort, instruction, admonition, exhortation and condolence, and to acknowledge their experience of the things of the Spirit of God. That this publication has been appreciated by many thousands of God's dear children, who have testified the comfort and edification which they have realized in the perusal of its pages, there can be no reasonable doubt, and when we remember under what trying circumstances it was commenced, and with what trembling and weakness and fear we ventured to assume the responsibility of conducting it, we can but acknowledge the hand of God in sustaining us and it for twenty-six years. That our labor has been very imperfectly performed, we freely confess, but that God has blessed the communications of the saints, which from time to time have been published in our columns, cannot be disputed. Therefore, having obtained help from God, we have continued until this time, and we feel encouraged to continue our labors as long as he is pleased to give us ability, and to labor on in the cause which is to us above all other causes, as the heavens are higher than the earth.

We are confident, too, that we shall have the concurrence and aid of our brethren in the future, as we have in the vol-

umes which are past. If some have turned their back upon us, and become bitter in denouncing us, it is no more than we had cause to expect, from the declarations of the word, That some shall depart from the faith, that men would rise up speaking perverse things to draw away disciples after them, and that too of our own number. That some in departing from the truth should become *heady, high-minded, and lovers of their own selves, truce-breakers, &c.*, should not discourage the children of God, but they are informed in the word of truth that *they went out from us because they were not of us, that it might be made manifest that they were not all of us.* We do not charge that all who have failed to appreciate the utility of this publication are of the character described by the apostles in the Scriptures referred to, but that those who have taken on themselves to oppose the truth, misrepresent and traduce those who are contending earnestly for the faith which was once delivered to the saints, have exhibited the very characteristics named by the apostles, by which apostates from the faith shall be known and avoided by the orderly disciples of our Lord, is but too painfully manifest to be successfully controverted. It is, however, matter of gratitude and thanksgiving to God, that the number of those who have left our ranks are comparatively very small, and "growing beautifully less," while those who continue steadfastly in the apostles' doctrine and fellowship, are valiant for the truth, and count not their own lives dear unto themselves, desiring only that they may be enabled by grace divine to finish their course with joy, and the ministry which they have received, to testify the gospel of the grace of God.

We commence our twenty-seventh volume with a much larger subscription, and

wider circulation than we have heretofore had, and our list is still increasing, so that the efforts of our opposers have exemplified the declaration that nothing can be done against the truth, but for it; as under the mighty overruling hand and providence of God, "The wrath of man shall praise him, and the remainder of wrath he will restrain."

Having during the past year completed the compilation and publication of our hymn book, which required much time and labor, we are now ready to devote more undividedly our time and attention to the publication of this volume, and we shall endeavor to make it as useful as possible to those who are of the household of faith.

Our wide circulation brings us in correspondence with a large circle of brethren throughout the United States and Territories, the Canadas, &c. And as we have not room to insert all the communications, we will during the publication of this volume endeavor to make extracts from many which our limits will not allow us to publish entire. Those who send us obituary notices must restrict them to as concise a limit as possible to secure their insertion, as we cannot afford a large space for eulogizing the dead, as such eulogies are only specially interesting in the immediate localities where the subjects of them are known.

Those who have formerly contributed to our columns are requested to continue to write, and we hope the same spirit of christian love, and fraternal regard for each other's views, which have characterized their communications the past year, may still mark all their epistles of love, observing carefully the admonition to follow the things which make for peace, and things whereby one may edify another, cautiously avoiding all unprofitable

discussions of endless genealogies and questions about the law, as are only calculated to gender strife. Strive not for the mastery, but strive rather to keep the unity of the Spirit in the bond of peace. Discussions of important subjects will be admitted if conducted in a kind and brotherly manner, but we shall reserve the right to discontinue the publication of such discussions in our columns whenever in our judgment they cease to be edifying to the saints generally.

The same leading sentiments which we published, and to which we pledged our paper twentieth-six years ago, are still nailed to our mast-head. We have found no occasion to either change or alter them. They are as follows:

The SIGNS OF THE TIMES—Devoted to the Old School Baptist cause—maintaining inviolably the following scriptural sentiments:

1. The Existence, Sovereignty, Immutability, Omnipotence and Eternal Perfections of the Great Jehovah, the revelation which he has made of himself as Father, Son and Holy Ghost, that these Three are One. (1 John v. 8.)

2. The Absolute Predestination of all things.

3. Eternal and Unconditional Election.

4. The Total Depravity and Just Condemnation of Fallen Man.

5. That the Atonement and Redemption of Jesus Christ are for the elect only.

6. The Sovereign, Irresistible, and, in all cases, effectual work of the Holy Ghost in Quickening and Regenerating the sons of God.

7. The final Preservation and Eternal Happiness of all the sons of God by Grace.

8. The Resurrection of the dead, and Eternal Judgment.

9. The church of Christ is composed

exclusively of Baptized Believers, that to her is given able Ministers of the New Testament, that the Scriptures are the only infallible Rule of Faith and Practice to the Saints of God.

10. The SIGNS OF THE TIMES will be decidedly opposed to Bible, Tract and Missionary Societies, Theological Seminaries, Sabbath School Unions, &c., &c., waging war with the Mother, Arminianism, and her entire brood of Institutions.

With this plain statement of our sentiments, we issued our first proposals for this paper in the fall of 1831; and if at any time or under any circumstances, we have swerved from these leading sentiments, we are not conscious of it. Certainly it has never been our intention to do so. We then believed that the first and sixth articles fully involved the doctrine of the Eternal Godhead of our Lord Jesus Christ, and implied his Mediatorial identity as the Head over all things to his Church, and the Eternal, vital union of Christ and his seed, which are a "Chosen Generation, a Royal Priesthood, and a Peculiar people. A seed that shall serve him, and be counted to him for a Generation, and a people which he has carried and borne all the days of old."

Such are still our views; and to their defence we pledge such ability as the Lord may graciously bestow on us.

MIDDLETOWN, N. Y., January 1, 1859.

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## O R D I N A T I O N .

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At the regular meeting of New Hope Church of Old School or Predestinarian Baptists, at the place of meeting in the village of Greenbush, Warren Co., Ill., on Saturday before the third Sunday in July, 1901, in response to a call for a counsel to convene for the purpose of ordaining a deacon to fill the place made vacant by the death of Deacon Isaac Holman, the following responded, viz:

From Salem church, Marshall Co., Ill., Elder John Downey; Mt. Zion, Fulton Co., deacons Wm. Stephens and Jacob S. Fisher; Friendship, Knox Co., Deacon



Ransom Brooks. These, together with Deacon A. W. Simmons, of New Hope, and the pastor, Elder S. Ketchum, were organized into a presbytery by the election of Elder John Downey as Moderator, and S. Ketchum as Clerk. The church then by a unanimous vote placed in their hands Joshua C. Ray, and his wife Eliza Ray, when the following programme was carried out:

Prayer by Elder J. Downey, imposition of hands by presbytery, charge by S. Ketchum, right hand of fellowship by council and church.

JOHN DOWNEY, Moderator.  
S. KETCHUM, Clerk.

## POETRY.

LAWRENCEBURG, Ky., March 10, 1901.

DEAR BROTHER BEEBE:—The inclosed lines, or the thought contained in them, came to me in a dream, and I was singing in my sleep. I was away from home at the time, and had my satchel with writing material in it by my bed. The thoughts comforted me so I tried to write a few lines of them in the dark, and from them I wrote what you see. I cannot recall the beautiful lines nor the music of the dream, nor can I feel the glow of comfort and consolation I then felt, but the thought that faith is the substance, and the sorrows of life but a passing dream, is what I felt in them. If you think they are worth it, you may put them and this explanation in the SIGNS.

DUDLEY G. JOHNSON.

### A DREAM.

My heart was so full of life's sorrows,  
My soul was so burdened with pain,  
That Jesus appeared in his beauty,  
And then I was happy again.

Was it only a dream of beauty?  
Was it only a beautiful dream?  
That Jesus appeared and spoke peace to my soul,  
Was this love's beautiful dream?

I slept, and from somewhere there came  
A song full of glory so grand,  
That my eyes seemed to open in wonder,  
As if touched by his merciful hand.

Was it only a dream of beauty,  
Was it only a beautiful dream?  
That Jesus appeared and spoke peace to my soul,  
Was this love's beautiful dream?

No my soul must rest well in the promise,  
The sorrow and pain was a dream;  
Christ calls unto him all the weary,  
And leads them in pastures so green.

'Twas a dream or a vision of glory,  
And it brought to me rest that was sweet,  
And assured me that God working all things,  
Brings his loved ones at last to his feet.

### WAYFARERS.

(By Mrs. M. E. Langster.)

THE way is long, my darling,  
The path is rough and steep,  
And fast across the evening sky  
I see the shadows sweep.  
But O, my love, my own one,  
No ill to us can come,  
No terror turn us from the path,  
For we are going home.  
Our feet are tired, my darling,  
So tired the tender feet;  
But think, when we are there at last,  
How sweet the rest, how sweet!  
For lo, the lamps are lighted,  
And yonder shining dome,  
Before us gleaming like a star,  
Shall guide our footsteps home.  
We've lost the flowers we gathered  
So early in the morn;  
And on we go, with empty hands,  
And garments soiled and torn.  
But ah, the dear all-Father,  
Will out to meet us come,  
And fairer flowers and whiter robes  
There wait for us at home.  
Art cold, my love? art famished?  
Art faint and sore athirst?  
Be patient yet a little while,  
Be joyous as at first;  
For O, the sun sets never  
Within that land of bloom,  
And thou shalt eat the bread of life,  
And drink life's wine at home.  
The wind blows cold, my darling,  
Adown the mountain steep,  
And fast across the evening sky  
The long grey shadows sweep.  
But O, my love, press onward,  
Whatever grief may come,  
For in the way the Father set,  
We two are going home.

### SAINTS IN THE HANDS OF CHRIST.

Firm as the earth thy gospel stands,  
My Lord, my hope, my trust;  
If I am found in Jesus' hands  
My soul can ne'er be lost.  
His honor is engaged to save  
The meanest of his sheep,  
All that his heavenly Father gave,  
His hands securely keep.  
Nor death nor hell shall e'er remove  
His favorites from his breast,  
In the dear bosom of his love  
They must for ever rest.

## OBITUARY NOTICES.

**John W. Armstrong** was born June 20th, 1862, and departed this life March 31st, 1901, aged 38 years, 9 months and 11 days. He was married to Laura E. Alderson, March 29th, 1886. He is survived by his wife and three children, also his aged mother, two brothers and five sisters. Brother Armstrong united with the Union church, Yatesville, Ill., in April, 1896, and was baptized by the pastor, John L. Scott, who also officiated at his funeral. Brother Armstrong was a faithful and devoted member, and he is sadly missed in his church, as well as his home and neighborhood.

JOHN L. SCOTT.

PLEASANT PLAINS, Ill., July 17, 1901.

DIED—At his home in Westtown, Orange Co., N. Y., April 30th, 1901, **John B. Halsey**, aged 72 years and 6 months. He had spent his entire life in said town, and was highly respected by all who knew him. He married Harriet Sayer, daughter of Wm. Sayer, more than forty years before his death. Their married life was a happy one, each living for the other until the last. Mr. Halsey was a member of the Presbyterian church fifty years. He was kind to the Old School Baptists, and left evidence that for him to die was gain. His illness lasted nearly four years, it being softening of the brain, during which time sister Halsey rendered all the attention that loving hands could, but the end came and he fell asleep. Sister Halsey with one son and two daughters survive him: William H., Sarah, wife of Albert Cook, of Princeton, N. J., and Elizabeth, wife of D. B. Allen, of Matamoras, Pa.

His funeral was conducted by Mr. Taylor, pastor of the Westtown Presbyterian church. The writer was present and made a few remarks. May God's blessing rest upon our sister and the children in this sad hour.

ALSO,

**Martha Harding**, at the home of her sister, Mrs. Jephtha Crance, in Scotchtown, Orange Co., N. Y., June 30th, 1901, aged 82 years. Sister Harding was the widow of the late Elder Daniel L. Harding, who was for some years pastor of the Southampton Church, Bucks Co., Pa. She had for many years been a faithful member of the Middletown & Walkkill Church. The last five years of her life she did not enjoy good health, and was constantly wishing to go home, that she might rest from all her sorrows. We feel sure her prayer was heard, and that she is now at rest with her God.

The writer attended her funeral, in the Middletown & Walkkill Church, July 2d, at 2 o'clock p. m., and tried to speak to the comfort of the church and friends, using as a text 1 Cor. xv. 19. May the Lord bless the church, and add such as shall be saved to his glory and praise.

H. C. KER.

**Isaac Holman** was born in Jackson Co., Ind., June 5th, 1832, and when twelve years of age came with his parents to Warren Co., Ill., and settled in Greenbush township, where he spent the remainder of his life. Dec. 30th, 1852, he was married to Miss Joanna W. Simmons, by whom he became the father of eleven children, three sons and eight daughters, one son and one daughter having died in infancy. The living children are all married and settled in life as heads of families. The sons and three of the daughters belong to the church with their father and mother. In early life he experienced a hope in Christ, but did not unite with the church for a number of years, like many others feeling it better to wait for some brighter evidence, and stronger assurance before venturing to take upon himself the responsibility of denying himself and coming after Christ. I think it was in 1886 that he and his companion were received in fellowship with the New Hope Church of Old School Baptists, and were baptized by the late Elder Vanmeter, and he was soon chosen and ordained to the office of deacon. The duties pertaining to that office were performed by him in a most acceptable manner to the church, notwithstanding the fact that he felt his lack of qualifications. He often said if a feeling of unworthiness was a legal excuse, he could never touch the elements of the Lord's supper, much less put them to his lips. He was faithful in all of the duties and obligations of life, not only the common affairs of a business character, but his church duties were looked after with the same degree of promptness. He was never absent from his seat without the very best of an excuse. His health began to fail quite perceptibly about the middle of December, and he continued gradually but surely to waste from the effects of that insidious destroyer of human vitality, diabetes, until Monday, May 20th, 1901, he passed quietly away surrounded by his family.

His funeral occurred on Wednesday, the 22d, from the meeting-house in Greenbush, and was very largely attended by brethren, sisters, relatives, friends and neighbors.

The services were conducted by the writer, assisted by Elder S. H. Humphrey.

## MEMORIAL.

Inasmuch as it has pleased our heavenly Father to send his messenger, death, among us, and has called from his home below to his house above our well beloved brother, **Deacon Isaac Holman**, we, the New Hope Church of Old School or Predestinarian Baptists, take this means of expressing our sorrow at this, to us, sad dispensation, and of placing on record our appreciation of his christian character and deportment.

He was always at his post of duty, and though feeling his own insufficiency and unworthiness, he unhesitatingly stood in his lot, and by his hospitality and spirit of humility endeared himself to his brethren.

ren, and purchased to himself a good degree and great boldness in the faith which is in Jesus Christ."

And we wish by this means to extend our condolence and heartfelt sympathy to sister Holman and to the entire family in their sad bereavement. We feel our loss deeply, but would bow in humble submission to our heavenly King who has said, "Dust thou art, and unto dust shalt thou return."

We respectfully request that this tribute be spread on our church book, a copy given to the family, and a copy be sent to the SIGNS OF THE TIMES for publication.

Done at our regular meeting for business, on Saturday before the third Sunday in July, 1901.

SMITH KETCHUM, Moderator.

ALFRED W. SIMMONS, Church Clerk.

ALSO,

Mrs. Eleanor Vandike, relict of Charles Vandike, was born near the city of Philadelphia, Pa., Oct. 20th, 1820. Her maiden name was Slifen. She married Charles Vandike, April 21st, 1836, with whom she lived until his death, in February, 1892, and by whom she became the mother of eight children, five sons and three daughters, three sons and one daughter are still living. At the early age of fifteen years she experienced a hope in God's mercy, and soon united with the Old School Baptist church, and was baptized by Elder Joseph Kennard, of Philadelphia, and continued a loyal and faithful member of that organization to the day of her death, and so far as I can learn was the last surviving constituent member of the Spoon River Church, constituted by Elder J. B. Chenowith, in 1853. In 1841, with her husband and one child, she came to the new State of Illinois, and settled in Elmira township, Stark Co., where she lived continuously the balance of her life, and at her death was one of the oldest of the pioneers of the County. Sister Vandike was a faithful wife and a devoted mother. I think she came as near filling the description of the virtuous woman described by Solomon in Proverbs xxxi., as any one I have ever been acquainted with. Read from tenth verse to end of chapter. She had been suffering from a fatty growth around the heart, but to all appearances was in her usual health at bed time. At about 3 o'clock in the morning the family were awakened by her moving around in her room, and found her suffering from shortness of breath. This condition continued until 4:30, when she fell asleep; the sleep that knows no waking, sitting in her chair, on the morning of June 28th, at the age of 80 years, 8 months and 8 days.

The funeral services occurred at the family home, June 29th, conducted by the writer, assisted by Elder Hicks, of Toulon, and the Presbyterian minister residing in the village of Elmira.

ALSO,

Mary Ann Hales was born in Cambridgeshire, England, in February, 1847, and came with her parents to

the United States, and to Illinois, in 1854, and lived with them until January, 1872, when she was married to Elder Robert F. Haynes, and became the mother of three sons and three daughters; the sons and two daughters, together with her husband, survive her. Some ten years ago she professed a hope in Christ, and soon joined the Sandy Creek Church, at Hope, and was baptized by Elder John Downey. Some time during the latter part of last winter, she began to manifest symptoms of a shattered mind, and upon the development of dangerous tendencies, the family were obliged to send her to the insane asylum, where on July 29th she died. The cause of death assigned was congestion of the brain.

Funeral services were held at the home in Oak Hill, Peoria Co., Ill., on July 30th, conducted by the writer.

The husband, Elder Haynes, is in a very feeble condition from cancer on the neck, which appears to be developing very rapidly.

S. KETCHUM.

ELMWOOD, Ill., August 6, 1901.

## MEETINGS.

THE two days meeting, held biennially, with the Harford Church, Maryland, will commence on Saturday before the first Sunday in September, 1901, at 10 o'clock a. m., at which we hope to see many brethren and friends, as well as ministering brethren.

Those coming by way of Baltimore, will take train at North Avenue station, Maryland and Pennsylvania (formerly B. & L.) R. R., at 3:30 p. m., for Long Green and Forest Hill, north, and from Delta, Pa., south, for Forest Hill, at 3:25 p. m.

NATHAN GRAFTON, Church 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, to commence on Friday, August 30th, 1901, and continue three days. We shall gladly welcome all 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 sixty-first annual session of the Mount Pleasant Association of Regular Baptists will be held, the Lord willing, with the Cane Run Church, at Turners Station, forty-four miles east of Louisville, on the L. & N. Railroad, commencing on Wednesday, Sept. 4th, 1901, and continuing three days.

A cordial invitation is extended to all lovers of truth, especially ministering brethren.

ERNEST F. RANSELL.

THE Maine Old School Baptist Association will meet, the Lord willing, with the Bowdoinham Old School Baptist Church, on Friday before the second Monday in September, 1901, and continue three days. Teams will be at the railroad station in Bowdoinham, on Thursday, Sept. 5th, to meet those who may come on the cars from east or west, and carry them to places of entertainment, and to the meetng. All lovers of the truth as it is in Jesus are invited to attend.

J. H. LOWELL, Clerk.

THE Licking Old School Baptist Association will hold its annual session with Mt. Gilead Church, near Mayslick, Mason Co., Ky., beginning on Friday before the second Saturday in September, 1901. We extend a cordial welcome to brethren and friends.

Those coming from the south, east or west, by way of Lexington, Ky., will be met at Helena station, on Thursday evening. Those coming by way of Cincinnati, or from the east, over the Cincinnati division of the C. & O., will be met at Maysville, Thursday afternoon at 1:30 and 3:25. We hope our friends will try to reach these points on Thursday, as they cannot well get out on Friday in time for the meeting.

FRANK LAYTHAM, Church Clerk.

THE Roxbury Old School or Primitive Baptist Association will meet, the Lord willing, with the church of Olive & Hurley, in Olive, Ulster Co., N. Y., the second Wednesday and Thursday in September, (11th and 12th) 1901, to begin at 10 o'clock a. m. A cordial invitation is extended to all desiring to meet with us. All will be made welcome. Trains will be met at Shokan.

A. BOGART, Clerk.

A YEARLY meeting of the Albany & Troy, N. Y., Old School Baptist Church, is appointed to be held on Thursday and Friday before the fourth Sunday in September, (19th and 20th) 1901. All desiring to hear the word of God as proclaimed by his chosen ones, 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 6:30 p. m., the day before the meeting, and also Sept. 19th, train leaving Albany 7:30 a. m.

EZER LIVINGSTON, Church Clerk.

THE South Ouachita Association will convene with Good Hope Church, in Union Parish, La., one mile north of Oakland, commencing Friday before the fourth Sunday in September, 1901. An invitation is extended to all lovers of truth to meet with us.

L. C. TRULL.

THE First Old School Baptist Church of Roxbury, in Vega, N. Y., has appointed a yearly or two days meeting, to be held the last Wednesday and Thursday in September, (25th and 26th) 1901.

Also a counsel at the same time to examine the gift of brother John B. Slawson, and if thought proper, to set him apart to the work of the ministry. We invite our brethren and sisters and friends, especially ministering brethren, to attend with us.

This done by order and in behalf of the church, June 29th, 1901.

Those coming by rail will be met at Roxbury, on Tuesday, the day before the meeting.

WILLIAM BALLARD, Church Clerk.

THE church at Cammal, Pa., is expecting to hold a two days meeting Saturday and Sunday, Sept. 28th and 29th, 1901. All will be made welcome. The railroad station is Cammal, Pa., Pennsylvania division of New York Central R. R. Brother Sammy Moffat lives three rods from the depot.

D. M. VAIL.

THE Otego Old School Baptist church have appointed their yearly meeting to be held October 2d and 3d, 1901. Elders Durand and Ker are expected to be present, and perhaps Elder Chick and three other ministers will attend the meeting. Trains will be met Tuesday, also Wednesday morning at 9:52 o'clock.

Done in behalf of the church.

S. C. F. GUERNSEY, Church Clerk.

THE Corresponding Meeting of Virginia will meet, Providence permitting, with the New Valley church, at Hughesville, Loudoun Co., Va., commencing on Wednesday, October 16th, and continuing three days. Train leaving Washington city Tuesday at 4:35 p. m. will be met at Hamilton station, Southern Railway. Any one wishing to come on any other train Tuesday or Wednesday, notify Capt. F. Myers, Lincoln, or Levi White or John L. Ball, Woodgrove, or James Baldwin, Mt. Gilead, Va. We earnestly invite our brethren and friends to visit us, and especially ministering brethren.

Any other information desired address the writer.

E. V. WHITE, Pastor.

LEESBURG, Va.

## 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.

**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.

This pamphlet is a very able and unanswerable refutation of the new theory, that has lately sprung up among our people, of conditional or merited salvation, and it should be read by every lover of the truth. Address,

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 69. MIDDLETOWN, N. Y., SEPTEMBER 15, 1901. NO. 18.

## CORRESPONDENCE.

LIBERTY, Indiana.

DEAR BRETHREN EDITORS OF THE SIGNS OF THE TIMES:—I have not yet had a desire to enter the discussion on predestination of all things, as either affirming or denying it, but now feel inclined to notice through your paper by your permission, some arguments and assumptions on the negative that to me appear illogical, and to impeach God's sovereignty, and to bring him into judgment before a modern sanhedrim, to make him the author of sin, and responsible to man for all sin. This is broad grounds, and some will say I am extravagant and misrepresenting. I do not want to be either. I do not charge that any one believes this, but that it is a logical conclusion drawn from their statements, and as those in the negative insist that those in the affirmative must accept all logical conclusions, they ought to abide the same rule.

I shall endeavor to show that the arguments to which I refer are illogical and untrue, and that the charges that I have brought against them are logical conclusions.

I will first notice the common assumption that the predestinator is the responsible doer. It is said and urged with strong emphasis that “If God predestinated all things, he is the author of sin;” by which I understand them to mean that he does what he predestinates, all other persons and things being passive in its fulfillment.

One writer goes so far as to make God and predestination one and the same. He said, “But stop Paul and hear from our unlimited predestinarian brother. This exhortation of yours is a mere empty puff of the air. Man can put on no armor till predestination puts it on him; he can fight no battle till predestination fights it for him; he cannot stand till predestination sets him on his legs and stands him.” He also says, “To me the doctrine of unlimited predestination has more nonsense to the square inch than any doctrine I know of.” Is it any wonder, with such a construction as the above?

According to the meaning of the word predestination, as given in our standard dictionaries, it applies only to the determination of an act. Some things God predetermined to do, while other things

he predetermined others should do. The Lord said, "I will redeem them from death," and he did it. He also said that Ahab should be slain in battle, and that the dogs should lick his blood, but men slew him, and acted voluntarily in doing so.

The same writer further makes predestination an active agent by saying, "Predestination has to redeem him [the man] by the blood of Christ. \* \* \* Predestination has to regenerate him, born him again; predestination has to adopt him into the heavenly family." Predestination does none of these things. It is not the agent by which any deed is accomplished, either good or bad. When they can prove that God is the author and doer of all he predestinates, they have proven that he is the author of sin, and they have also proven that the saints are passive in every act that God predestinated that they should do. If God predestinated only his own acts, then no voluntary act of man, either good or bad, is predestinated. Will the opposers of unlimited predestination accept this conclusion? It is certainly a logical one.

It is immaterial for my present purpose whether God did predestinate *all* things or not. If I can show that he predestinated one sin, my point is gained, and according to their logic God is the author of sin. It has been admitted that all that was necessary to the salvation of God's people was predestinated. Of course this includes the crucifixion of Christ, and all this chain of causes that led to it, for to remove one of the causes would have changed the current of events so that the crucifixion would not have occurred. God predestinated the deliverance of Israel from Egypt, but had it not been for the wickedness of Joseph's brethren they would not have been in Egypt. Consider

all the chain of events both of the acts of God and of wicked men, and see which one could have been omitted and the result the same.

Will any one deny that the crucifixion was determined by the hand and counsel of God? Peter said they had killed the Prince of peace. Was their act not embraced in predestination? It was a cruel murder, and if God did it or coerced men to do it, he is the author of sin. Therefore the assumption that he predestinates only what he does by his own hand, is illogical, unscriptural and untrue. When the Lord by the mouth of the prophet Isaiah declared, "It pleased the Lord to bruise him," he did not see fit to tell the people then how he would do it, but we know now that it was by the hand of wicked men. These men acted voluntarily, yet their act was predestinated.

"But," says the objector, "God knew what men would do, and all that was necessary was to determine what he would do." This involves us in a difficulty that no one would enjoy who believes in the omnipotence of God. It makes him dependent; that is, if God does not determine what *shall* be done to bring about an event such as the crucifixion, or the exultation of Joseph in Egypt, then it follows that he must make his arrangements according to what man will do. If man had acted differently God would have of necessity acted differently. God does as he does because men do as they do, since in many cases the wicked acts of men have direct connection with blessed events, and are causative in their production. God must have determined those wicked acts, or have made his arrangements to suit them in such a way that he could use them both as to time and place. For example, if man had not been willing to crucify



Christ, God would have known it, and would have made some other arrangements for the atonement. If Joseph's brethren had loved him God could not have sent him into Egypt through their wrath. It is folly to suppose that God's righteous purposes and man's wicked acts so coincide both as to time and place that there is never a hitch or a jar in the execution of God's purposes. One must have been arranged to suit the other. Which way is it? Did God arrange his purposes to suit man's ways, or did he arrange man's to suit his purposes? That God be an independent sovereign he must have power, not only to hinder, but to determine the wickedness that a man not merely will, but *shall* do. If he is hindered by the principles of moral government, he is not free and independent.

Did you ever notice how often the word *shall* is used in foretelling wicked acts? When Daniel wrote the eleventh chapter of his prophecy, did he use the word *shall* one hundred and twenty-seven times to foretell events that would take place according to the will and purpose of men only, or was he declaring the purpose and counsel of God? If he was writing of the future as the historian writes of the past, why did he use the word *shall*?" Or is this more than one hundred false translations in this one chapter? Baptists love to dwell on the word *shall* in Matthew i. 21. Has it a different meaning in Matthew xvii. 23? If so, why? Could Judas have done other than he did? If he could, he could have made void the word of Jesus.

I think that I have shown that for God to be an independent Sovereign he must have right and power to determine the wicked acts of men. It is charged upon those who believe in unlimited pre-

destination that they make God responsible. To whom is he responsible? What has any one of them ever said that hints at a superior power or a covenant with any inferior power to whom he can be responsible? Is it not more logical to charge upon those who prescribe what is right and what is wrong for him to do, restricting him with a principle of moral law, with making him responsible? If God is responsible (accountable) for one thing, is he not responsible for all things? Could he not prevent any sin that might be mentioned, no matter how awful the crime, or how great the powers combined to do the deed? If he does not prevent it, it must be because for some reason in his judgment the wicked act ought to be done. What court of men can justify God for sitting an indifferent spectator at the Spanish cruelties in Cuba during the past century? Men, women and children were murdered, outraged and tortured in such an awful manner that language fails to express the depth of its horror.

One writer asks, "Where is the glory in the brutal crimes of hardened fiends in outraging virtue and blighting life and home? Is it not shame without a redeeming feature?" Do not these words hold God accountable to the judgment of the man who uttered them? On the same basis how will he excuse God for permitting such things? Suppose that I stand as an idle witness while all these wicked crimes are perpetrated on his family in his absence, when I only need to speak and let my presence be known to cause the hardened fiends to desist, yet I do not interfere because it does not hinder my purposes. Is there any justification for me? Certainly not. Then how can we justify God? If this brother's family was murdered I think he

would think in about this way, "It is awful, it breaks my heart. I wonder why God *permitted* such a wicked act, but it must be for some wise purpose known only to himself." Yet such thoughts would not harmonize with his logic. It has not pleased God to reveal his glory in each occurrence, but there is one case where one, not a "hardened fiend," outraged virtue and blighted life and home," in which it has pleased him to show the fulfillment of his purpose in the end, and yet he held the perpetrator guilty. I refer to David's sin against Uriah and his wife, and Solomon who was born as the result of David's marriage to Bathsheba.

The same writer said, "Remember too that whatever God has predestinated that any creature *shall do*, he cannot help doing, and therefore God's predestination would be the efficient cause of all crime if all is in accordance with his predestination." Do you suppose that Herod and Pontius Pilate, with the Gentiles and the people of Israel, could have helped gathering together and doing what God's hand and counsel determined before to be done? If so they had it in their power to disannul God's counsel and determined will. Yet their moral inability was no excuse for their crime. If God's predestination is the efficient cause of all he predestinates, then he has predestinated nothing either good or bad that man has ever done voluntarily.

Those who oppose predestination of all things use the term as though God was a great hypnotist directing the minds of men and the inclination of all his creatures by suggestion. No man could have done what he has not, neither could any man refrain from what he has done, either good or bad, yet the cause cannot be laid to predestination, nor excuse the doer. But says a chorus of voices, "A man can

help it if he will." Yes; there are many things a man could help if he had the inclination, but the inclination is one of the essential environments. This *if he will* is just the thing a man cannot do, or cannot help doing, as the case may be. The will is indispensable to action. Jesus could have called twelve legions of angels to his assistance had it not been for what was written in the Scriptures, but this one environment deterred him.

The same writer says again, "It [predestination] teaches that the holy God of heaven wanted wicked men to commit all the vile sins of which they are guilty." Will some of these philosophers and logicians tell us how it is that things are not as God wants them, and at the same time maintain his omnipotence and omniscience? If I were to tell you that I wanted to be rich, and that there was nothing to hinder me from becoming so, yet I go on in poverty, would you believe what I said?

Another writer in order to prove that God did not predestinate war, shows up its hideousness and awfulness, dwelling at length on its crimes and evil influences, and quoting from a profane General calls it "hell." If you will turn to 1 Samuel xv. and read, you will find that this brother has replied against God, for God commanded Saul to smite Amalek and *utterly* destroy all that they have and spare them not, but slay both man and woman, infant and suckling, ox and sheep, camel and ass. But Saul was inclined to be more merciful and less wasteful, so he saved King Agag alive, and all that was good and fat of the cattle, but for his disobedience he lost his crown. With all the cruelty of war as described by this brother, is there a more sickening scene pictured than this battle between Saul and Agag? Would it be tolerated among

nations to-day? How would our brother excuse God for directing such a battle? If God must give account to men for his acts is he not guilty? We must submit and say, He doeth his will in heaven and on earth his footstool. We may as well say to him, "Why hast thou made me thus?" as to censure his providences.

One writer says, "God never predestinated anything that he foresaw would take place upon any supposed condition. We know the conditions upon which sin entered into the world, and God knew them before time began. So it was unnecessary to decree what he saw would take place upon such conditions." I suppose that the above was written as an exposition of the second paragraph in chapter three of the London Confession of Faith, but instead it is a perversion of it. That paragraph reads as follows: "Although God knoweth whatsoever may or can come to pass upon all [Acts xv. 18,] supposed conditions, yet hath he not decreed anything [Rom. ii. 13, 16, 18,] because he foresaw as future, or as that which would come to pass upon such conditions." Is it really true that the reason God did not predestinate sin was because he knew upon supposed conditions that it would take place without predestination?

One who would refute the charge that he denies the sovereignty of God in denying unlimited predestination says, "If this unjust charge were true, then there never would have been a sovereign ruler over any people in any earthly government. There never has been such absolute control in any government recorded in history."

This is a surprising statement coming from one who would refute the charge of denying the sovereignty of God. Is it possible that he thinks there is no dis-

tinction between the sovereignty of God and that of earthly kings? Does *the sovereignty of God* mean no more than *the sovereignty of King Edward*? All earthly sovereigns rule by permission of their subjects, differing in their power and authority according to the limitation of their several governments, but I have never before known one claiming to be an "Old Baptist" calling in question the absolute and unlimited power and authority of God. It is hard to believe that such is his meaning, yet his words forbid any other thought.

I wish now to notice one more argument used to oppose the predestination of sin. They say, "If God predestinated sin, the one doing it is not to blame; it ceases to be sin, because he is doing the will of God." Paul anticipated this argument when he said, "Thou wilt say then unto me, "Why doth he yet find fault? For who hath resisted his will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?" Was not the wrath of Joseph's brethren embraced in the eternal purpose and will of God? Did they not do just what God wanted them to do? Then the pertinent question, What makes the difference between their attitude and that of God's in the matter? The answer is simple and short: *Motive*. It is motive that constitutes sin or righteousness. If God's motive had been the same as theirs he would have been partaker of their sin, but Joseph said, "As for you, ye thought evil against me; but God meant it for good to bring to pass, as it is this day, to save much people alive." Joseph's brethren sinned in that they meant evil, to destroy life, but God did not because he meant good, to save life. When God sent the sword

against Israel for disobedience, and afterward punished those who wielded the sword, why were they sinners in the act and God righteous? *Motive.* Their motive in fighting Israel was conquest, greed and avarice; God's motive was just punishment for disobedience. Jesus said to Pilate, "He [meaning Judas] that delivered me unto thee hath the greater sin." Peter said, "Him [meaning Jesus] being delivered by the determinate counsel and foreknowledge of God, ye have taken and with wicked hands have crucified and slain." Why was Judas wicked and God righteous in delivering Jesus into the hand of his crucifiers? *Motive:* Judas meant murder and greed, but God meant the redemption of his chosen people.

"Jesus reigns! he reigns victorious,  
Over heaven and earth most glorious,  
Jesus reigns!

Your brother in the love of truth,  
W. N. THARP.

#### REVIEW OF FULTON CONVENTION WORK.

AFTER a close and careful comparison of the entire work of the Fulton "National Convention" with the text of the London Confession, as published in a booklet by the Elders Kirkland, in the spirit of godly sincerity and charity I wish to review it impartially with peace and goodwill to all lovers of truth.

As to *authority*: the confession was the work of "the ministers and messengers of upwards of one hundred baptized congregations," and so it has the sanction and authority of all those churches of the saints. But the work of the Fulton meeting has no other authority than as thus expressed: "By request of the Fulton church, we met on November 14, 1900." Hence, outside of the Fulton church, not

one of those engaged in that work was an authorized messenger of his home church, but all were mere volunteers, having no authority whatever to represent and act for the general body of Old Baptist churches; therefore their work is entitled to no higher regard than their personal opinions as individuals, representing themselves only. How vast the difference! Thus it is an evident and potent fact, that the great brotherhood of Old Baptist churches of the United States neither felt the need of nor called for a "National Convention," either to settle the orthodoxy of the old confession, or any other question touching faith and practice. So the Fulton meeting was a very *local* one indeed, instead of a "National Convention;" for the self-appointed persons who ran to Fulton without being sent, as did Ahimaaz, a good man, went from only ten of the nearly fifty States and Territories. Nor is this all, for so far from having the sanction and sympathy and prayers of the thousands of gospel churches and ministers of this vast Commonwealth to support them, it was the very opposite of this, for the general sentiment and feeling was against such a convention, and all concerned knew this. And well knowing this fact, it must have been apparent to all that such a mere local, voluntary and partial convention of Baptists could not promote the fellowship and unity of the general brotherhood of saints in Christ Jesus. What this local meeting did at Fulton, as published by those who called the meeting, is in sad evidence that they failed to restore the former peace which their new issues had disturbed. They could not have expected to restore that which they had taken away. What, then, was the purpose of the convention?

The answer is found in the published

work of the Fulton meeting, as set forth in the general address, foot-notes, and appendix, to which special attention is kindly solicited. The main thing to be considered is, what the convention adopted upon the issues which had caused the "no small dissension and disputation" among the churches, where peace had prevailed before such issues were raised. Did they seek to heal the breaches in Zion, by pouring oil on the troubled waters, and extending the olive branch of peace? In sadness we fail to find any effort in this way as peace-makers. So far from it, the one principal purpose and work of that convention was but a reaffirming and trying to thus sanction those confusing and disturbing new issues, as things to be saddled upon the Old Baptist people as doctrines which they must receive and fellowship, or else they must be declared out of fellowship by the edicts of that convention, as declared in the general address, section two, page nine. In this item it is said, "We \* \* \* beseech all our churches and people that they raise no bars of fellowship against any Primitive Baptist with whom they are agreed on fundamental principles—such as the eternal salvation of sinners, wholly by grace and entirely unconditional on the sinner's part, and who are sound and orderly in the ordinances of the church." It was well known by those brethren that this statement does not touch the disturbing doctrine at issue, which doctrine they elsewhere adopt as that which must be received as sound doctrine. The churches that will not so fellowship the new doctrine are declared against on page nine, saying, "the only course for those who want to remain in this holy church union is to discard their actions and have no connection with them, until they withdraw such bars of

fellowship." Bars of fellowship against what doctrine? The foot-notes and the appendix show that the bars of fellowship spoken of were the result of the new issues raised among the Baptists, and that those disturbing doctrines were conditional salvation in time, as distinct from unconditional eternal salvation by grace, and the partial or limited sovereignty or predestination or decree of God.

So now, let us kindly consider this question of disturbance and compare the points at issue with the London Confession, which all claim to accept upon those points of difference. But why, then, the need or utility of the Fulton Convention? Why the address, the foot-notes and the appendix added to the good old Confession, which had been good enough for the Old Baptist people through the centuries, until this late upheaval? The plea for all this additional supplementary work of the recent convention has been stated in print frequently, and is thus given in the general address: "Language through the lapse of many years undergoes variations in applications and meanings, whereby certain clauses become more or less obscure in meaning. Wherever, in the opinion of this assembly, the meaning of a section was not apparent, foot-notes were added to bring out the meaning." But if such a change of meaning and obscurity of language is true of one section of the old Confession, it is also true of every section, and just as true of the whole Bible, which is older than the London Confession. In all candor, then, why were the foot-notes confined to a few sections, and these the very places which treat of the doctrines involved in this new issue? This is very strange indeed, if the old Confession has really become doubtful and dark in meaning because of its age! If this is a valid cause for call-

ing a convention of Baptists, why not bring out in easy and plain words the meaning of the entire Confession, so that all the Baptists may now understand and unite upon its meaning? Then, if the plea is a real and valid one, why not also get up a Baptist Convention to "bring out the more or less obscure meaning" of the ancient Bible? But who were the leading and active workers in the work of the Fulton Convention? With all courtesy to them, were they eminent for great learning and wisdom? And as such, were they chosen and sent to Fulton by the Old Baptist people at large? Why would they, then, take it upon themselves to put their own meaning or construction upon some of the chief doctrinal sections of the old Confession, and decree that those who want to remain in their union shall have no connection with other brethren and churches who cannot conscientiously fall in line with the new issues and decrees or work of the Fulton Convention? Brethren who deplore bars of fellowship being set up, do certainly err and far exceed their authority and right, in thus clothing this Fulton Convention with ecclesiastic authority to decide the terms of fellowship for all the Old Baptist family, then cast out all of them who cannot indorse their work, and say to all who will do so, "The only course for those who want to remain in this holy church union is, to discard their actions and have no connection with them." This is in itself a sweeping and world-wide bar of fellowship, and it is both arbitrary and without charity. For it is binding a yoke upon the consciences of thousands of the loving disciples of Christ, humble, loving and God-fearing men and women, who devoutly believe that all their salvation is by God's abounding grace in Christ Jesus, vouchsafed to them as ever sinful

and unworthy in time; and who cannot believe otherwise than as simply stated in the London Confession upon "God's decree," which they accept in all its parts, without any words to explain it away. And upon these two things the issue is made, with all the resulting confusion and marring of fellowship.

The old Confession 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 as guarded as words can make a statement, yet most clear and plain. In this sublime belief in the dominion and sovereignty of God his servants and children have stood unitedly from of old, and will yet ever so stand as the loyal and prevailing brotherhood in Christ, though ever reproached for it.

But the Fulton convention said, "We do not believe that God unconditionally, unlimitedly and equally predestinated righteousness and unrighteousness. It is our belief that God has positively and effectually predestinated the eternal salvation of his people, which were chosen in Christ before time." This statement as a whole plainly denies the above statement of the Confession, and admits only that God predestinated or decreed the eternal salvation of his people, and to this it limits God's decree of predestination. The long foot-note on page 36 is a similar statement, and not in accord with the Confession on God's decree, to

which there is no limit, but it includes the words "freely and unchangeably all things whatsoever come to pass." The contradiction here is irreconcilable, and one or the other is erroneous. But when the convention says, "A failure to make this distinction ['between God's attitude to sin and his attitude and relation to holiness'] has been a fruitful source of division and distress of our holy cause, and a failure to so distinguish between God's permissive and overruling decree of sin and his causative decree of holiness will ever cause distress and confusion among our people." Again, page 99: "God's purpose concerning sin does not sustain the same relation to sin that it does to holiness. While we think that God's purpose concerning sin is more than *barely permissive*, it is such as to exclude all chance and uncertainty, yet we hold that God is in no sense the cause of sin." Again, page 100: "We insist that we should not use language implying that God's attitude to sin is the same as his attitude to holiness, for this tends to destroy the distinction between right and wrong. The expression, 'unlimited predestination of all things,' seems to convey the idea that God's purpose concerning sin is as unlimited and unrestricted as it is concerning holiness; and if so, then God's decree concerning sin would be causative, since it is causative concerning holiness, and this view would destroy all distinction between right and wrong." Now, sadly let me say, these statements and seeming inferences are unwarranted, uncharitable and prejudicial, calculated to mislead all who accept them as facts, for they assume that the Baptists who believe just what the old Confession most plainly and positively declares of God's decree, (his unlimited predestination of all things) make no distinction

between sin and holiness, but hold that God sustains the same relation and attitude to sin that he does to holiness, and that his relation to both is causative; that is, that "God is the author of sin," if it be true that he decreed all things whatsoever come to pass. No Baptist so believes. No Baptist writer has ever written that God's decree of all things makes no distinction between sin and holiness, but is alike the cause of all sin as well as holiness. This imputation is most hurtful and lamentable, because it is neither just nor true, but a very prejudicial inference, and a violation of christian charity and brotherly kindness. For all Predestinarian Baptists have ever held on this point of doctrine, as did those ancient brethren of England and Wales, that, "yet so as thereby is God neither the author of sin nor hath fellowship with any therein." Therefore, in raising this mistaken cry of alarm against the unlimited decree of God, and charging that it makes all wickedness and sin the result of his decree, and destroys the distinction between right and wrong, the brethren of the Fulton Convention have grievously put a stumbling-block in the way of unity, fellowship and peace.

That convention likewise recognized and labored to establish another new issue in doctrine, which has caused much confusion and distress, where harmony and peace prevailed before it was foisted or sprung upon the Baptists of the Old School, but a few years ago. This new doctrine is called, "Conditional Salvation in Time." And this has been the chief disturbing doctrine in the "no small dissension and disputation" which it has caused among the Baptist people. Knowing this as they did, it is sadly strange that the Fulton Convention of Baptists adopted it as an article of their faith, and

required all other Baptists, who want to remain in their union, or who may want to come into it, to accept it. Lamentably strange this is, after saying in the preface to their work as a convention, "With an earnest desire to see union and harmony prevail among us everywhere," &c. Again: "*The Importance of Fellowship* cannot be overestimated. \* \* \* *Bars of Fellowship* set up by our local churches have been the most destructive influences against the growth and progress of the church. Traditions of men and human customs, being regarded as authority, have often given rise to bars of fellowship and resulted in the destruction of the peace of the churches." This statement will as well apply to the Fulton Convention and its work, and contains its own sentence. For here it was not even local churches making tests and setting up terms of fellowship for the Baptists at large, but only a few unauthorized brethren as individuals. Yet those brethren, when they speak of the good old doctrine of unconditional salvation of sinners being wholly by grace, they must qualify grace by saying, "eternal salvation," as much as to say our salvation in time is not by grace, but of works, and is conditional upon our part. They therefore say, page 101: "We believe the Scriptures teach that there is a time salvation received by the heirs of God distinct from eternal salvation, which does depend upon their obedience. The people of God receive their rewards for obedience in this life only." Again, page 102-3: "We hold that God's government of his people is moral. We hold, too, that conditionality is an essential element of moral government." And again, page 104: "We understand it to mean that men are capable of choosing things in harmony with their nature—things most

agreeable to them. They are and must be capable of voluntary action, in order to their being accountable. Liberty of will in this sense is essential to moral government, as we believe."

Now, kindly, sincerely and faithfully do I protest that this distinction in the salvation of sinners, as both of grace and works, unconditional in part and conditional in part, is a seriously confusing and disturbing element and doctrine; a distinction and division in our salvation not made in the Bible, nor in the London Confession, nor by our faithful fathers in the gospel of the grace of God; for all these ever use the singular noun, "salvation," and never the plural, salvations; and they all attribute our entire salvation from all sin to God and Christ and grace. This gospel of full and complete salvation by grace, "not of works," the Old Baptist people have ever cherished in their hearts as divinely true and sacred; and the remnant according to the election of grace will ever do so until time shall be no longer. And in blest eternity "the general assembly and church of the First-born" shall ever happily be "to the praise of the glory of his grace."

Until very modernly, the principle and doctrine of conditions in salvation had no place or influence among the Old Baptists, but it prevailed among the Arminian orders, and many thousands of the children of God among them have been brought into bondage by it. It is also true of the other new and kindred issue, the mistaken and uncharitable outcry against the Predestinarian Baptists, that their doctrine makes God the author of all things whatsoever come to pass which he decreed from all eternity, as affirms the old Confession, that this charge was made only by the Arminian conditionalists until very modernly.



It should not be wondered at, therefore, that the introduction and pressure of these new issues among the Old Baptists met with opposition from many of them, whose hearts are established in the sacred belief of salvation by grace only, and in the unlimited sovereignty of God, just as declared in the London Confession; for the inevitable consequence of this innovation upon the gospel of the grace of God, by the new gospel (!) of conditional salvation in time, and of this recent war against God's decree of all things, as held through the ages past, and solemnly set forth in the good old Confession, was confusion and division among the local churches, where these new issues sprung up and were urged. It was this opposition to sovereignty and grace that led to the disturbance and, in some local churches, the breaking of fellowship, all of which is lamentable and gives us all sorrow. The responsibility rests upon the new doctrines.

It was quite natural for the leading promoters of these new and disturbing elements and issues of limited decrees and limited grace, or part grace in salvation, to feel zealous for their greatest success, and so seek to draw all the Baptists with them as far as possible. And it was this fact that led them to make effort after effort to call a Baptist convention, in which they finally succeeded. What was its aim and scope? The work of the convention, as published by them, shows that their sole object was to have the disturbing doctrines engrafted upon the Baptist articles of faith, in which they succeeded so far as the Fulton Convention could give sanction and prestige to them. Therefore, so far from it being a "National Convention" of the Old Baptists, as claimed, it was so exclusive or partial and local that none others only those who

would sympathize and come in line with them in their innovations upon the old and sacred doctrine of God's sovereignty in his decree and grace was wanted or could have been an active member in that convention. For it was understood that all who could be welcomed there must fall in line. So all did who attended as volunteer messengers to that Fulton meeting. The leading spirits in the new movement virtually proclaimed abroad: We are in trouble; for we have enlisted in a war against the old doctrine of salvation only by grace, and God's unlimited decree, and unfortunately we are meeting with strong opposition from many good brethren who will not fall in with our improved and less objectionable doctrines, which, if generally accepted, will greatly elevate and enlarge the Primitive Baptist churches, so that they will become far more influential and popular than they have been. Now, therefore, come to Fulton and join with us in a "National Convention," which we intend shall eclipse the old London meeting, and help us to fix up this trouble and settle this controversy, in such a way that conditional salvation in time and limited predestination or decrees shall be made to harmonize with the long accepted London Confession of Faith and added to it as supplementary articles of the Baptist faith. This was done. Now the work of the Fulton convention is incorporated in a book with the time-honored London Confession, as a very important addition to it, explaining it and giving it prestige. And all the Old Baptists who accept the old are likewise expected and required to accept the new, or they shall be discarded as not "in this holy church union," which, it is boastfully claimed, includes perhaps nine-tenths of all the Primitive Baptists. Now, permit me to sorrowfully and

lovingly say, How very lamentable that all this has been done! For so far from taking up the stumbling-blocks out of the way of the Lord's afflicted and poor people, in a work of peace, the effort has been thus made to divide them upon the line of eternal salvation only by grace, but salvation in time, of works, and limited predestination to holiness only. This gratified the few leaders in this new movement, who are pleased with their seeming success; but it is really lamentable for themselves in the end, no less than for the general peace and spiritual health and welfare of the dear Old Baptist brotherhood, who are thus unhappily made to suffer from those disturbing innovations upon the doctrine of God our Savior.

In conclusion, there is one alleviating and consoling fact in all this new and strange movement among Baptists; that is, the so-called "National Convention" was nothing more than a voluntary individual meeting, without any authority or jurisdiction whatever to decide upon any point of doctrine or fellowship, so none of the churches of the saints are bound by it; and the good old doctrine of the London Confession relative to the unlimited decree and universal providence of God and salvation by his sovereign grace only, remains unshaken, true and sacred as before, not in the least curtailed, modified or "explained away." And this doctrine of our forefathers and of the apostles of the Lord will stand immovable as a bulwark of God's eternal truth long after this new movement against it shall have passed away, and the people "saved by the Lord" shall on and on down through the coming ages, till the Lord shall come and bring all his saints with him, ever abide steadfastly in the unlimited sovereignty of God and the gospel of salvation by his grace.

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

This is submitted in brotherly kindness to all who in heart believe in Jesus as the salvation of God, as did Simeon, and for them I have fellowship and love, though they may be "entangled with the yoke of bondage," as the Galatian brethren were, through conditional teaching. For no heart-felt believer in Christ, the Redeemer and Savior of sinners, of whom the word says, "Neither is there salvation in any other," do I declare non-fellowship, but it afflicts me to know that any of the dear redeemed people of the Lord, who is all their salvation, deny the sufficiency of his grace to save them in time, but they must fall back upon conditional works of their own now in time, yet admitting that their eternal salvation is unconditional and by sovereign grace alone. To me this is a strange paradox, an irreconcilable inconsistency and contradiction; for since grace alone has power to save with everlasting salvation from sin, and all sin, it alone has power to save from sin in time, from any and every sin, whether of commission or omission. For certainly since grace is sufficient unto the greater salvation, it is no less sufficient unto the lesser salvation. But none will presume to say that the salvation by grace is conditional, for grace has no conditions in it, but it reigns in salvation as the princess of heaven. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need," says the word. And this is salvation by mercy and grace in time, and in every time of need.

O that we all, who daily need the grace of God, could thus humbly and contritely come unto the throne of grace, and be filled with grace, mercy and peace from

God the Father and from the Lord Jesus Christ, the Prince of peace; for then there would be no controversy or contention about our daily salvation not being by grace, but of works and conditional on our part.

"Savior, visit thy plantation,  
Grant us, Lord, a gracious rain!  
All will come to desolation,  
Unless thou return again:  
Lord revive us,  
All our help must come from thee!"

DAVID BARTLEY.

CRAWFORDSVILLE, Ind., Aug. 22, 1901.

PROVERBS XXV. II.

"A WORD fitly spoken is like apples of gold in pictures of silver."

While journeying through Samaria our Savior comes to Jacob's well. The disciples have gone for meat. Seeing a woman at the well about to draw water, Jesus asks a drink at her hands. She stands aghast at such a request, for, seeing he is a Jew, she knows it to be an unusual thing for one of that race to ask anything of a Samaritan. Thus she reminds him, but he replies, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him and he would have given thee living water." Thus begins a remarkable conversation between our Lord and this adulterous woman. In it he reveals himself to her as the Christ, the Messiah which was to come. At the close the woman runs away joyfully to her companions exclaiming, "Come, see a man which told me all things that ever I did: is not this the Christ?" Yes, this poor, miserable woman has seen the Savior, and knows that he it is who speaks to her. His words to her are "fitly spoken."

Shifting the scene, we behold the gate of the temple, Beautiful, at Jerusalem.

Hither come a number of men bearing one whom they lay at the entrance. This man has been lame from his birth, and never able to walk a step, and is placed here daily to receive alms of those who pass by. Peter and John, two disciples of the Lord, approach him. He begs an alms of them. They have none, but say, "Look upon us," and then follow these remarkable words, "In the name of Jesus Christ of Nazareth rise up and walk." Immediately he is healed, leaps up and goes with them into the temple, leaping and praising, not the disciples, but God. Their words were "fitly spoken."

Let us glance at one more scene. Before us is the road leading out of Jerusalem toward Damascus. Down it come a company of men headed by Saul of Tarsus. Look at him. He has left Jerusalem with letters admitting him into Damascus. One of the most remarkable men of his day, he is skilled in the law of his fathers and in the wisdom of the east. Dominating him is a fierce hatred of the followers of Christ. The purpose of his journey to Damascus is to persecute this people, and to bring them captives to Jerusalem. He verily believes he is doing God's service, and breathing out slaughters and threatenings against the disciples of the Lord, goes forward. Suddenly a dazzling light from heaven shines round about him. He falls to the earth, and to him a voice speaks, "Saul, Saul, why persecutest thou me?" Astonished, he cries, "Who art thou, Lord?" "I am Jesus whom thou persecutest." Humbled, ashamed and groveling in the dust, this once haughty man implores, "What wilt thou have me to do?" "Arise, and go into the city, and it shall be told thee what thou must do." In Damascus we find him preaching the gospel he hated to the very ones he had in-

tended to persecute. What has wrought this wondrous change? "A word fitly spoken."

In these instances which I have cited, Christ either directly or through his servants has given the fitly spoken word. "The gospel of Christ is the power of God unto salvation to every one that believeth." It is the tidings of that salvation which God has wrought for his people in his Son Jesus Christ. These tidings may be spoken directly to us by God himself, in our sleeping or in our waking hours, while at work or at rest, while reading or while in meditation. It may come through an earthen vessel such as all of God's servants are, but not necessarily so. Most emphatically the preaching of the word is not essential to give one a knowledge of Christ or his salvation. But no matter in what way it comes, the gospel of Christ is a "word fitly spoken." In it is embraced the doctrine of God, that doctrine which Moses declares shall drop as the rain and distill as the dew upon the tender herb and upon the grass. "Upon the tender herb," which is a conscience made tender by the application of the law. To such a one the tidings of salvation are certainly words fitly spoken. "In the beginning was the Word, and the Word was with God, and the Word was God," &c. This word is Christ, the word "fitly spoken." It is "fitly spoken" because peculiarly adapted or fitted to the needs and conditions of those to whom it is declared. In your lost condition, who found you? In your blindness, who restored your sight? In your sin-sickness, who healed you? In your darkness, who brought the light? The answer is one word, Christ. That word revealed with power is our salvation from all the wretched conditions that befall us. Then is it not a word

spoken with fitness? I do not hesitate to say that no other word under heaven is ever "fitly spoken" but the gospel of our Lord and Savior Jesus Christ.

But how is the gospel like "apples of gold in pictures of silver?" A picture all one color would be a barren monotony. Picture a wide expanse of ocean in a dead calm, with not a sail or a ruffle to mar its peacefulness. What weary, monotonous waste it is! Just so would be a picture of silver. It may be valuable, but it certainly is not beautiful. One color never yet made a beautiful picture. But what a change is wrought when "apples of gold" are painted in it! How it sparkles in its lustre, and how clearly the yellowness of the gold stands forth displayed on a background of silver. Black will appear blacker if placed next to white. So will gold appear brighter when placed in contrast with silver. This picture of apples of gold in silver is a picture which typifies the lives of the saints. Take out of your experience the seasons of rejoicing you have had when in the Savior's presence, and what have you left? Only sorrow, pain, affliction, darkness and tribulations of every description. This, dear child of God, is the background of silver. The "apples of gold" are the high and bright places in your experience when you have been drawn away from the world for a time and have rested alone in the arms of the dear Redeemer. They are seasons of rejoicing and gladness you have had when the word spoken in your heart lifted you out of the horrible pit and set you upon a rock, and put a new song in your mouth, even praise to our God. "Apples" implies sweetness. Truly these are sweet times. They are also a fruit. So are these happy days the fruit or the result of many days in darkness and tribulation. Without these "apples

of gold;" these "words fitly spoken," our lives would be but as trees without fruit. With them the lives of the saints are pictures beautiful, rich and rare.

H. H. LEFFERTS.

22 N. FOURTH ST., CAMDEN, N. J.

NORTH WHITEFIELD, Maine, March 31, 1901.

ELDER F. A. CHICK—DEAR BROTHER:—How unfit I feel to call you by that endearing title. I often think if my brethren only knew me as I am, or in other words, could see me as I see myself, they would not allow me to call them by the title of brother or sister. I often feel as though I were a hypocrite; there is a great warfare at times, then at times all is still and calm. I long to see some of the saints, I have here not a soul to whom I can speak upon that theme which I love to talk about. I sometimes in my dreams have a good talk with some one. Not long since, in a dream I had a battle with some one who opposed the truth, and how clear the truth looked to me, and the Scriptures came so clear and fast, passage after passage came to my mind to prove salvation is by grace, and not by works; O, how plain it all looked to me. I sometimes dream of being in conference and talking to the brethren and sisters, and afterwards I feel better for a time. I have not been able to get to conference since last October, at that time I was down home. I wrote to sister Cunningham in December and sent her your last two letters, and I will send you hers to me. Your last, as well as all your letters are, was a great comfort to me, they have all been comforting and encouraging to me, a poor sinner. I have been very poorly this last year; I never was as well as some. I shall never forget the first association I ever attended away from home, I went with my uncle, brother Turner, to

Bowdoinham, and there first saw sister Attie Curtis; how I learned to love her there, and I still love her for the truth's sake; I loved them all, but somehow she seemed at that time to come nearer.

O, how glad I am at times that the Lord knows all things, and that all are open and naked to the eyes of him with whom we have to do; how glad I am that he has declared the end from the beginning, and that not one thing is new to him, and that we cannot suffer more than what is good for us. He is a merciful God; to him alone can we go in every trouble and trial. What more should we want? He is and ever has been, showering blessings upon unworthy me. I fear that I do not appreciate those blessings as I ought, I am so forgetful, and must be put in remembrance so often, but my times are in his hands, my salvation and my all. In and of myself I am nothing only vanity, in him is everything that we need, and all things are mine, if I am his. But the question "Am I his or am I not?" often arises in my mind. I have a hope that I am his, and one of those who were chosen in him before the foundation of the world, yet I am less than the least, yet he seems very near to me at times. As I look back, I can see how differently I have been led from what I thought once would be the case, surely he has led me in paths that I have not known, he makes the crooked things straight before me, and darkness light, he has I know marked out the path of all his people, and they must and shall walk in it. Some of the way seems strange, but when it is best all will be made plain.

Now I have not written as I would like to, but you know what I am, I cannot do the things that I would, or as I would, but the things I would not, I do.

I will send you sister Cunningham's

letter, which will make up for the lack in mine.

Now with love to you all, I remain as ever your sister,

MARTHA E GLIDDEN.

WHITEFIELD, Maine, Jan., 1901.

DEAR SISTER MARTHA:—I was very glad to receive your letter and also to have the privilege of reading the letters which you inclosed from Elder Chick. I am often encouraged in the letters of the saints of God, they nearly always write something to which I can witness, something that I have passed through, something that I know for myself. The conference met here at my house, and I had all three of the letters read, and I could witness with some of your feelings I think, I believe that I know something about them. The Lord's way is a mysterious way, he leads us in paths we know not, he makes crooked things straight, he causes us to travel in these low grounds, even in the valleys where all is darkness, and it seems almost impossible for us to walk at all in the way; how often it seems to be hedged up, thorns and briars appear all around us, but how easily every obstacle is removed when the Lord appears, and the way that looked so dark and hard has become light and easy, now there are no briars in the way, but Jesus has appeared and all seems different, the way which he has cast up for the ransomed to walk in, is no longer dark; he is with us in all these dark places, and then all is light; he has promised never to leave nor forsake us; his grace is sufficient to carry all his children through, they shall overcome in every trial. If we could but know that these promises embraced ourselves, then we should not doubt so much, but this is not for us to know at present, still we have a hope, and faith to believe,

which is built upon the solid Rock Christ Jesus, and if so, then we know that it is immovable, and will ever abide, both in this world and in the world to come, and then we shall see him as he is, and be fashioned like him, and be satisfied.

Your sister in hope,

M. A. CUNNINGHAM.

GROVER, Pa., April 6, 1901.

DEAR BRETHERN:—I have been thinking for some time of writing upon the subject of prayer, for the SIGNS. If God will direct my pen so as to make what I shall write of some comfort to others my object will have been accomplished, otherwise, I know what I may write will fail. In 1 Thess. v. 17, Paul has said to his brethren, "Pray without ceasing," and then he says, "In everything give thanks, for this is the will of God in Christ Jesus concerning you. Quench not the Spirit." And he prayed God their whole spirit, soul and body, might be preserved blameless unto the coming of the Lord Jesus Christ. He also told them to abstain from all appearance of evil. In many different places Jesus told his disciples to pray, and he also was found praying at many different times and places. He also told his disciples that he would pray to the Father, and he would send them another Comforter, even the Spirit of truth; that he might abide with them for ever.

When I first united with the church I thought as I journeyed along the christian pathway I would be getting better and better all the time, until finally at the end I would be more like Jesus. I thought that my whole nature would be changed so that I would not be beset with so many sins and temptations; and many times in my younger days I had remarked that if I could not be a better

christian than some that I knew, I would never try to be one. But now, after twenty-two years, I can only say that I have made a sad failure, and all my own hopes and plans have come to naught. And yet how else could I be led to trust in Jesus as my only helper and comforter? If I had been able to do the good I would have done, I should have been puffed up with pride and vanity in my own works. God is not mocked, he will not give his glory to another, he will not suffer his faithfulness to fail. Several months after I united with the church I felt very much cast down and discouraged, and as if I was such a sinner that I had no right to any of the promises given to the children of God. I felt as though I had no right to pray to God, and although I tried to live more carefully every day, yet every day seemed to condemn me more and more. I read the Bible, but could find nothing to comfort me. One evening the words, "Seek and ye shall find," came to my mind, and they seemed like a command to me. I took the Bible and began reading. I came to the words in Isaiah i. 13, "Bring no more vain oblations: incense is an abomination unto me." This was just what I had been doing, bringing, or trying to bring, my own works which are only vain, and an abomination, instead of pleading Christ as my righteousness and hope. Just there I saw how I must be clothed in that best robe of righteousness which Jesus wrought out on Calvary, when we would appear before our Father's throne. "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him: and to our God, for he will abundantly pardon."

We are to forsake even the thoughts, remembering that they are vain; they are

only that incense which is an abomination to God. Let us remember that it is only the blood of Christ which cleanseth us from all sin. Art thou weary of sin? Art thou so weary at times as to almost have forgotten about the ark of Christ? It has been so with me at times, until weary and footsore like the dove, I would remember that there was a welcome resting-place in the arms of Jesus. Then the words of Isaiah liv. 7-9, came to me with great comfort, "For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath have I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee." And with this, several more great and precious promises came. How sweet it is to remember that his everlasting covenant shall never fail. Then is it not our duty, and privilege as well, to go to him at all times in prayer, looking unto him who is the author and finisher of our faith?

Surely none of his children have any right to say that they cannot pray, even though they feel too unworthy to take his name upon their sinful lips. If they examine themselves they will find that there is of necessity a prayer in their hearts, that the Lord would have mercy upon them, and remove the stony heart, and give them a heart of flesh, a heart to do his will. Even in our deepest sorrow and darkness there may be in the heart just the prayer that would comfort some other weary soul.

So many burdened ones there are  
Close journeying by my side,

Assist, encourage, comfort them,  
Thine own deep anguish hide.

What though thy trials may seem great,  
Thy strength is known to God;  
And pathways, steep and rugged, lead  
To pastures green and broad.

May hope, like summer rainbow bright,  
Scatter thy falling tears,  
And may God's precious promises  
Dispel thy anxious fears.

May we all be enabled to take our cross daily, and learn of him who is meek and lowly in heart, and so shall we find rest to our souls.

Your sister in hope,

NANCY M. OWEN.

HAVANA, Kansas, Sept. 3, 1901.

EDITORS OF THE SIGNS OF THE TIMES—ESTEEMED BRETHREN:—I most heartily concur in your proposition to send the SIGNS to new subscribers until January 1st, 1902. My father took the paper from 1847 until his death in 1860, since that time I have been a continuous subscriber, and have during all those years from boyhood until the dawning of old age, sustained its consistent and determined defense of the gospel of God our Savior. Within the order of Old School Baptist churches there has developed for many years a disposition to criticise and reflect harshly upon the course pursued by your paper. Why this condition? Whose fault is it? Where does the offense lie? When the paper was first established, and for many years thereafter, the paper was received with commendation and support by the churches wherever they were established. The churches then were held together by that invisible, and to the world, incomprehensible cord that kept them in the unity of the Spirit in the bond of peace. Contention, strife, divisions, jealousies, &c., were but little known. That goodly admonition that

Paul wrote to his Ephesian brethren seemed to be the controlling spirit with the churches fifty years ago: "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."

O, how soon would contention cease if our hearts could be filled with that same joy we felt when that dark pall of sin was rolled away, and we beheld the Sun of Righteousness rising and pouring upon us the joy of salvation. When our souls are filled with joy and gladness, and with the mind we serve the law of God, there is no room for those evil forces that rend and destroy the peace of God's children. Read the earnest, pleading and pathetic language of the beloved John, in his old age, to the elect lady, the church, "And now I beseech thee, lady, not as though I wrote you a new commandment unto thee, but that which we had from the beginning, that we love one another." And as a further incentive to duty he declares to her, "This is the commandment, That, as ye have heard from the beginning, ye should walk in it."

Yes, dear saints, as ye heard in the beginning of your christian pilgrimage that sweet voice of Jesus' pardoning love come with joy that was to you unspeakable and full of glory, so continue to walk as ye journey toward that heavenly country. Walk in love, love of God's laws, his government, wisdom and judgment; walk in the path of righteousness and peace, that peace that cometh from God the Father, which the world cannot give nor take away. "Walk worthy of the vocation wherewith ye are called."

Your brother in hope,

T. R. PITTMAN.



**EDITORIAL.**

MIDDLETOWN, N. Y., SEPTEMBER 15, 1901.

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*All letters for this paper should be addressed, and money orders made payable, to*  
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**I PETER III. 8, 9.**

"FINALLY, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing; but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing."

This is the conclusion of a series of admonitions and exhortations, all of which the apostle urges upon his brethren as belonging to the life of Christ in a believer, and which they are to exhibit as his disciples in their outward life. These, and all the admonitions of the word addressed to the children of God, do not imply that the mere outward performance of these things is sufficient. On the contrary, they always imply a heart work back of them, wrought by the Spirit of God in the soul. It is very possible for a natural man to put on the form of the things named in this text and elsewhere, as being in harmony with the life of Christ, but if these things be only put on, without the love of them in the heart, they condemn rather than commend him that does them, in the sight of God. All these things can be put on out of some selfish motive, and it becomes a source of great anxiety to the true believer, that he may know of what motive he is possessed. The believer has come to know that the Spirit of God alone can create within him

a right spirit out of which shall proceed works which shall be right in the sight of God. And this spirit he must have with him, ruling in him day by day, in order to manifest these heavenly fruits in his daily life. Therefore the true believer ascribes all his right thoughts, words and deeds, to the Spirit of grace within, and says, "By the grace of God I am what I am."

One of the things which characterizes a right and spiritual obedience will always be an earnest desire to know what is the will of God. "What wilt thou have me to do?" will be in the mind of the true child of God a most important question. And another question will be, Have I a right spirit in what I do? Indeed, it is our experience and observation that this last question at times becomes the most important of all, to such an one. For instance, it is right to give alms, but when we give alms, what is our motive? Is it to be seen of men, or to gain a high seat in heaven, or to obtain some inward satisfaction now and hereafter, or is it to glorify God and show forth his praise? Do we do this because we love the service, or because we love the reward? Beside this, the desire of every true believer, when led by the Spirit, will be to know when he reads the word and finds its admonitions enjoined upon him, just what is involved in these admonitions. For instance, if he finds the ordinance of baptism enjoined upon him, he will want to know what that ordinance is. Does it mean to be sprinkled or dipped? and so on with all the varied admonitions of the word. He will feel that each word is the word of God, and therefore is to be regarded with solemn attention and solemn questioning as to what the holy Spirit means by what it has said to him in the word. This will lead to a close question-

ing as to what each word does signify. No word in all the Scriptures will seem to that man less than the word of God. The Bereans thus regarded the Scriptures, for they searched them diligently to see if the things taught by the apostles were so.

Our mind has been led to the text at the beginning of this editorial with some sense of these things as we hope. There has been a solemn questioning, What does the Holy Ghost signify by these words? There has also been an earnest feeling of desire not only to be led into the literal meaning of the words, but also to have them applied with power, so that they shall come to us and to all as indeed the word of God. We must confess the immense disparity between that to which we have attained, and the things enjoined in these words, and yet we do believe that there is a longing within to attain to them. Perhaps it is as Paul said upon another occasion, "I count not myself to have apprehended," "but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." It is sure that we never have attained, and yet the things set before us are the things that we sometimes at least most desire. Perhaps it is still more so with most of the people of God. If so, there is a comfort in it; the desire is much. Is it not rather everything? It is a blessed thing to hunger and thirst after righteousness, and they that hunger and thirst shall be filled. Is it not written, "Thou openest thine hand, and satisfiest the desire of every living thing"?

Let us turn to the text and briefly present what it says. "Finally." The word means that the things that have been written before are all in full keeping with what is to follow, and these words are a sort of conclusion of the whole matter.

Because of the use of the word "finally," they take on a special and very solemn meaning. The word seems to imply that the apostle desired that they should be especially regarded by the brethren to whom he was writing, and the Spirit indited these words for us as well as for them.

"Be ye all of one mind." This was not, let us remember, addressed to men who stood upon opposite sides of a controversy, who are thus exhorted to give up their opinions and think alike, but they are addressed to those who were already of one mind in Christ, yet these brethren were still in the flesh, as well as living the life of the Spirit, and so were subject to the differences of the flesh. There were differences of temperament, of thought, of circumstances, of birth, of disposition, of surroundings, just as is the case with all men. No two men in nature are just alike, and therefore no two men can ever see things just alike. No two men naturally were ever completely united upon all things, and the chief reason is that each one thinks of self first. To the natural man self is the chief consideration, and so no two men can be one in mind and feeling absolutely. Christians still are diverse by nature, but yet there is unity in Christ. One thing they have been taught alike in: to them all has been given one supreme interest; each when under the power of the Spirit of God can say, "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee." It is in this one chief thing that they are here exhorted to be all of one mind. Said the apostle, "Let this mind be in you, which was also in Christ Jesus," &c. It is the mind of Christ in them of which the apostle would remind them. He means that they all should have one object in

view, and that to obey and glorify God. Whatever differences of thought, and habit, and feeling, there may be among them, let them all be swallowed up in the one thing which they have come to know. "Seek first the kingdom of God;" let the welfare of the cause of God reign uppermost in you all, subordinate all things to that. If any man have a quarrel against any, remember that there is something more important than that. No personal thing must come in to divert them from the service of God. As soldiers in the army, all personal feelings, wishes, preferences and differences, must be put out of sight in the face of the common enemy. It seems to us that this is the substance in part of what the apostle would enjoin upon them in the words, "Be ye all of one mind."

"Having compassion one of another." Surely the Spirit out of which obedience to this exhortation springs, must dwell in the heart of every one who feels himself to be weak and poor and sinful. Seeing such things manifest in others who have confessed to be the disciples of Jesus, he will remember that they also are his weaknesses and sins, and so he must be compassionate toward them. The word means "sympathy one with another." And there is no true sympathy unless we have felt just what others have felt. If we have fallen ourselves, we can understand the weakness which has led to the fall of others, and we also know the pain which follows. Thus this same Peter who wrote these words knew after he had denied his Lord three times with cursing, better than he did before what human weakness was, and was better prepared to minister strength and help to others who were weak. Out of his own experience of failure he could enter into the failures of others. He had learned just

what the dear Redeemer said, that while the flesh was weak, yet the Spirit was willing. Feeling the great mercy of God to ourselves, and our need of it, we shall not judge others in the sense of condemning them; we shall truly hate the garment spotted by the flesh, but we shall not hate him who wears it; we shall pull him out of the fire if possible, and save him. But this feeling of compassion cannot be manufactured at will, we cannot exhort people into the possession of this heavenly principle, but the Spirit of God can and does bless the word of exhortation to the stirring up of the pure mind to a remembrance of these things, but they are things having place in the heart before. The flesh may and does often overbear them for a season, and so it is good to have the difference between the works of the flesh and the fruit of the Spirit pointed out constantly. It was this that a brother meant who said to us once, "I love to hear preaching that tells me my faults."

"Love as brethren." More literally this might read, "Be brother loving." It is a word of tenderness, in it he reminds them that they are brethren, children are they of one common Father, and they are brethren by a closer, dearer and far more sacred tie than can exist upon earth among earthly people. He would call up to their minds all that was involved in their relation as the children of God. God had loved them, Jesus had redeemed them, the holy Spirit had come and dwelt in their hearts, and the fruits of the Spirit had been begotten within them, every precious promise, both for the present time, and for all the future, belonged to them alike, they were heirs of God, and joint-heirs with Jesus Christ. In loving each other they were so one with each other and with Christ the liv-

ing Head, that each was loving his own flesh as it were. All this and much more is involved in the word "be brother loving." Why the need of the admonition? Simply because of the warfare of the flesh against the Spirit. As these fruits are begotten within you, he would say, and as so dear a relation exists among you, remember it, and do as this spirit of love bids you. Did brotherly love continue there could be no disputation, nor wrangling, nor backbiting, nor slander, nor tale bearing, nor any evil speaking one of another. The highest inducement to love as brethren must always be the memory that we are brethren. We must love those whom the Lord loves, and if the Lord loves us with all our faults surely we must confess that we cannot make a brother's faults any excuse for not loving him.

"Be pitiful." Here the word has the force of compassionate, tender hearted, and who that remembers his own imperfections and weakness, with all the temptations of the world, the flesh and the devil, can fail to be compassionate and tender in his feelings toward others? How sweet and gracious were the words of the Lord by the psalmist: "Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust." Deep experience wrought in the heart of one's own frailty, and unlikeness to God, and of the constant need of mercy and pity of that God against whom we sin, will lead to still more and more pity for others, in their trials and fallings. It is because of long experience in these things that none can have such forbearance and sympathy for those who err, as the aged. We recall that we thought when a youth that if we should grievously err and feel the need of pity

and sympathy, we must go to those who were young like ourself, but how mistaken; none can pity like the aged who have had many falls, and know how weak the flesh is.

"Be courteous." This word signifies "friendly mindedness." There is much formal courtesy which is the height of selfishness among men, but the apostle does not mean this formal politeness which conceals the selfish heart within. True courtesy means to feel friendly and kindly, and to seek to make all with whom we come in contact feel at ease and at home in our presence. It will not be obtrusive, nor put itself forward, but will be quietly seeking of the welfare of others. True courtesy is hearty, and from the heart, and not formal. The only form which true courtesy will seek after is that which will minister to the comfort and happiness of others. Brethren, if they have friendly feeling, will not need much elaborate form to show it. It will shine out in all that they say and do. There is no courtesy like the courtesy of good will and a kind heart. If a man be born of God, and numbered among the brotherhood, he will love them, and be filled with bowels of kindness, and all who know him will see that it is so. Such an one will not desire to hurt or wound in any way, he will seek the good of his brethren, his coming in among them will be a welcome thing, there will be that feeling of kindness in him which will seek to smooth all rough places, and to pour oil upon any troubled waters. All this, when it appears in the conduct of a believer, is the fruit of that salvation which they have of God, and which embraces all good fruits. How must the disciples to whom Peter wrote have dwelt upon this word, since as believers the power of it already dwelt within them.

How gladly would they welcome the exhortation, since it would so completely fall in with their own desires. And what a rebuke there would be in it to any who had followed the flesh, and had not been living out these graces. How searching were these words then; how searching are they now.

“Not rendering evil for evil, or railing for railing; but contrariwise blessing.” This is in direct opposition to the flesh. We surely need not dwell upon this at length. If an enemy of truth rails upon us, we must expect that, the Master suffered that before us and did not rail again, nor render evil for evil. If one whom we must regard as a child of God has been so captivated of the devil at his will as to do us any evil, and to rail upon us, let us remember that it is written, “It is a fearful thing to fall into the hands of the living God,” and so pity and pray for him, rather than rail upon him; if after all he be a child of God, God will deal with him as a son. If he be not a child of God, he knows not what he does, and if not embraced in the covenant of grace, let us remember the judgment of God which shall finally fall upon him. Rather, says the apostle, let us render blessing for railing. This is in full harmony with the fact that Jesus prayed for those who crucified him, and also with the fact that the martyr Stephen did the same for those who stoned him. Railing proceeds out of anger and revenge; blessing proceeds out of love and good will. The world renders evil for evil, and railing for railing, but the Spirit of Christ renders blessing and good deeds for evil ones. The humble believer remembers that once he was an enemy of God, and yet has obtained mercy. Being forgiven so much, how can he fail to forgive the few pence that others may owe him? This exhortation

is not merely an exhortation to do this or that outwardly, or in word and deed, it takes hold upon the deepest experiences of the heart. If these things are really done, there will be no railing in the mind or heart, but the feeling to do good, even to those who despitefully use and evil entreat us. Good will will be followed by good deeds, and when this spirit reigns within, that heart will be ashamed and grieved at the very approach of the mind of the flesh within him, so that he will feel that it is he that needs forbearance and forgiveness from God, rather than he who has done evil to him, or railed upon him, he will hate and deplore the disposition to render evil for evil, and railing for railing, in his ownself; and feel so deeply his guilt before God, that the disposition to rail or render evil will be silenced. Under the influence of such an experience as this his cry will be, “God, forgive me,” and then will arise the feeling that he cannot revenge himself upon his adversary, and the disposition to do so will then be put down. What a blessed state to be in! How sweetly then will such admonitions as this of which we are speaking fall upon his heart, they will be the very language of his desire, which perhaps he could not express. When tempted to render evil for evil, how good it is to be reminded of all the mercy of the Lord, and of all the weakness of the flesh, and of all the temptations which assail us. Realizing these things for ourselves, we shall know how to understand the failures of others, and that we ought to show them compassion when they err from the truth.

“Knowing that ye are thereunto called, that ye should inherit a blessing.” The teaching here is not that we should do these things in order to obtain a blessing, but rather because we have received the blessing, this the original force of the

language shows. The thought is, Having been blessed, and called of God to salvation, and to the obtaining of his mercy, and pity, and forgiveness, we should bless and not rail. Let us manifest the blessing with which we have been blessed of God, that blessing is life, eternal life with all its fruits. This life can be shown in no other way, than by doing as did the dear Savior toward us, that is, by showing to others all pity, love, mercy and forgiveness.

How different the motives to which the inspired apostle appeals, from that to which legalists appeal. The one says, "Ye have been blessed, therefore do right," the other says, "Do right that ye may be blessed." Herein is the very substance of the difference between gospel service and legal service. What a vast difference between doing things because we *must* do them, and because we *want* to do them.

C.

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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 likley to occur.

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## EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

### REVEALED RELIGION.

I HOPE, brother Beebe, you will not fail to give your views in full, as requested by brother Wilson, on Revealed Religion, for it is very strange to me that there is a Primitive Baptist who disbelieves in Revealed Religion. Be sure to write in full on the subject, if you please.

Yours truly,

E. G. CLARK.

WILSON, North Carolina, Dec. 9, 1858.

#### R E P L Y .

We cannot at this moment lay our hand on the number of the *Primitive Baptist* containing brother Wilson's request for our views, nor that containing brother Temple's remarks on the subject. But as we understand, brother Wilson does not intend to deny that every spiritual manifestation of God to us, embracing our whole christian experience, and all the teaching of the Holy Spirit, is a revelation of God by his Spirit, just as brother Temple and all sound Primitive Baptists hold it to be, but that he doubts or disputes the propriety of applying the word *religion* in the manner in which it is frequently applied by the brethren; that the word religion is used in the Bible to signify the conduct of men, rather than the spiritual state of the children of God. As we read of the Jew's *religion*, and of pure and undefiled religion, which is to visit the widow and the fatherless, and to keep unspotted from the world. The word *religion*, in our language, is applied very commonly to all sorts of religion; that of the Pagans, the Papists, the Protestants, as well as that of the Jews, and of the children of God; hence he infers that it has no necessary connection with divine revelation.

But we think that the brother will concede that the course in which the children of God are to walk, even the visiting of the widows and fatherless, and more espe-

cially the manner of keeping themselves unspotted from the world, is a revelation from God, and as such clearly marked out by the precepts and examples of our Lord in the Scriptures, and that all that the Scriptures contain for our instruction is a revelation from God. Although in the Scriptures, the word *religion* is commonly applied to such outward rites, duties, ordinances, practices or professions as men rely upon for divine approbation; still, those rites and rules for the christian's obedience are all revealed and divinely enjoined on them in the inspired Scriptures, and must therefore be regarded as revelation. Besides, the term is most commonly used in modern times, and by the children of God, to embrace the internal work of the Spirit, its teachings and manifestations to the saints, their faith, and hope, and love, as well as their obedience to the precepts of Christ, and therefore it must be a revelation. It is not a science, as the Arminian world hold their religion to be, which can be taught to unregenerated men, and children in *infant classes*, *Sabbath schools*, or theological seminaries; for except a man be born again, he cannot see the kingdom of God, nor the things of that kingdom. The natural man receiveth not the things of the Spirit, for they are foolishness unto him; neither can he know them, because they are spiritually discerned. No man by searching can find out God. Therefore, to know God, which is eternal life, is a revelation from beginning to end. How would the saints know what is and what is not their duty as christians, if it were not revealed to them in the Scriptures, and these Scriptures, opened to them by the Spirit which takes the things of Jesus and reveals them unto us.

Although we do not believe that the brother intended to deny that what we

call *religion* is a revelation, but rather to dispute the correctness of our general application of the word to make it embrace the things which are revealed to us; still, we would in all kindness of feeling, admonish him against such sweeping declarations as that there is no such thing as revealed religion, for we would consider any religion which is not revealed as valueless, as is a profession of godliness by those who deny the power thereof.

Such sweeping declarations have a tendency rather to alarm the saints and stir up discord than to edifying, and should therefore be avoided; besides, they give the enemy great room to exult and deride us.

As the brother appealed to us by name for our views, and his appeal was seconded by brother Clark, we hope we shall not be considered meddlesome or intrusive in these remarks, we design them in love, and write them in the best of feelings towards all parties concerned.

MIDDLETOWN, N. Y., January 1, 1859.

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#### ROMANS VI. 22.

DEAR BROTHER BEEBE:—I believe all God's people are humble and forgiving—I speak from my knowledge of them. We are strangers in the flesh, but I hope not in Spirit. I believe that christians all see eye to eye, in matters of experience; and all speak the same things. I feel a desire to say something about the goodness and mercy of God to poor, perishing sinners. It seems that the Lord is in this place, and we knew it not. I often think of the precious words of the apostle, when he said, "For I reckon that the sufferings of the present time are not worthy to be compared with the glory that shall be revealed in us." I desire that you would remember me in your prayers to God, for I feel that I am the most unworthy of all. Will it be asking too much if I request your views on Romans vi. 22? "But now being made free from sin and become servants to God, ye have your fruit unto holiness, and the end, everlasting life." This text has a great bearing on my mind. I heard an able minister preach from it, and he said that christians would bring forth good fruit. This set me to examining myself, and I could see no good in me; for in me dwells no good thing. I asked a brother his views on it, and he said

he thought it applied to the preachers. But I must close. I remain your friend. May we meet in heaven.

MARY DYER.

HENRY CO., Va., June 28, 1858.

R E P L Y .

We have but little space at this time for remarks on this important subject. The apostle had been speaking of our old man or fleshly nature being crucified with Christ, that the body of sin might be destroyed, and that henceforth we should not serve sin. For says he, He that is dead is freed from sin. Now, if we be dead with Christ, we believe that we shall also live with him; knowing that Christ being raised from the dead dieth no more, death hath no more dominion over him; for in that he died, he died unto sin once; but in that he liveth, he liveth unto God. He asks what were our fruits, when we were the servants of sin? He has told us what are the fruits or productions of our carnal and depraved natures, which are these: "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like."—Gal. v. 19–21. But in our spiritual life and union with Christ, in which we are become dead to the law, by the body of Christ, and married unto him that is raised from the dead, our fruits are brought as the legitimate productions of this marriage to Christ, as the fruits of the Spirit, and not of the flesh. Now, "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts."—Gal. v. 22–24. Now being made free from sin (that is, all the family of God,) by the redemption which is in Christ Jesus, we being buried with him by baptism unto death, that like as Christ was raised up

from the dead by the glory of the Father, even so we also should walk in newness of life. And this walking in newness of life, is walking not after the flesh, but after the Spirit. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh; that the righteousness of the law might be fulfilled in us who walk not after the flesh, but after the Spirit. The body, or flesh, or *old man*, being dead because of sin, can only produce dead works, such as are named in what we have quoted above from Gal. v. 19–21. But the Spirit is life, because of righteousness, its fruits are therefore spiritual and vital. Thus *we become servants of God*, for Paul says, "With my mind I myself serve the law of God, but with my flesh the law of sin." Having the Spirit of Christ in us, we learn that it is God that worketh in us both to will and to do of his good pleasure: and consequently we work out that which his Spirit has begotten in us, which are *fruits unto holiness*. They are implanted by the Spirit of holiness, and the seed remaineth, and that seed is incorruptible, and cannot fail to produce in us the fruits of the Spirit which are named by the apostle in our quotation from Gal. v. 22–24. Sister Dyer may search in vain to find these good fruits, which are unto holiness, and which spring up into eternal life, or the end of which is eternal life, growing out of the flesh, which is carnal, depraved, dead, crucified, put off by the circumcision of Christ. And here is where many of God's dear children often become sorely tried, when we look for the fruits of the Spirit to be produced by the flesh. They seek for good fruit from a very bad tree, a tree that is dead, and poison, and only bears corrupt fruit. But when we search to see what God's



Spirit has produced in our hearts, of love, joy, peace, long-suffering, gentleness, goodness, faith, &c., we find it produced by the Spirit of life and immortality, which God has implanted in our hearts. The brother was wrong in supposing this text applied only to preachers, it applies equally to all the members of our Lord Jesus Christ.

MIDDLETOWN, N. Y., January 1, 1859.

### CORRESPONDING LETTERS.

*The Old School Baptist Conference of Maine, assembled with the church in North Berwick, sendeth greeting to the churches composing the associations with whom she corresponds.*

DEAR BRETHREN, BELOVED IN OUR LORD JESUS CHRIST:—We much desire your peace and prosperity in the kingdom of Christ. We well know from divine teaching that our prosperity cometh only from the Lord, and the cry of the church is, "Send now prosperity." We need God's heavenly husbandry that we his garden and vineyard may flourish in his sight. We need our gracious Lord to dress and keep the plants that his own right hand hath planted, then,

"Each moment watered by his care,  
And fenced with power divine,  
Fruit to eternal life shall bear  
The feeblest branch of thine."

Our times in this world (like all the times that the church has experienced in the preceding ages) are such that we need to be well fenced with the loving-kindness of the Lord or else all they which pass by the way will pluck the vineyard and the boar out of the wood, and the wild beast of the field will waste and devour us. (Psalm lxxx. 12, 13.) It is written for our comfort, "Thou Lord, wilt bless the righteous, with favor wilt thou compass him as with a shield."—Psalm

v. 12, and, "He that trusteth in the Lord, mercy shall compass him about."—Psalm xxxii. 10. Thus hedged in by our God, and nourished by his doctrine, the churches shall flourish to the praise of the Lord. There are indications that in some parts of our land inroads in the vineyard have already been made by the wild beast of the field. Perverse disputers of the doctrine of grace have risen up teaching perverse things to draw away disciples after them, and bringing into bondage some of the blood-bought saints of God.

The members of Christ's body do not thrive upon erroneous doctrines, but the pernicious effects of the entrance of that which is contrary to the gospel of Christ will in due time be manifest in the blighted and wasted condition of the church. Seeing then, beloved, that we are so dependent upon the mercies of the Lord for our health and blessedness, it becomes us to cleave unto the Lord with full purpose of heart, and to beware of every false way, and all doctrines that would ensnare us away from the gospel of the grace of God. We are assured that they that receive abundance of grace and the gift of righteousness shall reign in life by one, Jesus Christ. (Rom. v. 17.) And this abundance of grace comes unto us not only when we were first called by grace and given to taste the blessedness of redemption and forgiveness of sins, (Eph. i. 7,) but every moment since then we have continued so poor and needy and unworthy that we have only continued to this day by the ministrations of the Lord's abundance of grace. "He holdeth our soul in life and suffereth not our feet to be moved." "We shall reign in life by one, Jesus Christ." We shall be triumphant over all adversity, for our Savior who hath loved us and washed us from our sins in his own blood, will not suffer us to

perish. "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." We shall be more than conquerors through him that loved us.

We have appointed, the Lord willing, our next yearly conference to assemble with the church in North Berwick, Maine, to commence on Friday before the first Monday in September, 1902, and continue three days, when we hope to receive again your kind correspondence and messengers.

FRED. W. KEENE, Mod.

JOSEPH HALL, Clerk.

### OBITUARY NOTICES.

Joanna W. Simmons was born in Madison Co., Ill., March 12th, 1833, and came with her parents to Greenbush township, Warren Co., in November of the same year, where she has lived to the day of her death, and was one of the oldest of the early pioneers of the county. Dec. 30th, 1852, she was married to Isaac Holeman, by whom she became the mother of eleven children, three sons and eight daughters, one son and one daughter having died in early childhood. Nine children and a large number of grandchildren are left to mourn.

At the June meeting in 1885, of the New Hope Church of Old School Baptists, she related an experience of grace, and was received into fellowship, and baptized by Elder I. N. Vanmeter, and remained a steadfast and devoted member of the church during the remainder of her life, and she and brother Holeman were always at their meetings unless providentially prevented, until prostrated by the malady that caused their death, and their brethren and sisters always met with a hearty welcome and hospitable entertainment; in fact it was a home with all the word implies, and I know of no word in the English language that means so much as that word. Many of our brethren and sisters from a distance will readily call to mind the warm and kindly greetings that bid them welcome, and made them feel at ease under their friendly roof. Soon after the death of Deacon Holeman, and probably hastened by it, sister Holeman was prostrated by a complication of disorders, dropsy and diabetes, with other troubles, which culminated in her death at 2 a. m. August 22d, 1901, at the age of 68 years, 5 months and 10 days.

Her funeral occurred on Friday, the 23d, from the Baptist meeting-house in Greenbush, and was very

largely attended, and her remains were buried beside her husband's to mingle with their kindred dust until the final resurrection from the dead.

The writer was in attendance and conducted the services.

ALSO,

Elder Robert F. Haynes, of Oak Hill, Peoria Co., Ill., died of cancer, at 4 a. m., August 30th, 1901. He was born in Saratoga Co., N. Y., May 20th, 1820, and in 1839 came to Hancock Co., Ill., where on Nov. 24th, 1841, he was married to Miss Terrissa J. Bobbitt, who became the mother of four daughters and three sons, two daughters and one son passed on before, leaving two daughters, sister Cynthia Stratten, of Jasper, Mo., and Mrs. Susan Robson, of Eureka, Ill., and two sons, John W. Haynes, of Neck City, Mo., and Robert E., of Dawson, Iowa. April 12th, 1868, sister Haynes passed away, and on January 18th, 1872, he was united in marriage to Miss Mary Ann Males, who became the mother of six children, one daughter died in early childhood, leaving still living three sons and two daughters, and passed away on the 29th day of July, just thirty-one days before her husband. In early manhood brother Haynes made a public profession of his faith and hope in the mercy of God, and united with the Old School of Primitive Baptist church, (I think in Hancock County) and was soon after ordained as a minister of the gospel. I have not the date or place of his ordination, moving soon after to the vicinity of the Salem church, in Marshall Co., Ill., where he lived and preached. The greater part of his time he spent in the work of the ministry. He was possessed of a retiring and diffident disposition, but preached with the ability God gave him. He was recognized as a writer of more than ordinary ability, and his articles have appeared from time to time in the SIGNS OF THE TIMES, for which he felt a warm attachment, and was a life-long reader. His neighbors and fellow citizens recognized his mutual and legal abilities by electing him to the office of Magistrate for the town in which he lived, which office he filled to the satisfaction of all until the ravages of his malady admonished him that the time of his departure was at hand. Not long before his death he said to me, "Tell my brethren for me, so far as the doctrine I have believed so many years is concerned, I would not desire to alter or amend it. I still believe it is God's eternal truth, and confidently expect, as I see my end approaching, to go into the presence of my Maker, and stand justified or condemned according to the immutability of its precepts." Just before his death he directed his daughter to have his funeral preached from the book of Job, but was too weak to designate the chapter or verse, but she selected Job xiv. 14.

The funeral occurred from his late home, Saturday, August 31st, 1901, and was largely attended by relatives, friends and neighbors, and after appropriate

services he was buried beside his companion, in the South Post Cemetery. The writer of this tribute was sent for, and officiated at the obsequies.

S. KETCHUM.

ELMWOOD, Ill., Sept. 1, 1901.

DIED—At his residence, 355 Lexington Ave., New York city, on Wednesday evening, at about 10:30, July 24th, 1901, Daniel S. Slawson, at the age of 63 years. He had been afflicted several years with sugar diabetes, but seemed as well as usual until Sunday, July 21st, while paying a visit, in company with his wife, sister Sarah E. Slawson, to relatives at Westchester, N. Y., he had an acute attack of pain in the left lung, which eventually extended to the right lung also. On Tuesday morning they returned to their home in the city. He was not considered critically ill, but on Wednesday he gave a reluctant consent to have a physician called, apparently not considering himself in need of medical attendance. The physician discovered a tendency toward pneumonia, and danger of the lungs filling up, and requested him to lie quietly in bed, which he could not bring himself to do. At bedtime on Wednesday night, his wife bathed his face and gave him nourishment, and he said to her, "Now go and lie down, I am so comfortable." Those were his last words. In a short time he was heard breathing heavily. His wife and a maid who was near, hastened to his bedside, and found him unconscious and breathing his last. Evidently his heart was involved because of his low vitality. The shock to our dear sister, who has ever ministered faithfully to his comfort, and the affectionate children, none of whom were in the city at the time of his death, and but one of whom knew of his illness until apprised of his death, was pathetic in the extreme, and unbounded sympathy is felt for them in their deep affliction by their large circle of friends and relatives. The interested kindness of the man who has now closed his eyes to all mortal things, has been a prominent characteristic of him, as the Baptist friends can testify to, who in large numbers have partaken of the hospitality of his home. His relatives, associates and employees could truly call him "friend." His children honored his counsel, and we all shall and do miss his genial face and words of friendship. For several months past his interest in life seemed to be lessening, and those who saw most of him felt this to be true, and those who knew him best could not be mistaken in the belief that his tenderest, best impulses, he tried all his life to conceal, despising hypocrisy and affectation. Our sister has believed him to have experienced many years ago that of sinners he was chief, and later a peace and feeling sense of the remission of his sins, and she long had hoped to witness his open confession with his lips the salvation and the righteousness he had, as she trusted, with the heart believed unto. In this she

was disappointed, as he never made a profession, and kept silent on the subject.

Funeral services were held at the late residence in New York, on Friday evening, the 26th, and were attended by a large number of friends and near relatives. Elder John McConnell spoke in prayer and read a hymn, and Elder D. M. Vail preached from the text, "How are the dead raised, and with what body do they come?" &c. On Saturday morning the relatives accompanied the remains to Middletown, N. Y., where the interment was made. Elder H. C. Ker, of Middletown, officiated at the interment. The attendance was large at both places, and all the services were comforting to the sorrowing family and friends. The deceased is survived by his widow and five children, three sons and two daughters; all of the children are married except the youngest son, Wallace, and all have the deepest sympathy of a very large circle of friends.

WATIE A. BEARD.

NEW YORK, N. Y., August 14, 1901.

Elder Nathan C. Yarbrough departed this life July 18th, 1901, at his residence in Columbia Co., Ark., aged 65 years and three days. His father and family moved from Tennessee to south Arkansas when he was quite young, where he grew up to manhood and was married to Miss Mary F. Bacchus, in January, 1861. To this union were born six children, four sons and two daughters, all of whom survive him, with their mother. Elder Yarbrough united with the Old School Baptist church in 1862, and some time after was liberated by the church to exercise his gift in public, and was ordained to the full work of the ministry about the year 1876, from which time he was called to serve several churches, which he did till a short time before his death, to their satisfaction and comfort, ever proclaiming a finished and complete salvation in and through the blood of Jesus Christ, unhesitatingly, not flinching nor wavering at any time in his ministry. Salvation in time and in eternity through Christ was his precious theme.

Here it seems proper to state that his son, Elder A. R. Yarbrough, united with the church a few years ago, was soon liberated by the church to exercise in public, and quite recently was ordained to the full work of the ministry. The father being present on the occasion gave the charge to his son, as Paul did to Timothy. This was the last time he ever spoke in public. Thus it seems plain the providence and purpose of God that in removing the father from time, he raised up the son to take his place, which he is now doing faithfully and acceptably.

Elder Yarbrough was a kind and devoted husband and father. It seemed to be his chief earthly care to make his home a place of delight, cheerfulness and pleasantries, and truly they all esteemed it as a very sweet home. He was ever ready to help the needy

and comfort the afflicted. Though he suffered much at intervals, he bore it with great patience and fortitude, never murmuring or complaining, and finally passed away in a calm, sweet sleep. Thus passed away a good man, greatly beloved by the brotherhood, and highly esteemed as a citizen and neighbor throughout the community in which he lived.

May the Lord comfort, guide and lead the bereaved family through the perils of this life, and finally save them, is the prayer of this unworthy writer,

A. W. BACCHUS.

STEPHENS, Ark., August 13, 1901.

**DIED**—After three days illness of cholera infantum, **Gorden L.**, son of George and Mildred Turner, at their home near Long Lane, Mo., July 20th, 1901, aged 1 year, 1 month and 12 days. He seemed taken for death, as he lay from the first in almost a lifeless stupor, until a few hours before he died he began to scream, and went into a spasm, from which he never revived. His father, mother, grandfather and grandmother will miss him most, with whom his dear, brief life was spent. It was often said of him, He was too bright a child to be raised, and as his poor father expressed in his sad letter to us, "I had always feared he would never be spared to manhood." But God knew best in calling him from the evil to come.

His funeral was conducted by Elder L. C. Mills, and his remains laid to rest in New Hope cemetery, to await the coming of the Lord. May God comfort the bereaved.

E. C. FOGERSON.

BERLIN, Texas.

**DEAR BRETHREN** :—In the obituary notice of Mrs. **Susan Matilda Hite**, it was omitted to say that her home was at Nashville, Tenn., and that her church membership was with the Primitive Baptist church, S. College St., Nashville, Tenn. Please mention this in next issue. Obituary was in number for August 1st, 1901.

GEO. M. HITE.

NASHVILLE, Tenn., Aug. 14, 1901.

PERSONAL.

ANY one knowing the present address of Elder S. Busby, formerly of Mississippi, will confer a favor by sending the same to A. J. Doggett, Souwilpa, Ala.

CONTRIBUTIONS FOR THE "SIGNS OF THE TIMES."

Previously acknowledged.....	\$477 73
D. S. Elliott, N. Y., \$.82; J. P. Ashcroft, W. Va., \$1.00.—Total.....	1 82
<b>Total to date.....</b>	<b>\$479 55</b>

MEETINGS.

A YEARLY meeting of the Albany & Troy, N. Y., Old School Baptist Church, is appointed to be held on Thursday and Friday before the fourth Sunday in September, (19th and 20th) 1901. All desiring to hear the word of God as proclaimed by his chosen ones, 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 6:30 p. m., the day before the meeting, and also Sept. 19th, train leaving Albany 7:30 a. m.

EZER LIVINGSTON, Church Clerk.

THE South Ouachita Association will convene with Good Hope Church, in Union Parish, La., one mile north of Oakland, commencing Friday before the fourth Sunday in September, 1901. An invitation is extended to all lovers of truth to meet with us.

L. C. TRULL.

THE First Old School Baptist Church of Roxbury, in Vega, N. Y., has appointed a yearly or two days meeting, to be held the last Wednesday and Thursday in September, (25th and 26th) 1901.

Also a counsel at the same time to examine the gift of brother John B. Slawson, and if thought proper, to set him apart to the work of the ministry. We invite our brethren and sisters and friends, especially ministering brethren, to attend with us.

This done by order and in behalf of the church, June 29th, 1901.

Those coming by rail will be met at Roxbury, on Tuesday, the day before the meeting.

WILLIAM BALLARD, Church Clerk.

THE church at Cammal, Pa., is expecting to hold a two days meeting Saturday and Sunday, Sept. 28th and 29th, 1901. All will be made welcome. The railroad station is Cammal, Pa., Pennsylvania division of New York Central R. R. Brother Sammy Moffat lives three rods from the depot.

D. M. VAIL.

THE annual meeting of the Lexington Old School Baptist Association will be held with the Olive & Hurley Old School Baptist Church, the first Wednesday and Thursday in October, (2d and 3d,) 1901. The church extends a cordial invitation to all members of our faith and order to attend, especially our brethren in the ministry.

Those coming by rail will be met at Shokan, on Ulster & Delaware Railroad.

JAMES H. BEVIER, Clerk.

THE Otego Old School Baptist church have appointed their yearly meeting to be held October 2d and 3d, 1901. Elders Durand and Ker are expected to be present, and perhaps Elder Chick and other minis-

ters will attend the meeting. Trains will be met Tuesday, also Wednesday morning at 9:52 o'clock. Done in behalf of the church.

S. C. F. GUERNSEY, Church Clerk.

THE Juniata Old School Baptist Association will meet with the Providence church, at Rainsburg, Bedford Co., Pa., on Friday, October 11th, and continue three days.

Those coming from the east or west by way of P. R. R., will take the train at Huntington, for Bedford, and those coming from points south, will take the train at Cumberland, Md., for Bedford. These trains will be met on Thursday.

We cordially invite our brethren and friends to meet with us, and especially ministering brethren. For any other information address the writer.

J. C. MELLOTT.

RIDDLESBURG, Pa.

THE Corresponding Meeting of Virginia will meet, Providence permitting, with the New Valley church, at Hughesville, Loudoun Co., Va., commencing on Wednesday, October 16th, and continuing three days. Train leaving Washington city Tuesday at 4:35 p. m. will be met at Hamilton station, Southern Railway. Any one wishing to come on any other train Tuesday or Wednesday, notify Capt. F. Myers, Lincoln, or Levi White or John L. Ball, Woodgrove, or James Baldwin, Mt. Gilead, Va. We earnestly invite our brethren and friends to visit us, and especially ministering brethren.

Any other information desired address the writer.

E. V. WHITE, Pastor.

LEESBURG, Va.

THE Welsh Tract yearly meeting is appointed to commence on Saturday, Oct. 19th, at 10 o'clock a. m., and continue two days. Those coming from Philadelphia, Wilmington and Baltimore, will come via B. & O. to Newark, Del., Saturday morning. Trains leave Philadelphia, Chestnut St., at 7:30 a. m., and Baltimore, Camden station, at 7:55 a. m. Those coming via Delaware Division will take train leaving Delmar at 7:05 a. m. Saturday, and get tickets to Newark via Porter.

A cordial invitation is extended to all lovers of truth to meet with us. Ministering brethren on their way from the Virginia Corresponding Meeting to the Salisbury Association are especially invited to meet with us.

P. M. SHERWOOD, Church Clerk.

THE Salisbury Old School Baptist Association is appointed to be held with the church at Indiantown, Wicomico Co., near the little town of Powelville, Md., beginning Wednesday, the 23d of October, 1901, and continuing the two following days. A special invitation is given to all lovers of sound doctrine.

Those coming from the north will take cars leaving Philadelphia 7:25 a. m., arriving in Salisbury 11:55 a. m., at the junction, where the B., C. & A. train will be waiting, change cars for Pittsville, Md., where they will be met and conveyed to places of entertainment.

Those coming from the south, on the B., C. & A., from Baltimore, leave Baltimore, steamer connection, between Pier 4 and Light street, 6:30 a. m., arriving in Salisbury 11:47, where they will join those coming from the north. All will be met at Pittsville.

Those who anticipate coming should board the train on Tuesday, the 22d. Conveyances will be at Pittsville to meet you on Tuesday, Oct. 22d, the day before the meeting commences. We hope to see a goodly number; we will be ready with heart and hand to receive you.

If there is any change in trains leaving before the time arrives for friends to start, they can obtain information from any railroad official.

L. A. HALL, Church Clerk.

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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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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. 69. MIDDLETOWN, N. Y., OCTOBER 1, 1901. NO. 19.

## CORRESPONDENCE.

NEWARK, Del., Jan. 20, 1901.

ELDER F. A. CHICK—MY DEAR BROTHER IN THE MOST PRECIOUS HOPE WHICH WE HAVE IN CHRIST JESUS OUR LORD:— I always feel a great hesitation in addressing one of the Lord's dear ones in this way. There is a great solemnity to me in it; so much is contained in it, I have many questionings if indeed I have a part and a right in these precious things, a hope in the precious things of eternity, through Jesus Christ our Lord. While I feel a hesitation, and questionings when addressing one of the dear ones of the kingdom, yet at the same time it is a joy to me and a precious privilege, and I feel to say with dear Ruth, “Entreat me not to leave thee, nor to return from following after thee; let thy people be my people, and thy God my God.” Always in addressing one of the dear ones much is presented to me of the precious kingdom of our Lord Jesus Christ, and of the precious things unto which the saints are come, yet when I try to write of these things it seems to me that I can express so little of what I would say, I find it all so much better

expressed in the Scriptures of truth than I can express it, and there recorded by those inspired of God, by those who were taught, not of man, neither by man, but of God, by the revelation of Jesus Christ, even as the saints to-day are taught the things of God, and will be in all ages of the world. The things of God and his kingdom are eternal, and stand sure. They change not, they endure forever. The word of the Lord is as powerful to-day as in the beginning, as before the beginning of the world. Let us read the testimony which he has given, the plain testimony of his omnipotence, recorded in Isaiah lv. 10, 11: “For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it.” Also Isaiah xlvi. 9-13: “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 executest 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. Hearken unto me, ye stout-hearted, that one 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." 2 Tim. ii. 19: "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." Matthew viii. 11: "And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, Isaac and Jacob, in the kingdom of heaven." I must here add words contained in the eighth chapter of the letter of Paul to the Romans, so precious to all who know and love the truth; so full of comfort to the church, showing the certainty of the salvation of the people of God; that it is all of God, and that it is finished and complete: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified." See the confidence of the apostle of our Lord in the certainty of the fulfillment of the purpose of God: "What shall we then say to these things? If God be for us who can be against us?" I cannot leave this subject without quoting words brought to my mind as I write, precious

words contained in the first chapter of Paul's epistle to the Ephesians: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise and glory of his grace wherein he hath made us accepted in the Beloved." "The kingdom of God is not in word, but in power." His word shall not return unto him void, but shall accomplish that which he please.

Dear brother, how exceeding great is the love of God manifested in the salvation of his people. Surely the salvation of his people is in his hands, and is therefore sure and certain. All, all, is of his grace. "We have nothing we have not received from his hand." The salvation of the Lord's people is sure, is already finished, and O how thankful I am, and have been, that it is so. "For we know that all things work together for good to them that love God, to them who are the called according to his purpose."

But I must not write more, I had not thought to write this when I took my pen to write to you.

Dear Elder Grafton was with us to-day. The prayer this morning was full of precious comfort to me, which I much needed; since I have felt refreshed, my hope renewed, and the precious things of the gospel brought with exceeding comfort to my mind, so it is hard for me to refrain from speaking or writing of them. I feel indeed thankful to the Lord for his goodness and mercy to me, I who am not deserving of the least of his mercies.



My purpose in writing to you to-day was to inclose to you two letters written to me by our dear brother, Elder Fred. W. Keene, which I would like you to publish in the SIGNS, if you think best. I have his consent to have them published if you think best. His letters are always full of comfort to the dear saints. These were of especial comfort to me, and I believe they will also be comforting to others, so I wish to share them with the dear readers of the SIGNS OF THE TIMES. At the time the first letter was written I had received great comfort from a letter of his published in the SIGNS, and had felt drawn to write and tell him of it, as I felt it would be a comfort to him to know of it. Such little encouragements and tokens are so often a help by the way in this our pilgrimage journey. It pleased the Lord at that time to lead me through deep trials and heavy afflictions, so that from it I was brought to realize the exceeding weakness of the flesh, and that we are kept by the power of God, through his dear Son Jesus Christ, that of ourselves we can do nothing, and that it is "God who worketh in us, both to will and do of his good pleasure." I was brought to realize that God had power, and was able to save his people and keep them from the evil, and to preserve them in his kingdom; that his power is over all things, but I was in much darkness, and greatly tried and tempted with unbelief, and the question with me day and night was, Am I one of those unto whom the mercy of God is extended? It seemed to me that it could not be possible, that it was a mistake, that I had no right to hope, that I had in some way deceived the dear ones in the church, for I felt surely there could be no one like me, for my sinfulness rose up before me as mountains to a degree I had never felt it before in my experience. O, how I hated it all; how wretched I was. I felt that surely there was no one as I. I felt that I must leave the church, for I had no place with the dear ones there, yet I felt that I must still go to hear the preaching, for how could I give that up? I wondered if they would let me attend the meetings still. You can see what exceeding great darkness I was in, yet, my brother, I had desired this very experience, I had desired of the Lord that I might receive of the afflictions and sufferings of his dear people, that I might be brought more into fellowship with those who have suffered for his dear name's sake, so that if it were the Lord's will I might perhaps be able to comfort some of the dear, tried ones who are spoken of in the Scriptures as blessed; the trial of their faith as more precious than gold: who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. I have been thankful since for the experience which I had at this time. It was while passing through this experience that the Lord was pleased to give me comfort and renewed hope, to make me know that his hand was directing my experience, that my experience was like unto that of his dear people, through the letter of his dear servant, Elder Keene. I need not say my heart was filled with rejoicing and thankfulness.

The precious words given the church by the apostle James, come to me as I write, with regard to the trial of the faith of the people of God, and the afflictions which they must pass through, and I cannot refrain from writing them: "My brethren, count it all joy when you fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect

work, that ye may be perfect and entire, wanting nothing." Also, "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." Take my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction and of patience: "Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy." "Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" Our Lord has said, "Blessed are the poor in spirit, for theirs is the kingdom of heaven." The apostle Paul testifies, saying, "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." He asks, "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Also how precious comforting is the first chapter of 1 Peter, is it not? And how comforting the verse in that most

beautiful hymn, "How firm a foundation," &c. Surely, "All things work together for good to them that love God, to them who are the called according to his purpose."

The second letter of Elder Keene's was written to me after an attempted answer of mine to his letter. It has been very comforting to me.

I am much comforted in reading the SIGNS.

May the grace of our Lord be with you and all his dear people, to the praise and glory of his dear name, is my prayer. Peace be with you.

Your little sister, I hope, in the fellowship of the gospel,

LAURA A. HAMILTON.

NORTH BERWICK, Maine, August 24, 1899.

DEAR SISTER IN CHRIST JESUS:—I received your letter and read it with interest. What you are learning concerning yourself, of your sinfulness and helplessness, and the conflicts you are experiencing, are all needful, or you would not be subjected to such humbling things. To humble us is part of the purpose of the Lord in all his dealings with us. There is in our flesh a perpetual tendency to arrogancy in some form or the other. Our flesh would incite us with delusive ideas of getting along religiously independently, and it is a life-long lesson that we have to be learning, that we are dependent upon the Lord for all things that pertain to the divine life. Jesus Christ is not *something* to his people, but Christ is *All* and in all. (Col. iii. 11.) Under the burden of our conflicts with the depravity of our hearts, we sensibly realize that we have no ground for vaunting ourselves; our unholiness grieves us, and makes us hang our heads, and ashamed and sad in heart we sigh unto the holy God. But

Jesus is our hope; he is not a mere theory of a Savior, ah no. In our felt need Jesus is sought for, and we look unto him as the real, living, all-glorious and desirable One. "Jesus only can do helpless sinners good." He bears a thousand sacred names, and not one of them is an empty, meaningless sound. In all ages his people have tested and proved him to be in very truth all that the Scriptures declare concerning him. In whatever circumstances we may come into, it will be found that Christ's fullness is our sufficiency. God shall supply all your need according to his riches in glory by Christ Jesus. It is in vain that we look to other sources for supplies, our spiritual supplies all flow from Jesus, and he is unto us the fountain of living waters. What is so desirable, is to be kept daily and hourly looking unto Jesus. (Heb. xii. 2.) He knows our buffetings with temptations and sin, he knows that the vanities of the world are enticing and vexing. All our trials, whether light or heavy, he well understands: "Thou hast known my soul in adversities." He does not stand aloof from us in our difficulties, he is the Friend that loveth at all times, and sticketh closer than a brother. Blessed are we if found casting all our care upon him, for he careth for every poor sinner that trusteth in him: "Him that cometh unto me I will in no wise cast out." It is the privilege of the believer to be often found at "the throne of grace," to obtain mercy, and find grace to help in time of need, and as the Holy Spirit testifies unto us of the excellencies of Christ, then more and more we shall understand how Christ is all. All our salvation and righteousness, our meat and drink, and life, our Husband, Prophet, Priest and King. Christ is all. From him all grace deriving, we shall the victors be.

I will bring my little note to a close, with desire of heart for you that you may have much revelation given you of the fullness of our Redeemer, and that you may live in humble dependence upon him alone. "He is able to succor them that are tempted."

I am, I hope, your brother in Jesus,  
FRED. W. KEENE.

NORTH BERWICK, Maine, August 21, 1900.

DEAR SISTER IN THE LORD:—I must pen you a few lines in return for your good letter. I feel it is a very high privilege to be able to say, "I am a companion of all them that fear thee, and of them that keep thy precepts."—Psalm exix. 63. The more I contemplate the hope that God has put his fear in my heart, the more I admire the fact that it is all of his sovereign grace that it is so. Those who truly reverence the name of the Lord, are to all appearance very few. O, what vast multitudes surround us on every hand who give no indication of any desire toward the glorious and gracious God. And the vast multitudes who make a loud profession that they are worshipers of God, with them the humble sinner, the affectionate believer in Jesus, can find no agreement, oneness and companionship. If the popular worshipers are to be accounted worshipers, we may still ask the question, What God do they worship? With many it may be said, They worship they know not what, and their God is not the God of Israel. They have another Jesus. But if we have been taught of God, if we have been called unto the fellowship of his Son Jesus Christ our Lord, if to our poor hearts Jesus and his blood and righteousness have been made precious, how richly favored we are. How signal is the mercy of the Lord toward us! O, I am hum-

bled to contemplate the grace and love and tender mercy of God unto me.

"O wondrous grace, and mystery profound,  
In God's eternal purpose I was found;  
His sovereign love, his grace, his deep decree,  
In some mysterious way included me."

O for a heart filled with gratitude to the God of our salvation! I repeat, I trust I am sensible that it is the reigning grace of God that has given me the lot of them that fear his name. His name is sacred and dear to my soul. I am so sinful and needy, but I am not forgotten of God who leads me and instructs me to seek unto the treasures of the unsearchable riches of Christ. Here I have plenty, and by the fullness of our Beloved I am nourished and comforted, and so good is the Lord, that I am at times so enriched and satisfied with the fruits and excellencies of our Redeemer, that I can say indeed he maketh me to drink of the river of his pleasures. That a sinner should be so graciously treated is wonderful. The Lord has given you for a little space a reviving from out of the slough of despondency, and praise is due unto him, which I have no doubt you have felt in a degree in your heart.

I will now bring my few lines to a close, desiring you may grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. May the same portion be mine also.

With regard to my former letter, do as you please with it, I have forgotten what I penned.

I am, I hope, your brother in Jesus,

FRED. W. KEENE.

#### IN TEXAS.

EARLY last spring my mind became strangely impressed to visit Texas, but it was not until the middle of June that the way was opened for me to go. On my way I stopped some weeks in the western portions of the States of Kentucky and Tennessee. It is in this region that the contentions over predestination and conditionalism have recently divided the Baptists. My appointments were made among those churches that remained in the ancient faith and order, refusing to follow the cunningly devised fables of certain men. I had heard and read many hard things of these people, but my visit among them disclosed the following facts: Their ministers seem to be humble, God-fearing men, walking in meekness in the commandments of Jesus. They are not boasters, not heady, not high minded, but on the contrary they are grave, sober minded men, meek and lowly in heart, speaking the truth in love. As far as I was enabled to observe, they ruled well their own house, and have good report of them that are without. The members also bear the scriptural marks of the church of God. The women are modest, grave and sedate, chaste, keepers at home, and the men provide for their households honestly in the sight of all men. They all seem to be of one mind, living in peace, and striving together for the faith of the gospel. I felt while among them that I was indeed with the Lord's portion.

This remnant that is left is not so much in the minority as some would make believe. A brother in Texas who attended the Fulton Convention went out to one of Elder Perkins' churches on Saturday, and that brother says there were more Baptists at Elder Perkins' conference meeting on Saturday than there were at the National Convention.

From Tennessee I went to Arkansas. I visited four or five churches in that State, and found them walking in the faith and order of the gospel.

My first appointment in Texas was at Big Spring Church, in the eastern part of the State. This is a large church, with a pastor who believes and loves the truth. My second appointment was at Mt. Vernon. Several hundred people met me here; the church has a membership of one hundred and thirty, and has the pastoral care of Elder H. B. Jones. There was a schism in this church a few years ago: about twenty members declared against the doctrine of predestination and all those that believe it. These were hopelessly in the minority, so they were excluded from the church. The leaders of them have about all united with the Missionary Baptists. There is no ground between Predestinarian Baptists and Arminianism for a new denomination, or a compromising body to stand.

From Mt. Vernon I pursued my journey on toward central Texas, filling appointments by the way. Everywhere I was greeted by good congregations, frequently very large ones, of whole souled lovers of the truth.

I attended the New Harmony Association, in central Texas. The place selected to hold this meeting was a beautiful Mesquite grove, near the Colorado River, about forty miles from Brownwood. My party reached the place on Thursday evening, after an all day drive from Brownwood. We found several hundred people there pitching their camps. On account of the sparse population here, it is the custom for all to camp on the grounds during these meetings. Indeed, the people seem to be just as much at home on the road or in camp as they are in their own houses. After selecting our

places and striking camp we partook heartily of a well relished supper in true camp style, and then assembled under the arbor and listened to a wholesome gospel sermon. Services being ended, all repaired to their beds, for all were weary, many having driven one hundred and fifty miles, and had been on the road four or five days. Our slumbers were soon disturbed by the howling of wolves about the camp: not wolves in sheep's clothing, but real wolves, wolves in their own dress, without any attempt at disguise; they were attracted not by the scent of religious lucre, but by the scent of the beef that had been butchered for the occasion. New comers were arriving all night, and all through the forenoon of the next day. Aged women sixty, seventy, and even eighty years of age, had driven long distances, having been on the road many days, and had camped by the wayside at night, to reach this meeting; many aged men had done likewise; many of them who were readers of the SIGNS had long known me, but had never expected to see me. These aged pilgrims took me by the hand, and with tears in their eyes and thankfulness in their hearts, welcomed me in the name of the Lord. As I was received by these godly people, I thought of Abraham, the friend of God, of old Anna serving God night and day, of Simeon waiting for the consolation of Israel, of Lydia, whose heart the Lord opened, of Phebe, the servant of the church, and of many others of the cloud of witnesses with which we are compassed.

The meeting was formally opened on Friday morning by the introductory sermon. This sermon was preached by Elder Wood, a godly man who is fervent in the Spirit. In this discourse he said that he could not preach conditional time

salvation, because it falls short of his case. The preaching on Friday was acceptable, and the day was spent in the fear and service of the Lord. After the services on Friday night, a number came forward and related the Lord's dealings with them, and were heartily received into the fellowship of the saints. Saturday afternoon was the time set for the baptism. At the time appointed a large crowd repaired to the beautiful Colorado River near by, to witness the ordinance. As the people were gathered there in that wilderness place, a panorama of Bible scenes passed before me: John the Baptist preaching in the wilderness of Judea, and baptizing in Jordan; Christ, the Lamb of God, coming to be baptized; the Christ coming up out of the water; the heavens opening and the Spirit descending upon him. But instead of John on this occasion, it was some of his faithful brethren perpetuating the same ancient doctrine and order; instead of the Christ coming to be baptized, it was a company of his humble followers, his little children, whom he had given grace and faith to follow him. Instead of imaginary scenes of two thousand years ago, it was a real occurrence before mine own eyes. I know that heaven must have been opened in the hearts and consciences of those baptized, for I could see heaven in their faces, and felt it in my own unworthy heart. So Saturday passed away with much to praise God for.

Sunday came, which proved to be the last and great day of the feast. Elder J. C. Sikes was appointed to speak on Sunday morning. This man has suffered more persecution for the truth's sake than any other in Texas. He and I camped together during the meeting. All Saturday night he was pressed in spirit, and he wrestled with the Lord in

prayers and strong supplications. If ever I prayed for another in all my life, I prayed for this poor man, who had by this time become a precious brother to me. Sunday morning as all were seated under the arbor while brother Sikes was pleading with the Lord in prayer, and my whole being was engaged for him that the Lord would open a door of utterance to him, that he might speak the wonderful works of God, I felt in my heart that the Lord had liberated him to speak the gospel that day. I felt his liberation as plainly as I ever felt anything in my life. I waited in joyful expectation for him to speak. I felt the sermon coming before a word was spoken, as one feels the grateful rain approaching even before a drop has fallen. "The coming event surely cast its shadow before." My feelings were not disappointed. The Lord filled brother Sikes with the everlasting gospel. It came not only in gentle showers, but in torrents, carrying all with it. The windows of heaven were opened, and the fountains of the great deep were broken up, and everything seemed to me to be flooded with the glorious gospel of the Son of God. Few times if ever in all my life have I been blessed with a more glorious hearing. It was a time that will long be remembered with me. May God preserve and sustain this dear minister of his gospel, and may God's people love and minister to him for the truth's sake. I feel that all that I have is his, because he ministered unto me most wonderfully spiritual things.

After Elder Sikes, Elder Harris, an aged and beloved man, spoke. He spoke fervently of the love of God, and spoke the truth in love and meekness. His words were lovely and profitable to me. I met many ministers whose names I have not mentioned, but with whom I

feel a union of soul. May God bless them all, and lead them in paths of righteousness for his name's sake.

There are sharp contentions in some localities in Texas over conditional time salvation, but the great majority of Baptists there will not accept that theory. Resolutions are being passed in some localities against the doctrine of salvation wholly by grace. Novices and strikers are risen up against the ancient order and doctrine of the church, who speak evil of the way of truth, but as the test comes these men are disappointed sorely to find themselves in the minority, when they naturally expected and coveted the majority.

My tour in Texas is fraught with many sweet remembrances, because it was attended by so many mercies. God gave me favor in the eyes of his people there, and their fellowship and many kindnesses strengthen and encourage me.

H. M. CURRY.

GREENFIELD, Ind., Jan. 30, 1901.

DEAR BROTHER CHICK:—I have just read your editorial upon Jude 3, and Phil. ii. 12, and I want to talk with you for a little. I think we should return more to the apostolic practice of speaking often one to another of the rich and glorious theme of salvation by grace. This I think would be to our closer uniting in fellowship and love.

I want to say first, It should always be our desire to know the word of God, and not to endeavor to make it conform to views that we may have had concerning that matter, or to Baptist doctrine, or to anything else, but our aim should be to ascertain what does the blessed truth reveal to us. Everything falls before the sublime truths of the blessed Bible. O, that our beloved brethren everywhere,

north, south, east and west, would pray the Lord to guide them in all humility and meekness into the truth as it is in Jesus.

I love the spirit in which you write. I have never seen any different spirit in any of your writings, that I have read. I do not know but you are right in your view upon the common salvation in the text in Jude. I had looked upon this expression as referring to our temporal salvation, until I read your comments upon it. Jude may have meant it as you think.

Now I want to speak about "work out your own salvation." In this Scripture, it seems to me, the apostle shows a desire to be fully understood, by the explicit way in which he exhorts the brethren at Philippi, and they no doubt did know just what he meant, whether we do or not. He here uses the word "own," to rivet or fix his desire more firmly on their minds. I do not see how he could have told those brethren more explicitly, just what he would exhort them to do. (Ye) "work out your own salvation with fear and trembling." I do not understand that the word "out" here has the opposite meaning from the word "in," which is in the clause "worketh in you," but think that it modifies work in the sense of, "to an end." Then, as here used, "work out," means to attain. Thus the pupil works out his problems, the photographer works out the objectionable lines in his negative, and so on.

We ought to strive to get at the true thought of the writer. You have doubtless sometimes been at a loss to fully comprehend the true meaning of another's description of an affair, no matter how firmly you may be convinced of his habit of truthfulness. The inflections which his mind may put upon certain words and phrases, may so vary from the view which

you get of them, that if a photograph of your two minds could be taken, the two pictures would not very closely resemble.

If "the working in them" referred to, be the cause, and the "working out" the result, and the cause must inevitably produce the result, then there could have been no room for Paul to exhort the brethren in this matter. Cause and result are so indissolubly linked together, that the cause must inevitably produce the result; nothing else can produce it. Therefore in this point of view, the brethren at Philippi could have had no more to do in the matter, than the horn has to do in producing the sound, when we blow through it. It seems to me that the expression, "for it is God which worketh in you, both to will and to do of his good pleasure," is the reason and not the cause, why the Philippians should do this work required of them. The revised version reads, "to will and to work *for* his good pleasure."

The apostle's whole letter to this church is burdened with exhortations and admonitions to duty and to works, and the blessed Bible abounds with needful pleadings to the children of God, because they are his children. The most precious theme in the Bible is the theme of our eternal salvation, it comes home to us with solemn and deep concern. When we are made to feel that the Lord has been merciful to us in the forgiveness of our sins, it gives us a comfortable assurance of heaven as our home, and then how we rejoice in the blessed hope.

Concerning the expression "Conditional Time Salvation," I think it has been agitated too much. A great deal of it has come from an imperfect understanding of the thoughts intended to be conveyed by our brethren. True Primitive Baptists everywhere, believe that God's

chosen people are saved alone through the workings of his Holy Spirit, and that to an eternal inheritance with God in heaven. They also believe that God's people have their trials and chastisements, their joys and triumphs here on earth, that these things are temporal, hence the term, "temporal salvation," "temporal punishments." You, no doubt will preach of this salvation, and you feel a sense of joy and thankfulness to the Lord, and like giving him praise, when you do good, and you feel a condemnation and sore punishment when you do wrong, and you cannot fail to mourn under this condemnation, nor to rejoice in the approval of God when you do that which is good.

Dear brother Chick, this is not written in the spirit of contention, but with a desire to unbosom my mind on this subject to you, for your meditation and disposal.

I have never enjoyed myself better than when east in 1899. The meetings were so sweet, and the brethren and sisters so wonderfully kind to us, that to-day I love to cherish their names and faces in my memory.

Affectionately yours,

D. H. GOBLE.

[WE are sure we should never have any controversy with brother Goble, even though we should not understand all Scriptures alike. While we would, as we are enjoined, hold fast the form of sound words, yet we do desire that the other admonition should be obeyed, "Not to make a brother an offender for a word." We have read the above letter with pleasure, and a warm feeling in our heart toward brother Goble, even though he has not the understanding of the expression, "work out your own salvation," that we have.

As brother Goble suggests, we trust we do know something of the trials and con-



flicts and failures that belong to this time state, and do go astray in motive, and in word, and deed; our love grows cold, and we are compelled to cry out for more love, and to feel how vain is any effort on our part to increase it. Therefore we must look to the great Giver of all, for this and every other blessing. We have not thought the word "punishment" was the best word to express the corrections of the Lord, when his people err, but rather, the word "chastisement," when speaking of that subject. Punishment does not seem to be the word that expresses the corrections of a father. Chastisement belongs to a father, punishment to a sovereign or master. We do know, we trust, the rebukes of the Lord, and his sore corrections. It is indeed a fearful thing to fall into the hands of the living God. We can join hand with hand with brother Goble in such experiences, and we are glad indeed that he feels like praising the grace of God when there is any performing of that which is good with him. An humbling, rather than anything else, at any evidence that we had pleased God in any way, has been our experience. Who and what are we, that such mercy should be bestowed upon us, as that we should be enabled to do the will of God in anything? Is not all this experience summed up in the language of Paul, "The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord"? Sin has wages, we earn them, we deserve death, but no amount of obedience can earn life, it is the *gift* of God. We cannot deserve that life, nor any fruit of that life. The wages of sin is death, now, when we sin, for living after the flesh we die. On the other hand, life, in the present enjoyment of it, as well as in the future glory of it, is a gift; it never can be otherwise. I

am enjoying some comfort to-day one will say, but will that one ever say, I have earned it, or it is wages bestowed upon me? I am in darkness and trouble to-day, says another, and will not that one say, I feel as though I deserve nothing else, and I do deserve that?

Many years ago, before all this controversy concerning the phrase "Conditional Time Salvation" had arisen, one wrote to us, saying, "Why is it that when I am in the dark, and feel that the presence of the Lord is far from me, I always feel, if I had not done so, I should not feel so, but when I am in the light, and feel that the presence of the Lord is with me, I never feel that it is so because I have done so?" We replied that the answer was to be found in the text just quoted, "The wages of sin," &c. That is the way we feel, and we think that all christian experience leads in the same way.

While we do not see the text as brother Goble has presented it, and do not think the original force of the word "work out," will sustain brother Goble's view, yet we shall have no dispute with him about that, and we publish his letter for the true christian gentleness and love that is in it.—C.]

22 N. FOURTH ST., CAMDEN, N. J., Aug. 1, 1901.

ELDER WM. GRAFTON—MY DEAR BROTHER:—It is with a feeling sense of my unworthiness to write to you that I make the attempt. I hope the Giver of every good and perfect gift will strengthen me and guide my pen that I may be enabled to say a word of praise in honor of him who has done so much for me. When I look back over my past life and see how the Lord has led me through changes seen and unseen, I can but exclaim, O the goodness and mercy of God! for I know if he had dealt with me ac-

ording to crimes, I should have been cut off as a cumberer of the ground. Bless his holy name. And now my mind goes back to the fall of 1850, when I believe that God caused his light to shine in my heart, and show me what a great sinner I was, and caused me to mourn, feeling my sins were greater than I could bear. Who can tell the agony of a sin-sick soul but those who have felt the same? This agony lasted for a long time and all the time; I tried in my own strength to get away from it, and could not, but when Jesus said, "Come unto me and I will give you rest," and when I had given up all hope of self, and was made willing to trust entirely in him, it was then that his loving arms which are always underneath the truly penitent sinner, lifted me out of the mire, and put my feet upon a rock, and a new song in my mouth, such as I never had sung before, even praises to our God. Not only did I praise him, but everything seemed to be praising him. The trees of the forest, the fields, the waters in the brooks, in fact all nature appeared to be singing praises to the Giver of all gifts. Those were happy days.

"I did not believe that I ever should grieve,  
That I ever should suffer again."

However, "It is not in man that walketh to direct his steps." Being in a Methodist neighborhood, I joined that body, and was very zealous, becoming a great worker with them. As superintendent of a Sunday School, I thought I had a great work to do in helping Jesus to save the souls of the dear children. How ridiculous all this seems to me now! I was with the Methodists about twenty years, but for a long time before I left them I was dissatisfied, not being able to see how they could love God and yet do as they did. Finally I became so dis-

gusted with them that I could not hold them in fellowship, and so left them. Before this, however, I had deep troubles of soul, many times being down in the dark valley of despair, with scarce a ray of light to cheer me on my way, but the Lord had promised that, trusting in him, he would not leave nor forsake me, and I have had that promise verified in having been permitted to enjoy some very pleasant seasons of rejoicing in the Lord. At times I was led away upon the mountain side, and was permitted to look beyond the deep waters and see that beautiful city of Zion, and that great company that John saw, that had gone up out of great tribulation, and had washed their robes and made them white in the blood of the Lamb. Then I have rejoiced in the hope of a blissful immortality and eternal life beyond the grave. Such have been some of my feelings whilst wandering about this cold, unfriendly world without a church home; but in his own time and way the good Master brought me to the little old meeting-house at Rock Springs. You know the rest. There I heard the first gospel sermon of my life, and O, how my soul did drink it in. I could not keep my eyes off you while you were preaching. I did rejoice that God had brought me to a resting-place at last. It was the first Old School Baptist meeting that I was ever in, and I thought they were the kindest and most christian-like people that I ever saw. I longed to be one of them, but no one said a word to me, though I still attended the meetings whenever I could, and when the right time came, and the Master was ready, I was brought before the church. I had little or nothing to say, and it must have been that actions told more than words, for to the joy and comfort of my soul, I was unanimously received, and

with three others went to the water and was baptized, and taken into fellowship with the church at Rock Springs, Lancaster Co., Pa.

Dear brother, I have not written the kind of a letter that I thought to write you, but thinking you might care to hear of some of my travels through this life, I have tried to tell you them. The prayer of my heart is that I may be kept faithful to the end, that I may not bring reproach upon the church, that I may live in the discharge of every known duty, and the desire of my heart is that I may be enabled to come humbly to a throne of grace, that I may obtain mercy and find grace to help in every time of need.

My health is not very good, being affected with heart trouble, and having had some very bad spells lately. I feel that my stay here is now short, and sometimes think I have almost outlived my usefulness, but do not wish to complain. I want by faith to run with patience the race set before me, and when the time of my departure comes I want by faith with Paul to say, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

Your unworthy brother in Christ,  
EDGAR MOON.

FRENCHTOWN, N. J., June 4, 1901.

DEAR BROTHER CHICK:—Your editorial in the last SIGNS has been of much comfort to me, for it seemed to contain much that had been upon my mind for some time; and you gave such sweet expression to the matter that I felt to write you, especially concerning that part to which you refer, "Darkness covering the

face of the great deep." As this darkness remains, we cannot see how this thing or that thing can praise God. We do not feel praise in our own hearts, and to us all seems chaos, darkness, mystery, but when the Spirit of the Lord moves upon the face of the waters, darkness is made light, and crooked things are made straight, and we are constrained to say, Not my will, but thine be done, O Lord. I have thought that all there is, whether pertaining to the natural or the spiritual kingdom, is but a revelation to man. God is one eternal now, there is no time with him, there is no revelation with him, but in his wisdom he did create, and in his wisdom and mercy he does make manifest, and all who learn anything concerning him, either in the natural or the spiritual kingdom, do confess that he is God. True it is that man in nature does not even know that he confesses God, but still he does, and God reveals this unto his children. Is it not true that when God said unto Adam that he gave him dominion over the earth and all that he had made, it was then as truly accomplished as it will be when the last of Adam shall be made manifest, and man shall have truly witnessed the fulfillment of what God said of him? Adam did not know, nor could he have comprehended the full import of the command of God, but it must be revealed, and all power in heaven and earth must make it manifest. Hence in the works of man, in searching out all the hidden treasures of the earth, in his wonderful displays of skill and knowledge in discovering great inventions, all surely manifest the power of God in manifest fulfillment of what he himself has spoken. "Have I not spoken concerning it, and shall it not come to pass?" And so it is in the new creation in Christ Jesus, the second Adam; God

has spoken concerning Jesus, and every word spoken must be fulfilled. All was fully accomplished in the presence and mind of God before the dust of the earth was formed, as much so as it will be when time shall be no more. But to his children he must be revealed, and to them his power must be made known. Hence all that his dear children have ever known of him does not make it true of him, but it reveals to them that which is. It was true of his people that they were under the law, it was true that the law which they were under was given by the God of heaven himself; it was true that God is holy, and the law which came into manifestation by Moses reveals forever to those who feel its power, the holiness and perfection of God. It also reveals the needs be for a Mediator, a Savior; it reveals the needs be for its being fulfilled. It must be fulfilled, every jot and tittle of it, and the children of God must know his justice, see his perfection, and know his power. Hence it is said, "Except a man be born again he cannot see the kingdom of God." Man in Adam is a sinner, and there is no good in him. He in Adam is all defiled. He has broken the law of God, and he must forever rest under the curse, except he be made partaker of another life. This life which he has in Adam is weakness and death, and except he be born again, not of the flesh, nor of the will of the flesh, but of God, and born of the Spirit, he cannot see the kingdom of God. Without this he cannot see the perfection of the law, or that he is by it condemned. He cannot without this know absolutely the need of a Savior. This must be so, for all these things are in the kingdom of God. All these things are required. But the child of God coming into the knowledge of these things is not that which brings

them into existence, but this new birth simply reveals that which already is. Hence the salvation of God is complete in Christ. The life of Jesus in the flesh was complete, his suffering for sin, his agony, his death, his resurrection, is all complete, and all this is to his dear children, and is a revelation of what is already. It is a revelation of what he has accomplished, or of what is accomplished in him. We who are here in these low grounds of sin and sorrow, learn first of the condemnation under the law, second of the salvation in Christ, third of the suffering with Christ, or the fellowship of his sufferings, and then the power of his resurrection. All we know of God we know in Jesus, and all we know of Jesus we know by revelation of God. All we know of Jesus, is of the man of sorrows and acquainted with grief. All we know of Jesus, we know of his resurrection. We know not what shall be, but we know what is.

We are groaning now in this tabernacle of flesh, waiting for the fullness of Christ. Of that fullness have we all received, and grace for grace, and to know this is to know both joy and tribulation. We rejoice, waiting for the full revelation unto us of the power of his resurrection, when we shall enter into the full experience of his glory. Mortality then shall be ended, and swallowed up of life. But this will be a revelation to us alone, and not to God.

I only drop you this imperfect scribble to ease if possible my mind, and for your judgment, which I know is charitable.

Yours in hope of life,

O. R. KUGLER.

FORT SCOTT, Kansas, April 28, 1901.

DEAR EDITORS CHICK AND BEEBE:—  
I owe you an apology for not renewing my subscription at the beginning of the

year as I usually do. I have begun to write several times, but unlike brother Coulter, "The hopper" was empty, and remained so clearly so I was disgusted, and gave it up, hoping to find it different at another time. Now I am confronted with the same difficulty. I find so many writers for the SIGNS express so clearly some of my feelings, which makes me desire to say to them, I am with you in darkness, afflictions and sorrow, if not in rejoicing. Brother Robert Scates, of Canada, knows what it is to have a name with the people of God, and then find he does not know that there is a God. Why, my dear brother, did I ever think this of you? Did you take the malady from me the short time you remained with me, and it has been this long breaking out? I do not think that what is said of small pox, can be truly said of this malady; the former is said to be a purifier of the system, while I think the latter is a breeder of all the ailments (mental) I can think of. As so many have alluded to brother Scates' letter, they give evidence of holding him in sweet fellowship. I once wrote to one of the editors, asking if there was any Old Baptists who did not or could not believe in a God? I find I am not entirely alone. Will some of our able physicians furnish a prescription? I have tried the "time salvation" recipe, and find that will not do. Are not we Old Baptists a queer people? I love their peculiarities in many respects. When they talk about how people are made alive spiritually, they want no Arminianism about it, no performing conditions will put one in possession of this life. "We love him because he first loved us." Then, "If ye love me, keep my commandments." In same points, as brother Durand says, who can draw the line? or where must it be

drawn? While I believe firmly in the distinction between flesh and Spirit, the natural man and the spiritual man, yet I find it difficult to draw the line. Now, for instance, while we admit that he alone can give the hearing ear, &c., for we may be present, as I have been many times, when I believed one of the servants of God was preaching his gospel, but not one crumb could I get; my natural ears heard the preaching, and though I admitted it to be the truth, it was like "water on a duck's back." At another time when the same dear servant was declaring the selfsame gospel, it seemed as if every word was for poor me; it suited my very condition; I was strengthened, I was built up, I was comforted. But suppose in this condition, while the brother was yet preaching, I should stop my natural ears with my fingers, will some one tell me how much comfort I would receive from his preaching? Who can draw the line? I refer to this matter to show what to me is convincing that our natural faculties, some of them, are operated upon by the Spirit. I might mention another point where we have difficulty in drawing the line: Who of us can tell when we are being led or influenced by the Spirit? Why, my dear people, I for one would be slow to move, if I moved at all, if I waited till I was satisfied it was the divine Spirit directing. Why, I go groping in the dark continually, fearing I know not the Spirit. Who am I, what am I, where is there anything but this old, sinful *me*? I feel to be stripped of about everything but self, and that is a very poor companion.

I sometimes think of how rapidly time is calling us from this time state; how many of our dear ones have been called away; hardly a number of the SIGNS comes but brings us the news of one or

more of them having fallen asleep; we can only hope it may be a "Blessed sleep, from which none ever wake to weep."

Dispose of what I have written as your judgment may direct. Desiring to be led by the Prince of Peace, I am, as I hope, in those trials and afflictions through which the children of our blessed Father are called to pass, your brother,  
M. B. WEEDON.

SUMERDUCK, Va., April 7, 1901.

DEAR BROTHER BEEBE:—I find that the SIGNS contends for the same doctrine that I love, it is the same doctrine that I thought the Old School Baptists held when I united with them, but since that time I have found some holding to a conditional salvation in time, which being conditional cannot be of grace. Also some are saying that the doctrine of the predestination of all things would make God the author of sin. I tried for several years to reconcile myself to these ideas, but now have come to see that I cannot, and have given them up. O, poor ignorant and deluded man, professing to know what would make God to be the author of sin. We have no right to say what would make God the author of sin. We should only bow in humble submission to his absolute sovereignty, and to his infinite wisdom in all his judgments.

The Scriptures say that God is not the author of confusion. Now according to the judgment of some concerning this Scripture, it would not do for the Almighty to come down at the tower of Babel, and confuse the language of the people so that they could not understand each other, and have to give up their work, for this, according to the judgment of some men, would be to make God the author of confusion. Still it is said that

God did this, and yet he is not the author of confusion. There are in the Scriptures many similar things, but I only speak of one to prove that man's judgment is too small and weak to tell what would make God the author of confusion. If he could do this without making him the author of confusion, why could he not predestinate the acts of sin, without being the author of sin? It is ignorance in man to try to set bounds to the Almighty.

Your brother in hope,

ISAAC S. WEEDON.

[It is very certain from the Scriptures that our God did before time was, predestinate some wicked acts of men, yet he is not the author of sin in those acts. If this be true of some, why not of all? the principle involved is the same, whether we speak of one sin, or of all sins.—ED.]

POWELLVILLE, Md., April 30, 1901.

VERY DEAR BRETHREN AND SISTERS:—For many years my mind has been drawn to pen a little of my feelings and thoughts in regard to how well I appreciate the SIGNS. Those who correspond through it have written so near my experience and feeling. I feel to-day like thanking the God of all good that he has enabled me to see the plan of salvation as it is so ably set forth in the SIGNS. I have often wished that I could write something that would be of interest to those that so plainly tell my feelings.

L. A. HALL.

#### 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., OCTOBER 1, 1901.

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.*

**ROMANS VIII. 3, 4.**

"FOR what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

In full harmony with this are the following expressions of the Scriptures: "And by him, all that believe are justified from all things, from which ye could not be justified by the law of Moses."—Acts xiii. 39. "Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin."—Romans iii. 20. "For there is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope did; by which we draw nigh unto God."—Heb. vii. 18, 19. "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect."—Heb. x. 1. "For as many as are of the works of the law, are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do

them."—Gal. iii. 10. "And the law is not of faith: but, The man that doeth them shall live in them."—Gal. iii. 12.

There is no more cheering or consoling truth in all the word of God than is contained in the Scriptures here referred to. Those who have ever known the condemning power of the law of God, and then the saving, justifying power of the gospel, find in these expressions that which they have for themselves learned to be true. These Scriptures fully present the design and work of the law of God, and thus open the way to a knowledge of the only way of salvation through our Lord Jesus Christ.

But let us, if we may, come directly to the consideration of the words of the text at the beginning of this editorial.

It cannot surely be needful to present at any length the argument of the apostle which immediately precedes this text. In the preceding chapter Paul is not talking of the way of justification through the imputed righteousness of the Lord Jesus. This he has been fully presenting in the arguments recorded in chapters three, four, five and six. But in the seventh chapter he is not, as we understand, presenting this theme of justification over again, but rather the effectual work of grace within the heart of a sinner. At the close of the seventh chapter he describes the warfare which all in whom this work of the Spirit has been begun, must always feel within their hearts, and at the conclusion of this description of the warfare he says, "So then with the mind I myself serve the law of God, but with the flesh the law of sin." This is evidently not a casual temporary thing, but a warfare that is constant. The form of the word "serve" used here necessarily involves this.

Now out of this the apostle says, "There

is no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Two things are said of the redeemed here, they are in Christ Jesus, and they walk not after the flesh, but after the Spirit; they thus walk notwithstanding their many slips and falls in the flesh; they are walking onward, though they often come short, and slip backward; they are not walking after the flesh, the flesh hinders and troubles them, but they hate it, and strive to war against it, and to run away from it. Paul had said, "Now then it is no more I that do it, but sin that dwelleth in me." All the backslidings, and failures, and carnal-mindedness which the child of God deplores within him, does not hinder the fact that he is still walking after the Spirit, and not after the flesh. Before redemption and the new birth he was a sinner running after sin with all of his might, now he is a sinner, running away from sin as hard as he can. Walking after the Spirit is his desire, and for this he seeks, and to have such a desire, and to earnestly seek this, is to walk after the Spirit. So that this expression, "Who walk after the Spirit and not after the flesh," is not a condition to be fulfilled, but a declaration of what is true in them, and of what they desire to be true in all their outward life as well. With all their failures, they do walk after the Spirit. Let it be remembered that the walk is not so much the words and deeds which men can hear and see, as it is the attitude of the mind toward these things. With the mind they serve the law of God; with the mind they walk after the Spirit, and it is this that we understand the apostle to mean in the expression, "Who walk after the Spirit and not after the flesh."

This walk of the mind and heart and desire has been wrought in them by the

Spirit of life in Christ Jesus, it is an actual work, it is not something done for them, but something done in them. What has not Jesus done for them upon the cross of Calvary? What does he not continue to do in them through his own indwelling by the Spirit? A little before they had felt the law or dominion of sin and of death, now they have come to realize the dominion or law of life, which is in Christ Jesus, and which now they have, because they have Christ formed in them. This life is said elsewhere to be Christ in them the hope of glory. The dominion of sin has been broken. Believers are freed, says the apostle, from the law of sin and death. Sin, said Paul again, shall not have dominion over you, for ye are not under the law, but under grace. They could not be justified by the deeds of the law, and they could not be sanctified by the deeds of the law. The law could do nothing for them in the one way or in the other, but grace does all. Ye are not under the law, but under grace, for justification. This Paul shows in the preceding chapters. We do not think it needful to quote, because all are familiar with the argument of the apostle concerning this great truth, and no Old School Baptist at least will dispute it. And now Paul shows that believers are not under the law for right walking, the law could not justify them, and the law cannot lead them in the way of righteousness; the law cannot break the dominion of sin and death, rather it has become the strength of sin. "The sting of death is sin: and the strength of sin is the law."—1 Cor. xv. 56. If sin does not have dominion over the believer, it is because he is not under the law. (Romans vi. 14.) Believers then are redeemed from the curse of the law, and from the law itself. "What then? shall



we sin because we are not under the law, but under grace?"—Romans vi. 15. How could this be? The dominion of sin and death has been broken, says Paul. Ye are not under the law, and ye are not under sin. What the law could not do, Jesus' has done for you. Grace has wrought for you justification, and now works in you obedience.

But is this to the discredit of the law of God? God forbid. Instead of making void the law by this doctrine, we establish the law. Since such great work must be wrought for us, and in us, by grace, it appears how holy and perfect are the demands of the law. So Paul could say of the law, "It is holy, just and good," and "I had not known sin but by the law." There is no flaw in the law of God, there cannot be, for it is the transcript of his own divine will. One jot or tittle of it cannot fail, till all be fulfilled. But it is not fulfilled by us, and it never can be fulfilled by us. Neither could it ever be fulfilled in us if left to ourselves. The law is too weak to justify, and it is equally weak to sanctify, not because it lacks anything good or holy, or because its force is at all abated, but it is weak through the flesh. We ourselves are weak, in other words Paul would say, "I am carnal, sold under sin," I cannot obey its behests. It commands me to love God with all my powers, and at all times, and my neighbor as myself, and I have never fulfilled it, and I never can fulfill it, it therefore cannot save me in any sense of the word. I cannot be justified by my deeds, the deeds of the law as they are called in the word, and I cannot be sanctified by my works.

But what the law could not do in all these things, Jesus has done in our flesh. Remember the apostle is not here speaking about justification, he is presenting

the actual effectual work of Jesus within us. In our flesh which was so weak that the law could accomplish nothing good in us, could work no love to God, no hatred to sin, no holiness of spirit or life, in this same weak flesh Christ has come, and in this same weak flesh he has wrought righteousness. Jesus in his own flesh died and fully accomplished our justification, and now in our flesh he has come by the Spirit, and dwelling in us he becomes the author of all holy desires, and of all willing obedience in heart and life. First the apostle says, He in his own flesh condemned sin. This he did by his holy, self-denying, obedient life, which was a life of love to God and to his neighbor. Now, coming to us and being formed in us the hope of glory, he does the same thing in us, and the more the presence and indwelling of the Savior is realized, the more sin is condemned in us. Jesus also in his own flesh condemned sin most of all in his expiring agony upon the cross. How black and vile must sin be in the sight of a most holy God, since such a sacrifice is demanded. And when by faith we are permitted to gaze upon that dreadful scene, how black and vile do our own sins become to us, and what condemnation does the judgment of our own heart pronounce against them. The dying thief, feeling these things, said, "We are in the same condemnation, and we indeed justly, for we receive the due reward of our deeds." Now when the holy Spirit presents to us this finished work of redemption, and we are given to see at what great cost we are redeemed, sin is condemned in us most deeply. Then there springs up a most deadly hatred of sin, and the deepest sorrow is aroused in the soul because of our felt unlikeness to that which is holy and spiritual.

Now with this hatred of sin, there also

springs up a love of every commandment of God. Such an one can say, "O how I love thy law." Then is experienced the words, "Great peace have they who love thy law, and nothing shall offend them." Now comes the time when that soul meditates in the law of God day and night. Now such an one confesses that the law is holy, just and good, but he says, I am carnal, sold under sin. He who loves the law is he of whom the apostle speaks when he says in the last verse of the text, "that the righteousness of the law might be fulfilled in us." And if indeed the righteousness of the law be fulfilled in us, we cannot be under it any more. No being can be said to be under what dwells in him. How blessed is the rule that is written in the heart, and not written upon tables of stone. Paul could not say, "We are not under the law but under grace," unless he had come to believe, as he had, that the love of God and of his law was begotten in his brethren. First he had felt it for himself, and therefore he knew the sweetness of it. When a child comes to fully know and altogether to be conformed to his father's will, he is not truly under his father, but with him. When his father's will has become his one only desire, then there is no felt servitude, but it is freedom to do his father's will. Thus the child of God has the mind of Christ, and is free, and not a slave. The law of God ceases to have any terror to him who loves it. In that man is the righteousness of that law fulfilled.

Mark, the apostle does not say that the righteousness of the law might be fulfilled by them, but in them. Had Paul written this the other way, then indeed would it have been a sentence of cursing rather than of blessing to them. No true child of God ever has felt that the life he lived outwardly was perfect. "If I pray

or hear or read," he says, "sin is mixed with all I do." I cannot do the good that I would, is his cry. While I run away from sin with all my might, yet I am a sinner still. But when by faith that soul realizes that Jesus with all his love and obedience is his, and does dwell with him, then he can rejoice that just that which Jesus did for him on Calvary, he is now doing within him, and in that work he is holy and righteous before God. But one of the marks by which he may know that the righteousness of the law is fulfilled within him, is it makes daily discoveries to him of sin. As the light of holiness and life shines more and more clearly, it reveals more and more clearly the corruption of the flesh. If the righteousness of Christ abounds within him at times, giving him the peace which passeth all understanding, it will continually bring to light the hidden things of the flesh. So such an one will go on continually sorrowing, and yet always rejoicing.

The child of God, like Paul in the text, must always look deeper than the outward life. One may do all that is required of him in regard to the ordinances of the Lord's house, and in all that pertains to what men call good, and no blemish that men can see may be upon him, and yet he has not done God's will. It is commanded that we feed the poor: one may feed the poor without yet having obeyed the command, God sees it, it may be that the motive is self, and self praise. If so, there has been no love to the poor. One may carefully do all the things commanded in the decalogue; he may, as one who professes godliness, not forsake the assembling of himself with God's people; he may walk so that none can lay aught to his charge, and yet never once have obeyed one single command of

the Lord. It is because this is so that the most orderly and humble of believers do not dare to say that they have ever done God's will, but only that they have desired to do his will. One says, "I love the commandments of God, yet I never seem to myself to have obeyed them." If he be a called minister of Jesus, and if he goes forth in all seasons, and under all circumstances, even counting not his own life dear unto himself, so far as not sparing himself is concerned, yet that most faithful servant will not dare to say more than, "I have desired to serve God in all this." And that most faithful servant will see how much of failure there has been in it all. Every child of God then must shrink from saying, "I have fulfilled in my life the righteousness of the law." But there is an inner life, and for the strength and comfort of all who write "failure" against themselves in all that they do, Paul has said this righteousness is fulfilled in and not by the believer, who walks after the Spirit and not after the flesh. Truly the outward walk is important, but how much more important is the inward walk, it is important to do right and speak right in the sight of men, but how much more important it is to be right in the sight of God. And what a wonderful consolation it is to know this inward righteousness is wrought in us by the Spirit and power of God, which sheds abroad in the heart, love and all other heavenly graces, and not by any human power. What the law could not do, and what we could not do, God has done. This is the gospel. This is present and final salvation both; this is to the praise of God, and the abasing of man; this the true believer would have to be so, and this he rejoices in. What great reason we have to praise God that such precious things have been done.

C.

## EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

### ETERNAL LIFE.

"THIS is the true God, and eternal life."—1 John v. 20.

That this testimony is given by the inspired apostle concerning our Lord Jesus Christ, we presume but few if any will dispute, since there is no other character or being found in heaven or earth to whom we can apply these titles without involving the sin of blasphemy. The whole theme of John in this epistle, as well as in all his writings, was to bear record or testimony of him, and to show by the most indisputable testimony that he is as here declared, the true God, and eternal life. It is highly important that the children of God should be instructed in regard to his being, his attributes, his fullness, and of the relationship subsisting between him and them; and to meet this necessity the Holy Ghost inspired John to write unto the scattered family of God that they may have fellowship with each other, and that their joy may be full. (1 John i. 1-4.)

As the doctrine declared in our text involves the fellowship of the saints one with another, and their fellowship also with the Father, and with his Son Jesus Christ, how very important it is that we in striving to keep the unity of the Spirit in the bonds of peace, should search diligently these Scriptures which testify of him.

Two important points are established by the declarations of our text. First, that Jesus Christ is the true God, and secondly, that he is the eternal life. On these two points we will offer a few remarks for the prayerful consideration of our readers.

First. He is *the* true God. It is not

said that he is *a* true God, as though there were a plurality of true Gods: for the Scriptures proclaim but One living and true God; and he himself has said, "I am God, and beside me there is no other." Hence the definite article is used to signify that Jesus Christ is the same God of whom Moses testified unto Israel saying, The eternal God is thy refuge, and underneath thee are the everlasting arms. He is the same God who said, by Isaiah, unto the seed of Israel, Look unto me, and be ye saved, all ye ends of the earth, for I am God, and there is none else. Yea, he is that very God who has said he will have no other god before him. He is therefore called, The only wise God, our Savior. And in our text he is also distinguished from all false gods, or imaginary deities, the *true* God. This descriptive characteristic, implies that there are those that are called gods, and worshiped as such, that are not true. Jesus himself testified, all that ever came before him, were thieves and robbers: and he admonished his disciples that many *false* christs would come, and commanded them to beware of them.

He is the true God; all others who claim that honor, or who are revered as such, are false, delusive idols, whether they be of gold or silver, or any material substance, or existing only in the vain imagination of their worshipers. But when we claim that Jesus Christ is the only true and living God, we hold that all the fullness of the eternal Godhead dwells in him. The eternal Father is in him, and he is in the Father, and he and his Father are one. The Holy Spirit of the Lord God, in all his infinity is given to him without measure or limitation; it dwells in him, and is one with him. All that constitutes the Godhead, with all the attributes and perfections belong to him,

and are essential to his nature, so that in the absence of any of them, if it were possible that any of them could be absent from him, he would be disqualified to be a *Savior*, or to be worshiped. God has declared that he is God and beside him there is no Savior, and he has forbidden his creatures to worship any but himself, therefore in worshiping Christ, we worship none other than the true God. The Father, the Word and the Holy Ghost, notwithstanding these personal distinctions by which they are severally set forth in the record of truth, are but the one only living and true God, for these three are one. In his eternal Godhead we hold therefore, in distinction from the views advanced by those who lately assailed our faith on this subject, that Christ, in his Godhead, is self-existent, independent and eternal. That his Godhead in unbegotten and underived, it is the Godhead of the Father, and of the Holy Ghost, and we would as soon think of applying derivation to the Father or Spirit, as to that fullness of the Godhead which is embodied in our Lord Christ.

Although he is the true God, equally and identically with the Father and the Holy Ghost, he also sustains and most gloriously fills a mediatorial identity, in which he is as fully identified as one with his church, as in his Godhead he is one with his Father. Hence our apostle not only declares him to be the true God, but also proclaims him as the eternal life. He himself declares, "I am the Way, and the Truth, and the Life." "I am the Resurrection and the Life." The scriptural record of this Eternal Life, as given by the apostle John, and by all inspired writers, finds its origin in the eternal Father; and hence its eternity. "That which was from the beginning, which we have looked upon, and our hands have

handled, of the Word of Life; (for the life was manifested, and we have seen it, and bear witness, and shew unto you that Eternal Life which was with the Father, and was manifested unto us;) that which we have seen and heard, declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ."—1 John i. 1-3. The manifestation of this eternal life which was with the Father, is represented as a begetting, a bringing forth, a setting up, and a Sonship, while its incarnation extended the manifestation to the saints on earth, so that they could see with their eyes, and handle the Word of life. Let us not forget that this Life is eternal, the manifestation is not the origination of it; for before it was manifested, it was with the Father. The begetting, or birth, is not the origination of that life which is made manifest by a birth. This eternal Life, is the Life which our Lord Jesus Christ is unto his *body* the church, which is the fullness of him that filleth all in all. "For me to live is Christ." "When he who is our life shall appear, we shall appear with him in glory." When this eternal life was manifested, of course it appeared, and in it all the saints were and are manifested in glory, even in that glory which the divine Mediator had with the Father before the world was. This is what we understand to be the eternal vitality, or immortality of the church of God. It was with the eternal Father, hid with Christ in God, and it was given unto the saints together with all that pertains to life and godliness, in the unspeakable gift of God's dear Son, whom God has given to be the Head, Life and Immortality of the church, which is his body; all the members of which the omniscient eye of the Father did see, yet being unperfect, and in his book

all its members were written, which in continuance were fashioned when as yet there were none of them.

These views, if correct, involve what is called the doctrine of Eternal Vital Union.

That is the life of all the saints of God is one life, it is Christ, and Christ is eternal, as the Immortality of his body. The manifestation of this eternal life involves a spiritual generation, proceeding from God the Father, in manifestation of the eternal Life which was with him, and all this eternal life with all spiritual blessings, was given us in Christ Jesus, according as he hath chosen us in him before the foundation of the world. Hence, in the Sonship of Christ is found all our vital relationship to God. This is the record that God hath given to us eternal life, and the life is in his Son, so completely identified with the Sonship of Christ that he that hath the Son of God hath life, and he that hath not the Son hath not life. For he only hath immortality dwelling in the light. The children of God having spiritual, eternal life given them in Christ before the world began, are a chosen generation, a royal priesthood, a holy nation, a peculiar people; they are a seed that shall serve him, and be counted to the Lord for a generation.

This is the doctrine of the Bible on the subject of the true God, and Eternal Life, and a prominent and fundamental doctrine of the apostolic Baptists in all ages, and in all parts of the world. It sets forth Eternal, Unconditional Election, and life given to the chosen or elected people of God, before the world began. Yet there are those now, as probably there have been in past ages, who would confuse the minds of the saints, in order to rob them of the comfort which an understanding of this subject inspires. John says, These things write we unto

you, that your joy may be full. Satan and his legions oppose the doctrine, traduce, misrepresent and persecute those who hold, and proclaim this doctrine. Not because Satan has any hope of being able with all his allies on earth, in or out of the christian profession, to overturn or destroy it, but the joy of the saints cannot be full without the consolation of this doctrine, the object of the powers of darkness is to prevent the fullness of joy which the subject inspires.

May the Lord lead our minds by his Spirit into this and all truth, and deliver us from all error and delusions, for Jesus' sake, and then we can well afford to bear all the reproach which may be heaped on us for the truth's sake.

"Then let the loudest storm arise,  
Let tempests mingle earth and skies,  
No fatal shipwreck shall we fear,  
For Christ, our life, is always near."

MIDDLETOWN N. Y. January 15, 1859.

#### 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 likley to occur.

#### ALL GONE.

THE large type hymn books of the genuine Turkey Morocco binding and the imitation binding are all gone. All the styles of binding we have left of the large books, are the cloth and blue marble dedge binding.

#### CIRCULAR LETTERS.

*The Roxbury Old School or Primitive Baptist Association, in session with the Olive & Hurley Church, of Olive, Ulster Co., N. Y., September 11th and 12th, 1901, to the churches composing the same, sends christian greeting.*

DEARLY BELOVED IN THE LORD:—Once more in the good providence of our God we are favored to meet in an associate capacity, and are privileged to address you with our annual letter, hoping to stir up your pure minds by way of remembrance. For all our christian interest is based on what we know of divine power and love, and as the love of God is shed abroad in our hearts by the Holy Ghost given us, and our pure mind is stirred up to the remembrance of former things, we are not looking back, but remembering all the way the Lord has led us, that we may press toward the mark for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded; whereto we have already attained; let us walk by the same rule, let us mind the same thing. Love being of God, and being the evidence of the new birth, and the reason for our interest in and the cause of our association with the saints, it is (when faith is in exercise) uppermost in our minds. Therefore, we think it fitting in this short epistle to talk with you on the matter of discipline, or order of the church, and your dealings one with another, and will use as a subject Ephesians v. 1, 2, "Be ye therefore followers of God as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet smelling savor."

In all this we see the foundation on which our hope is based, and in order to

be followers of God as dear children, we must be led and governed by the Spirit of Christ, who as the Captain of our salvation has called us to himself for rest, and commanded us to take his yoke upon us, to find rest to our souls. It would seem when gathered into the fold, and with believers enrolled, it would be our privilege and desire, with believers to live and to die. But in the trial of our faith we are subjected to many changes, and when we sense our real condition, that our carnal mind is the same, and is in a cold, dark state, we are easily disturbed, and dislike to be chided for our straying, or may feel that our brother or sister does not walk correctly, as we do. Whichever way it is, the one important thing to be considered is, Are we following God as a dear child? How does a check of conscience come to a child of God? What is a good conscience toward God? These are grave questions, yet all answered in the fact that to be a follower of God as a dear child, we must know some of the sorrows of Jesus which he bore for us, being obedient unto death, even though it was a shameful as well as painful death. Humble yourselves, says the servant of God, under his mighty hand, that you may be exalted in due time. There is then very little need of discipline, or use of enforcing it, where the love of God is not the main guide. True the law is for the transgressor and lawless, but often the statue bars the action, because the action breaks the law. As in case the complaint is spread abroad instead of being kept a private matter between two in one family. If thy brother trespass against thee, go and tell him his fault between thee and him alone. The law says, In the mouth of two witnesses at least, every word shall be established. What are the witnesses for in

this case? To discover if the two at variance are followers of God as dear children, and walking in love. They are both sinners, and both have hope that by grace they are saved, through faith, and that not of themselves, but the gift of God. Why do they differ or do wrong one to another, they are brethren? This is the theme under consideration, not to establish a precedent, but for the benefit of those dear to us in Christ in the tie of the Spirit, admonished to be followers of God (not one another) as dear children, and to walk in love, as children of one family, to bear each other's burdens, and fulfill the law of Christ, who has made the sacrifice, who is the sweet smelling savor, and who always appears the same under all circumstances where his Spirit governs; always to save the life of his friends, while his enemies are and were always dead before him, so far as any injury could be done him or his people.

So, dearly beloved, let us look continually at the pattern, until it is unmistakably in our eye to govern us in our walk and action toward our brethren. Surely he that doeth wrong shall for the wrong receive. And there is no respecter of persons with God. Let us not then think to avenge ourselves, but to continually remember that vengeance belongs to God, he will repay. Let us love not in word, but indeed with pure hearts fervently, and prove that we believe love is of God. Surely then our object is to save our erring brother for whom Christ died, knowing that if the will of God be so it is better to suffer for well doing than for wrong doing. And we only know his will as it is revealed to us in the trials we bear, and if we suffer with Christ, we shall be glorified together. Paul says, "Why do ye not rather take wrong? Why do ye not rather suffer yourselves

to be defrauded?" James says, "Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts glory not; and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace. From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?" "Do you think that the Scripture saith in vain, The spirit that dwelleth in us lusteth to envy?" "Submit yourselves therefore to God. Resist the devil and he will flee from you. Draw nigh to God, and he will draw nigh to you." "Humble yourselves in the sight of the Lord, and he shall lift you up." In taking the yoke of Jesus upon us, that we may learn of him who is meek and lowly of heart, finding rest to our souls, because his yoke is easy and his burden light, we prove our interest in the oneness and fellowship of the saints. Delighting in the law of God after the inward man, we are enabled to forbear one another in love. And in this love that passeth our understanding, we are enabled to walk together as the heirs of the grace of life, and then we show our faith by our work, and that our labor of love is not in vain in the Lord, while on the other hand we show the truth of Solomon's words, "He that hath no rule over his own spirit, is like a city that is broken down and without walls. And he that ruleth his spirit is

better than he that taketh a city." Therefore we see how important it is that we possess the childlike spirit as followers of Jesus, continually learning of him who is meek and lowly in heart, knowing that it is given us in his behalf, not only to believe on him, but to suffer for his sake. And if we suffer with him, we shall be raised up with him.

It is always the safest for the comfort of the children of God to be followers of their heavenly Father as dear children, and walk in love, for "To obey is better than sacrifice, and to hearken than the fat of rams." "Then the willing and obedient eat the good of the land." That is, give heed to the word preached. And as each child works out their own salvation with fear and trembling, as God has worked in them to will and do, they will love as brethren, be pitiful, kind and courteous, followers of God alone, as dear children walking in love, as Christ also hath loved them and hath given himself for them, an offering and a sacrifice to God for a sweet smelling savor. So may it be.

J. D. HUBBELL, Mod.

WILLIAM BALLARD, Clerk.

*The Maine Old School Baptist Association convened with the church at Bowdoinham, Maine, Sept. 6th, 7th and 8th, 1901, to the several churches of which it is composed, sendeth greeting in the Lord.*

DEAR BRETHREN:—As it is customary to present a Circular Letter to the associations with which we correspond, we are in hopes in this letter to present nothing but the doctrine of God our Savior.

In the creation God made the heavens and the earth, "And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself."



And so we see that everything upon the earth brought forth after its own kind, for the seed was in itself. And the trees grew up, and man grew up with them, and was nothing more than the rest of God's creation, only God gave man dominion over the flesh, and the beasts, and the creeping things of the earth. Now all of this was of the earth earthy, and did not possess one particle of holiness. Because God made man it is no proof that he is holy; if so, then all the rest of God's creation is holy.

We cast our eyes around us and we see, as God commanded, everything bringing forth after its kind. Any one would think a man foolish to think of gathering grapes of thorns or figs of thistles, yet how wonderful to think men will try and believe they can gather the Spirit of Christ from the natural branches of the natural heart, which is evil, only evil, and that continually. And the question comes, Why do they do it? Because they have not known God. "For according to the number of thy cities art thy gods, O Judah." Every one has a god fashioned up in his own mind, what kind of a god he will serve, and will raise up his god before him, and that god must be just such a god as his natural mind wants to serve. He will tell his god what he ought to do, but he knows nothing about the God that made the heavens and earth, and whose right hand has gotten him the victory, who has all power, all knowledge and wisdom, who is God, and there is no other. He says he knows of no other God, doing whatsoever he pleases, and none can stay his hand or say, What doeth thou? Yea, more, who counts the people of the earth as nothing, less than nothing and vanity, and whatsoever he commands comes to pass, because he is God, and that name

covers the whole universe, and all that is in it. As we understand it, it is he that rules and reigns supreme. Everything on the earth, and in the heavens, is subject to his will, and without him there is no world, no heaven, no man, no beasts or birds, nor anything, not even the deluded idea of time salvation.

And he says, "Thou hast brought me no sweet cane with money, neither hast thou filled me with the fat of thy sacrifices: but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities. I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." So we can see the holiness of God, the sinfulness of man; the power of God, the weakness of man; the wisdom of God, the foolishness of man; the Spirit of Christ, and the spirit of man, and these two are different one from the other. And, brethren, we need not err in which one we are led by, we will never see the seed or spirit of man any different from what the record represented him to be. Now if you have envy against a brother, or evil surmisings, that is of the flesh, but the Spirit of Christ thinketh no evil; is love, joy and peace. We cannot have Christ without having peace, for he is the Prince of peace, and we know very well whether we are at peace, and peace is reigning over us.

Do not be deceived, my brother, and carry for a long time in your heart some little feeling against some one that you may think has not done by you as he ought. Now, if Christ's Spirit is leading you, it will make you to esteem that one, and all others, better than yourself. So we see here is the test, and this test never fails. Here now again we have the two spirits, one always evil, the other holy and righteous altogether. "Behold, the

Lord's hand is not shortened that it cannot save; neither his ear heavy, that it cannot hear." Though men are the seed of evil, he can save to the utmost all those that call on him through Jesus Christ the Lord. There is nothing too hard for our God; he 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. I have raised him up in righteousness, and I will direct all his ways." This record hardly agrees with conditional time salvation, and the record also informs us, "He that believeth on the Son of God hath the witness in himself; he that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son, and this is the record, that God has given to us eternal life: and this life is in his Son." We rejoice that this is a gift from God, and not by works of righteousness that we have done. God made all things, and without him was nothing made that was made, and what he made he reigns and rules over. So we see no choice for the creature even in this. For if one believes he can do good or evil, that also was purposed and predestinated by God. The prophet said, "O Lord, thou hast deceived me, and I was deceived." As we understand the word of God there is no choice about it, even his Son said he came not to do his own will, but the will of the Father that sent him. So his own will had nothing to do with the works of salvation. But sometimes when led by the flesh we want to be above our Savior, and take the reins in our own hands, now this is the case of all conditional time salvationists. Give unto the Lord the glory, bow unto his name, worship the Lord in the beauty of holiness, and in his temple doth every one speak of his glory.

Sometimes we rejoice in this evil seed or spirit, and think we are living pretty good and serving God nicely. We may see some brother or sister doing or saying some things we think we would not do or say, and really think that we are better than they, and get along nicely for weeks, but soon we do or say things that bring us to doubt, then we lose our religion, and see that our brother or sister is better than we are. Now we have lost our God, and think he will cut us off forever, then we mourn like the dove; we do not pray for fear that God will not hear us, for fear our prayer is abomination in his sight. Now we are ready to think every one is better than ourselves. Now God has not changed things at all, the change is in us. We were as much of a sinner when we thought we were good, as now. Our God sees us as sinners all the time. He knows the heart of man is evil, only evil, and that continually, but we forget, and have to have line upon line, and precept on precept, here a little and there a little; we have to learn the lesson over and over all of our natural lives. How foolish we are. It seems that when we are in our right minds we would take heed to our ways, that we sin not with our tongue. But such is the seed of man, as soon as they are born they go about telling lies. But, "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." "Except the Lord build the house, they labor in vain that build it."

"Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you."

By the loving-kindness of our God we have been permitted to meet together

again as an association. Your messengers have come to us in the fullness of the blessing of the gospel of Christ, and their preaching has been to his honor and glory, and to our comfort and joy, and we earnestly desire a continuance of your correspondence.

Our next association is appointed to be held with the Whitefield Church, Whitefield, Maine, to commence on Friday before the second Monday in September, 1902, when and where we hope to meet your messengers again.

Z. M. BEAL, Moderator.

J. H. LOWELL, Clerk.

## MARRIAGES.

By Elder E. Rittenhouse, Wednesday evening, Sept. 11th, 1901, at the residence of the bride's parents, in Clayton, Del., Louis J. Lings, Jr., and Miss Lillian K., daughter of George and Letitia B. Hearn, both of Kent Co., Del.

## OBITUARY NOTICES.

DEPARTED this life, our esteemed friend, and we hope a sister in Christ, Miss Rebecca Sutton, in about the 87th year of her age. It is my impression that the deceased had spent her long life in the neighborhood of Welsh Tract Church, having lived in different places, but all near by this old meeting place, and was her meeting place all her life, and at this place her body rests, and was followed by many who showed their respect for her orderly, useful and peaceable life, respected we believe by all who knew her, making no public profession of faith and hope, but in love with those who did. She finally ended her days at the old parsonage at Welsh Tract, partly from age, and something like a cancer in one of her ears, but her sufferings are ended. The most, if not all of her nephews and nieces were present at her funeral, together with many from the neighborhood. Some remarks were made by the writer on the occasion, after which she was laid to rest and to mingle her bones with thousands who have gone before her, and sleep around her.

May the Lord grant his blessing upon those who remain, and prepare us all for that important change.

ALSO,

THERE is surely sufficient proof of the decree that has gone forth from the beginning of the world, that out of the dust wert thou taken, and unto the dust shalt thou return. We come again to ask a place to

note the death of another out of our midst, a very dear sister, much missed and lamented, sister Mary Campbell, in the 64th year of her age. She was a prominent member of the church at Welsh Tract, baptized by the late Elder Thomas Barton, who was at that time pastor of that church, in August, 1866, together with another sister at the same time. Four of these sisters having been left in possession of the home formerly occupied by their parents, a very pleasant home, not only for themselves, but for many, especially the Old School Baptists, for they are a Baptist family, the loss of their sister has been a hard stroke on them, and a loss to the church of which she was a member. She often would speak of her meeting with her brethren, during her long continued illness, and hoped to see them again. She seemed to bear with much patience and seeming calmness her afflictions; she suffered from oppression, something of a dropsical nature, but she is gone, having passed away August 29th, 1901, and the time appointed for the funeral was the following Monday. Elders Francis and Durand, with the writer, were present, and expressed their sympathy for those left. A very large gathering of her connections, which are numerous, the church, and others, were present to pay the last tribute of respect to one held in the highest esteem. After the services, which were held at the house, a long procession followed her remains to the last resting-place, and with her people who had gone before, she now lies sleeping in the burying-place at Welsh Tract. I have often thought the words of the Master are of special interest in these trying dispensations, which he said to the disciples when he returned and found them sleeping: "The spirit indeed is willing, but the flesh is weak."

May the blessing of divine grace rest upon the sorrowing ones.

WM. GRAFTON.

FOREST HILL, Md.

DIED—At the home of her daughter, Mrs. Miller, in Magnolia, Ill., Mrs. Jeannette Green Ranson. She was born March 1st, 1821, and was the youngest of a large family of children. She received a hope at the early age of eleven years, and united with the church the same year. Thus began the life of a follower of the Lamb, which continued true and faithful for sixty-nine years. She was firm and decided when convinced of a truth. She loved good, sound doctrine, as taught by Christ and his followers; quick to detect error, either in preaching or practice. She was the house-keeper of the Sandy Creek Church, Putnam Co., Ill., for many years. It seemed to be her delight to keep the house comfortable for the brethren and sisters, and she always had a kind welcome for all, especially her pastor. Many are the times she has told me of her love to all the faithful, and her desire that I should preach her funeral discourse in the old house where we had so often met. The Master called her

home on the 14th day of June, at the age of 80 years, 3 months and 14 days.

The funeral services were held on the 16th, at 4 p. m., at the meeting house in Caldonia, Ill., where the pastor and writer tried to preach from Psalm xxiii. 1: a text of her own choice. She also selected the hymns for the occasion. She died in the full triumphs of the faith of Jesus, bidding her friends all farewell. Her farewell to her son, Elder C. H. Ranson, who is a faithful brother in the same church, was truly a mother's, both in a natural and spiritual sense. Sister Ranson lived in Illinois from the age of twelve years, and was twice married: first to John Smith, in 1835; to this union were born two children, Mrs. James Sivel and Mrs. Ed. Phillips, both of Magnolia. In 1839 she was left a widow, and in 1842 she was married to Wm. Ranson. To this union ten children were born, six of whom, together with their father, preceded her to the other world. During the last few years she was a constant sufferer with stomach trouble, and everything that would conduce to her comfort was done. She was a woman of strong faith, one who loved her Bible and her home. Her life was a testimony to all that is faithful and true; she was patient, loving and kind, bearing her suffering without a murmur; her departure was like the sunset, that sometimes lingers, spreading a halo and glory around the closing day. While she is missed here below, we are confident that she is happy in her new life above, where through the sovereign grace of God we hope again to meet her.

W. A. THOMPSON.

SPRINGFIELD, Ill.

#### MEMORIAL.

WHILE we as an association in the good providence of an all-wise God are again privileged to meet for solemn worship, we very much deplore the loss of some of our loved ones that have formerly met with us, especially that of our dearly beloved brother, **Deacon Charles C. Crosby**, of the Second Church of Roxbury, N. Y., who for so many years maintained an interest in the faith and cause of Christ, as a burden-bearer, enduring hardness as a good soldier of the cross for Jesus' sake.

And more especially our dearly beloved brother, **Elder Wm. L. Beebe**, who came in the fullness of the blessing of the gospel of Christ to preach to us, knowing only Christ and him crucified, among us. Therefore, we would as a matter of courtesy and condolence, render to the sorrowing ones of the churches and associations, our own loss, and that of the family of our dearly beloved brother Beebe, this small tribute, to have printed in our Minutes.

J. D. HUBBELL, Moderator.

WILLIAM BALLARD, Clerk.

## MEETINGS.

THE Juniata Old School Baptist Association will meet with the Providence church, at Rainsburg, Bedford Co., Pa., on Friday, October 11th, and continue three days.

Those coming from the east or west by way of P. R. R., will take the train at Huntington, for Bedford, and those coming from points south, will take the train at Cumberland, Md., for Bedford. These trains will be met on Thursday.

We cordially invite our brethren and friends to meet with us, and especially ministering brethren. For any other information address the writer.

J. C. MELLOTT.

RIDDLESBURG, Pa.

THE Old School Baptist Church of Gilboa has appointed the second Sunday, and Saturday previous, in October, (12th and 13th) 1901, to hold their yearly meeting, and cordially invite our brethren, especially ministering brethren, and friends to meet with us. Those coming on cars will be met on Friday noon. If any should come later, take stage to Gilboa, and stop at the Tuttle Hotel.

D. S. ELLIOTT, Church Clerk.

THE Corresponding Meeting of Virginia will meet, Providence permitting, with the New Valley church, at Hughesville, Loudoun Co., Va., commencing on Wednesday, October 16th, and continuing three days. Train leaving Washington city Tuesday at 4:35 p. m. will be met at Hamilton station, Southern Railway. Any one wishing to come on any other train Tuesday or Wednesday, notify Capt. F. Myers, Lincoln, or Levi White or John L. Ball, Woodgrove, or James Baldwin, Mt. Gilead, Va. We earnestly invite our brethren and friends to visit us, and especially ministering brethren.

Any other information desired address the writer.

E. V. WHITE, Pastor.

LEESBURG, Va.

THE Welsh Tract yearly meeting is appointed to commence on Saturday, Oct. 19th, at 10 o'clock a. m., and continue two days. Those coming from Philadelphia, Wilmington and Baltimore, will come via B. & O. to Newark, Del., Saturday morning. Trains leave Philadelphia, Chestnut St., at 7:30 a. m., and Baltimore, Camden station, at 7:55 a. m. Those coming via Delaware Division will take train leaving Delmar at 7:05 a. m. Saturday, and get tickets to Newark via Porter.

A cordial invitation is extended to all lovers of truth to meet with us. Ministering brethren on their way from the Virginia Corresponding Meeting to the Salisbury Association are especially invited to meet with us.

P. M. SHERWOOD, Church Clerk.

The Salisbury Old School Baptist Association is appointed to be held with the church at Indiantown, Wicomico Co., near the little town of Powelville, Md., beginning Wednesday, the 23d of October, 1901, and continuing the two following days. A special invitation is given to all lovers of sound doctrine.

Those coming from the north will take cars leaving Philadelphia 7:25 a. m., arriving in Salisbury 11:55 a. m., at the junction, where the B., C. & A. train will be waiting, change cars for Pittsville, Md., where they will be met and conveyed to places of entertainment.

Those coming from the south, on the B., C. & A., from Baltimore, leave Baltimore, steamer connection, between Pier 4 and Light street, 6:30 a. m., arriving in Salisbury 11:47, where they will join those coming from the north. All will be met at Pittsville.

Those who anticipate coming should board the train on Tuesday, the 22d. Conveyances will be at Pittsville to meet you on Tuesday, Oct. 22d, the day before the meeting commences. We hope to see a goodly number; we will be ready with heart and hand to receive you.

If there is any change in trains leaving before the time arrives for friends to start, they can obtain information from any railroad official.

L. A. HALL, Church Clerk.

### THE EVERLASTING TASK FOR ARMINIANS.

By Elder William Gadsby, late of Manchester, England. Many thousands of these pamphlets have been scattered throughout England and America, and read with intense interest by the lovers of the truth, and still the demand has increased to such a degree as to induce us to present to the public this edition, which we will send (postage paid by us) to any post-office address in the United States or Canada at the following rates, viz: a single copy for 10 cents; 12 copies for \$1.00; 25 copies for \$2.00; 50 copies for \$3.00; 100 copies for \$5.00. Address,

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

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## CORRESPONDENCE.

PATROON, Texas, August 21, 1901.

DEAR BRETHREN AND SISTERS OF THE PRIMITIVE BAPTIST FAITH:—I have often felt impressed to write what I hope has been the Lord's dealings with me, a poor sinner, but a feeling sense of unworthiness has kept me from writing, but knowing that I have nearly finished my course I will try to give a sketch of my travel from darkness unto light, hoping I may be guided by the Spirit which leads into all truth.

I had serious thoughts in reference to a future state, from childhood, but had no thought that I was a sinner until I was about seventeen years of age. Being at Shiloh Church, Covington Co., Ala., with my mother, who was a member, I looked at the old brethren and sisters while old brother Daniel Dozier was preaching to them, and it appeared to me that they were the happiest people I had ever seen. After the old brother had ministered the feast which the Lord had committed unto him for the brethren, he then turned to where I and a few young people sat, and said, “My young friends, what will become of you?” Here was

the first time in my life I felt to be a sinner, and now feeling my sinful nature I resolved to lead a christian life, believing that God would bless me for so doing. For three years I continued to read the Scriptures, and left off what I considered bad habits, and verily believed that I was a very good christian, but all my good deeds could not keep off trouble, for I was troubled at times for several years, and in all these years had never felt the need of help, for I was living and trusting in my own performances, which I thought was enjoined upon me, but I gained nothing, and my trouble increased, and not knowing what to do I began to ask God to enable me to perform a work which would be acceptable in his sight. I continued in this condition until 1862, only my burden grew heavier. I traveled from Sabine Pass, Texas, to the mouth of the Calcasieu River, La., alone and on foot, and I sat down at the water's edge of the Gulf of Mexico to rest, and was thinking of my sinful condition, and watching the flow and ebb of the water. I was considering the things of nature, and the power and majesty of God was made manifest to my poor, benighted soul. This was the first time that his

power was ever seen by me. I could see that he only could rule and control the sea of water before me, for he had set its bounds, that it should go so far and no farther, and at the same time I saw myself a poor, helpless sinner, and my sins seemed to grow in magnitude, but there was times that I was not troubled, but would as it were awake from slumber, and my guilt would seem greater than before. I read the Scriptures nearly every night, and found many precious promises to the Lord's people, but none would fit my case, for I knew nothing of a Savior, and saw no chance for me. I could not see how God could be just and save me. I had learned that I was a sinner by nature as well as practice, and my last spark of hope was gone, and I could but fall at the feet of a just God and cry, "Lord, save, I perish." While in deep distress this Scripture was presented to my mind, "My grace is sufficient for thee," and with it the burden of sin and sorrow was gone, and in its stead a sweet peace and joy which I cannot describe. I could then sing the praises of a gracious God, and fall on my knees and give thanks to his holy name. I remained in this happy state for several days, and was singing nearly all the time, for I was so happy I thought I would see no more sorrow, but I became fearful that I was deceived, which caused me great trouble, and I began to beg the Lord to grant me light that I might know, for I had got where my whole trust was in him, for I was like Peter, I had nowhere else to go. While alone and meditating on what I had passed through, Jesus was manifested to my mind as my Savior full and complete, and the joy of that time I shall never forget. I could then use the language of Thomas and say, "My Lord, and my God." That time is sweet to my

soul yet, and often when in sorrow my mind reverts to that time and place, and it is still a joy to me.

Now, my dear brethren and sisters, if what I have written is not an experience of grace, I have none, and my hope is vain, and if deceived, I am deceived indeed. After I had received a hope in our dear Savior I felt that it was my duty to be baptized, and not only a duty, but I felt a desire to walk in obedience. And here, to my sorrow, I made one great blunder, for from my boyhood I was from some cause interested in reading the Scriptures, and was well versed in the letter of the same before I had any spiritual understanding, and had heard the different religious orders. I believed the Primitive Baptist to be the church of Christ and here is where I made my blunder: there were but a few churches of Primitive Baptists in this section of country, and but one old feeble minister, by the name of Dryden, and there was no regular preaching. This was in 1871-2. At that time I lived in a settlement of a few Missionary Baptists, where they had a small church. (Speaking after the manner of men) they were a good people, and being anxious to be baptized, I united with them, and was baptized by J. G. Masterson. This was in 1872. But that rest promised the Lord's obedient children was not my lot among them, for I soon learned that somebody was wrong, either the Missionary Baptists or I had made a mistake. They soon established a Sunday School, which I opposed, and by so doing was called a "Hardshell." In the summer of the same year they held a protracted meeting of several days, and received members which I had no confidence in, and I gave my hand in fellowship, which was hypocritical, for there was no such a thing as fellowship



among us. I then began to contend against their unscriptural practice, but remained with them until the next fall. I had heard our preacher say he did not preach for money, and in August or September we called him to the care of the church, and he told us that if we did not pay him, he would not preach for us. I then knew that his ministry was not according to the ability which God giveth, but according to the dollars given. At the association the same fall the same preacher which we called, who said he would not preach for us unless we paid him, preached the introductory sermon. When he commenced he said, "He was neither Antinomian nor Arminian, but to reconcile the supremacy of God with the accountability of man, he must place man in a savable condition." Here was Fullerism in full: salvation offered, but based upon the will and action of the poor, helpless sinner, and no Christ or salvation by grace in the work. This was the last time I went to hear them, for I had not so learned Christ, for my hope of salvation was based upon what Jesus had done for me, a poor, helpless sinner.

Not long after this I went to a Primitive Baptist church and tried to give them a reason for my hope, was received, and baptized by old brother John Dryden. We then called him to the care of our church, a place which he filled until his death, and the next meeting he baptized my wife. After uniting with the Primitive Baptists I had a time of rest and joy, and thought my trouble was over, for I had not learned that there was a continual warfare. But I find that I am yet a poor, helpless sinner, that sins and begs for mercy. But thanks be to God, Jesus gives repentance unto Israel and forgiveness of sins, and God is rich in that mercy which we need.

Some time in 1873 I was ordained deacon, and while on my way home alone, and feeling too ignorant and unworthy to fill the place of deacon, it seemed that the Scriptures were opened to my understanding, and the salvation of sinners was so plain to my view that I shed tears of joy. I wanted to tell poor sinners of Jesus our salvation, and it seemed so plain to me that I thought I would not doubt any more. From that time my mind was in a travel on the Scriptures. A chain of Scriptures would get on my mind, and I wanted to be with the brethren and talk all the time on the Scriptures, and had no rest unless I was talking with the brethren and sisters. At this time I had not thought of preaching. I lived twenty-two miles from the church, and the spring of 1873 was very wet, and on account of swollen creeks I missed two meetings, and on Saturday morning of our meeting I said to my wife that I had better go to meeting or quit, and she said she thought so too. I rode very hard, and got to the church just before time for preaching, but was alone, and no one came but myself, and about the time preaching should have commenced I commenced walking the floor and singing, and was meditating on the condition of the churches, there being but one old and feeble preacher in the bounds of our association; my heart was in prayer to God for his people, and without forethought I spoke out in prayer to the Lord to enable me to comfort his people. As quick as I spoke I thought of what I asked of the Lord, which brought another question to my mind, which was this, My God, what does this mean? My beloved brethren and sisters, I thought I had seen trouble, but the trouble I had passed through was not equal to what I have felt since. The above named circum-

stance was the first time that I ever was impressed with the sacred and solemn duty of preaching. Space forbids my writing the sorrow which I passed through for about four years, for there was but few moments when awake but what I was impressed with the one solemn duty, which was to comfort the Lord's people. I begged and plead all the time for wisdom from on high, that I might know my duty, for I did not want to do wrong; I plead that I was ignorant, but the Lord had chosen the ignorant to confound the wise by nature; I was easily embarrassed, and I plead that I was of slow speech and stammering tongue, but God made man's mouth, and told one to open it and he would fill it; I plead that none of my name or family had ever been preachers, but I found that God had sent one to prophesy to Israel who said he was not a prophet, neither the son of a prophet; I would search the Scripture to try to find some relief from my sorrow, but the weight of duty grew heavier; I would plead that I was but a child in knowledge, and could not speak, but the command to Jeremiah to go lest I confound thee before thine enemies, bore so heavy on me that I saw no peace, and while in the heaviest sorrow of my life I took my Bible, praying God to teach me my duty by the first Scripture that I saw, promising to be governed by the same, and this was the Scripture which I saw: "The Spirit of the Lord God is upon me, for the Lord has anointed me to preach." I read no further, and my dear brethren and sisters, I cannot express my feeling at that time, for I felt to be so ignorant that it did not seem possible for me to preach, but as ignorant and weak as I feel to be, I have been trying to preach a crucified, risen and glorified Savior, for over twenty years, and while I was able

to travel I spent much of my time trying to preach Jesus to poor sinners. I have had many times of joy, and many of sorrow, and I am yet as dependent on the Lord for light and utterance, as I was the first time I ever tried to preach. I can only say I have done the best I could. My prayer has ever been for wisdom, that I might speak according to God's will and word. I am now old and feeble, and know that I must soon pass from time to eternity, and I sometimes feel that it would be best, for then my suffering and sorrow would be done.

In conclusion I ask an interest in the prayers of all God's dear children.

Brother Beebe, do with this as you see proper; if you think it worth a place in the SIGNS OF THE TIMES, publish it, if not, cast it aside.

Your brother in affliction,

W. S. MANCILL.

BLUFF POINT, Ind., May 5, 1901.

TO THE EDITORS OF THE SIGNS OF THE TIMES:—Having to write you on business, I thought that I would also try to give you a sketch of my experience, and see if the little despised family of God could recognize me as a brother. I was born March 3, 1833, in Washington Co., Ohio, opposite the town of Lowell, on the Mushingam. My parents belonged to the regular Baptists something like two years previous to my birth. Leaving out some incidents of my father's life, I will speak of a time when I was about ten years of age. A man by the name of F. G. Baldwin was preaching regularly in my father's wheelwright shop, and one day while he was preaching, I fell under conviction, I thought that he knew all the sins that I had ever committed, and I slipped out as soon as he was done preaching and remained hidden until they went to bed, which was

about midnight. I did not know that it was the Spirit of God which had been sent into the world to convince of sin. I thought it was the minister, and that if I could hide from him, it would be all right. These convictions were with me for some time, but finally wore off. About two years later my sister older than I, was baptized, the ice being about eighteen inches thick. I thought if I could have my way, it should not be. There were eight baptized at the same time, and they had to go one mile to a house where they could dress. But when I saw that they did not seem to suffer with the cold, not half as much as I did standing and looking on, it seemed that conviction of my sins seized me again. I had awful fears of death, as I then thought, but now I can see that it was judgment for sin, which is the sting of death. But these convictions wore off, and I became harder yet.

I could not help believing that there was a reality in religion, and thought that I would like to have it after awhile when I got older, and had my wild oats sown. Then, I thought, I will go to work and get religion. I used to argue for the doctrine of predestination, but this was more to torment the Arminians than anything else, I think. Finally, when I was about nineteen years of age, one of my comrades and I were out together until about midnight playing cards for sport. I never gambled for money. When we were about to part he said we ought to reform and do better. I agreed readily, and so we made a bargain in good earnest, giving each other our hands, and promising each other to quit playing. And I think that if there was ever a good christian who was self made, I was one for a whole week. Nothing occurred to disturb me in all that time, and I would go to the woods every night to pray, and my only trouble

was the fear that some one would hear me. I would pray a word or two, and then listen to see if I could hear any one walking in the leaves. I have no idea whatever became of those prayers. I never got any answer to them. On Sunday morning when the week was up I dressed and started out for a walk, for I thought I was now good enough, and I did not need to go to church. Soon I came across some men playing cards, one of them asked me to play as a partner with him. I said, "I never bet." He said, "I did not ask you to, I will furnish the money." So I sat down and went to playing. I do not think we had played more than one game, when there stood my comrade, with whom I had pledged myself only a week before, to never play again. I was ashamed, but it was not condemnation before God, and to my great relief he also sat right down and began playing too. Now being free from my righteousness I went on in my wild career until the fall of the year. In October, 1854, I believe, I with four of my comrades started to a meeting six miles away, to hear a woman preach. It was a curiosity in those parts then; I was simply going out of curiosity. Being early we delayed on the way engaged in sport. There arose a threatening cloud in the west, with lightning and thunder. I remarked, "Boys it is going to rain, let us go on, I want to join the church to-night." Those words turned and pierced my heart. I did not know what to think of it, but I tried to turn it away from my mind. I had not much more to say on the way. As I stepped into the house I felt that same feeling of condemnation. I sat down in the rear with the young people with whom I was well acquainted. They all had something to say to me as they had not seen me for some time, but I felt

that I did not want to talk, and I did not want any one to talk to me, I got up from there and went further forward among the older people. Finally the woman conducting the meeting arose and called the house to order, and said, "Brethren, I cannot preach, for I am all worn out, and so hoarse that I cannot speak to-night, but you can all preach just as well as I can, and I will open with singing and prayer, and then I will leave the meeting with you, and I want you to improve the time. She began singing, "On Jordan's stormy banks I stand," and then the chorus, "I want to go where Jesus is," &c. By the time she was done singing I was trembling like an aspen leaf. She prayed, and such power seemed to be in that prayer to me. Then the congregation began to give in their testimony. There was no disorder nor confusion, but still the meeting was very lively. After this exercise the preacher said she would have a seat vacated, and if there was any person who wanted to confess Christ, or that desired the prayers of the Lord's people, they could come forward. By this time I was shaking so that I drew the attention of all who were near me, though I strove with all my power to hide it. I thought, Shall I tell them what a terrible sinner I am? Then I thought of what I had said about joining the church to my companions, I could not but think that my comrades would have no confidence in such work, and I said, "No, I will not speak, but will put it off to some other time." Then something seemed to say to me there will be no other time, you will never live to see the sun rise again, and then it seemed to me that the lower regions were opened to me, and I thought that my doom was sealed forever. Then I thought, "O, I cannot go without confessing my sins, which were getting heavier and

heavier every moment." It seemed to me that the burden was so heavy upon me that it would be almost impossible for me to rise to my feet. I finally after a struggle arose to my feet and cried out, "I am a sinner in the sight of God, I have sinned against God and against his people; pray for me." I do not think any one ought to blame me for this, for I could not help it. I am sure that nothing but the power of God, or some power higher than mine could have induced me to do as I did. I had always said in my mind, if this religion of which people speak, is such a good thing, why do they not keep still and enjoy it? I thought if ever it is mine I will not tell any one, and I now thought I will not say anything more about it, but the next day I could see my parents and sisters looking at me so strangely, I wondered if I looked any different. I knew that I felt differently, but I managed as best as I could to keep it all hid. After a day or two I went with father to work on a building. While at work there came along an old man who was present when I confessed myself a sinner. I worked on as hard as I could, and paid no attention to him, thinking he would leave without saying anything to me, but after talking with my father a few moments, he came to me and asked how it was with me, and if I was satisfied that I had been pardoned. I replied very frankly that I did feel an assurance of it. Still I thought that I could live out of the church, and I went on for two years. I associated with my old companions, and they were wild and giddy, and before I realized what I was doing, I would be taking part with them in joking and singing foolish songs. Then I would get by myself, and cry and mourn, and promise the Lord that I would do better, but then I would do the same

things over again until I got almost discouraged.

One night I had been to a neighbor's trying to learn to sing, she was a Baptist, and a very good singer. On my way home about half a mile from home, I seemed to fall into a sleep or trance, I passed along some distance almost unconsciously as it seemed to me. It seemed to me that the earth had been cut into before me, and I could see over the edge, and was trying with all my might to keep from going over, but in spite of all my efforts, I got nearer and nearer until in my fright I came to myself. I then thought, what does this mean? And then the answer was given, It means that you ought to unite with the church else you will fall into darkness.

The next Sunday I went to hear an Old School Baptist minister by the name of Debolt, thinking that I would unite with them then. I had heard him and liked him much better than some others where my father and mother belonged. I had heard some of the New School Baptists complain at my father's views of predestination, election and final perseverance. I did not want to enter into controversy. I knew that my parents did not enjoy themselves in the company of a goodly number of their own church members. After the meeting I sought a talk with the minister, but I was young and timid, and he was a very odd sort of a man, and rather abrupt in his manner, and he answered me very shortly. He said, If you receive the truth in the love of it, it is all right. Then he went on to tell how some folks abused him, so I concluded that he did not want anything to do with me. The next spring I united with the Missionary Baptists. Soon they began to divide upon various questions, and, they have long since split to death

there. They opposed the doctrine of predestination, among other things. But to me it is a soul-comforting, faith-substantiating doctrine; that is, if we have fled for refuge to lay hold upon the hope set before us, which enters within the veil. But it is impossible to teach the unregenerate these things, and those who have passed from death unto life already know them. Now I will just say that I was well pleased with the books which you sent me. I would like a Bible dictionary. [Is there any better than Smith's? [We do not know of any.—ED.]

From your brother in hope,

J. M. LAMBURN.

McEWEN, Tennessee.

ELDER J. M. PERKINS—DEAR BROTHER IN GOSPEL AFFLICTIONS:—Through the mercies of my holy Redeemer I am up so I can go around on crutches, though I yet suffer many pains at times. There were ninety-eight days that I was not off the place. O, brother John, how I longed to see you, but it was so far that I said nothing about it. I have found out since I have gotten up that all my neighbors and family had given me up. They of course said nothing to me on that subject. I knew that according to nature all hope of recovery was gone. My doctor worked faithfully and tenderly with me, and so did all my neighbors. I never shall forget them for their kindness to me, while here in this world. But the most precious thing of all was that sweet hope which I felt to possess. I surely did feel that it was indeed "an anchor to the soul, both sure and steadfast, and entered into that within the veil." O, how blessedly sweet to feel in the most severe pains, a precious will to pass over the stream. I cannot afford to believe that this will was a voluntary act of mine, for

I have so often desired and tried to feel willing to die, but never could so feel. But I do believe that the eternal God does give a will. He worketh in you both to will and to do of his good pleasure. Some of the conditional brethren said that my afflictions were brought on me for disobedience, which may be true, for I do possess a sinful nature, which causes me to sin daily, and must be condemned in the flesh and punished by the God of high heaven. But if my disobedience consisted in not believing in conditionalism and the practices derived therefrom, (as I suppose this is what they mean) then why was I made willing and longing at times to pass over the chilly stream? They could not think it was because I was a good man, for they have me branded as a cursed "heretic." So the only way for them to escape is to consider me a liar at this writing. I must say that "after the manner which they call heresy," I was more firm in it those last expiring moments, as I thought, than I ever was in all my life. I surely believed that all my salvation, from first to last, was of the pure, unmerited and unchanging grace of the supreme God. I most assuredly did believe that this "God-dishonoring heresy," as it is called, would stand forever. I felt that the most high God holds the issues of life and death; he openeth and none can shut; he shutteth and none can open, and that he is and ever will be the sovereign Lord of all who is blessed (by his saints) for evermore.

My dear and precious brother, when I am, as I hope, enabled by faith to view the high and lofty One, I am astonished, made to wonder, and ask, Why am I permitted to live? How can I believe that if our God does this or that, that he is the "author of sin?" Would not the

very earth open her mouth and swallow me up? I know that there was a time when I thought the same, but I feel that grace caused me to investigate more closely and to see that there were no Scriptures for it. And I see that all who use such stigmas only make assertions, and they amount to nothing unless they can be proved by the good old book. I know I do not believe anything because some one else believes it; I feel that I am in earnest in the faith which I trust that my holy Redeemer dealeth by measure unto me. If indeed this is the true and living faith, then it is the gift of God, and by it "good works" are produced. The old fathers of sacred history believed this precious truth, and preached it, too, for Abel, Abraham, Isaac, Jacob and others, possessed it, even in their most trying hours. Abel by faith offered an innocent lamb, a type of a "determined to be" crucified Savior, and while we believe that Abel was justified by this work, it was a product of his faith. Abraham offered up his only begotten Son. Who could produce such a volition of will? Abraham did this by that true and living faith. "Therefore it is of faith, that it might be by grace, to the end that the promise might be sure to all the seed," as saith Paul. Now, admit that if Abraham had failed, or rather that faith which God gave him had failed, the result would have been no son offered, no type of Christ, nor would he have been the "father of the faithful." Instead of being blessed with faithful Abraham, we would have been cursed with an unfaithful father. (The possibilities of all this are taught and embodied in all sorts of conditionalism.) The whole thing would have been a failure, and the Bible a falsehood, where the promise by the mouth of our God says, "Thy seed shall sojourn

in a strange land, and shall be evilly entreated for four hundred years." And there is a Scripture which says, "After this they shall come forth and serve me in this place." Here is the service of our God, and it is fenced in with a Jehovah's shall. All these prophecies did come to pass. Notwithstanding the great persecutions of Joseph by his brethren, and the oppressions of the children of Israel while under Pharaoh's cruel hand, Joseph's dreams of the seven "fat ears," and also the seven lean ones, and the "eleven stars," all had their grand meanings, and while Joseph's brethren did everything they could to keep his dreams from being fulfilled, especially the "eleven stars," which rendered obeisance unto him, for they literally seemed to understand that one, and called him a "filthy dreamer," &c., yet the eternal God meant it for good, for to preserve a seed and to preserve life, &c. Conditionalism denies all these shalls, and teaches that Abraham could have disobeyed, and thus every purpose of God, together with all these shalls, would have been perfect failures. Conditionalism teaches that Joseph's brethren, Pharaoh and all his hosts, could have been good fellows, and that they ought to have been such, and hence the evil treatment of the four hundred years would have been false. I have not time only to hint along here, but I think you can see the "h" in the word "Shibboleth." Now Abraham was a sinner by nature, just the same as we are; he was faithful because God made him so; he was just what he was by grace, as was Paul, or Paul would not have called him "father." It was his faith that was "accounted unto him for righteousness," and not what he did. What he did was unmistakable evidence of his faith in the dear Redeemer. If Abraham had been a conditionalist, I am of the opinion that he would not have offered up his only son, for they confess that their faith often fails, and this is even true; their faith fails, so does ours, when we are brought down to the spirit of service to our God. Peter's faith failed. "Faith without works is dead," is a text the "boys" claim. They perhaps work by this faith on their "can do it" doctrine, and their works are like their faith, they are "dead works." This faith is without "good works," hence it is a dead faith. No wonder they fail. Abraham possessed the "true and living faith." This faith needed no touch of life by the works of Abraham, for it was a living faith; the Lord gave it to him, and his works were a product of it. Paul called it one of the "fruits of the Spirit." Then the Spirit was the tree that bore the fruit." It was not a dead but a living tree. Had it been a dead tree it could not have borne this fruit. A tree may be living and yet not bear fruit, as was the "barren fig tree," but the Spirit is not barren. Jesus sought fruit on one barren fig tree, but found it not. This fig tree may have been a nice looking tree; it may have spread its branches far and wide; its topmost limbs may have extended themselves high towards the heavens; it may have boasted itself of its grand beauty, and it may have had the best of soil in which to spread its roots, and all the gentle showers and the sweet little zephyrs to nourish it and make it wave back and forth, making bows to those who passed by, yet it was barren. Now it will not do for us to say that this barren fig tree could not bear fruit, for some think that this would "make God the author of sin," and the conditional brethren would say on this line that Jesus cursing the fig tree for not bearing fruit,

is a proof that it could, so they have to have their "could" doctrine in spite of everything. Now it is evident that this tree was barren, and that Jesus cursed it, and the whole thing proves that God had a right to do so if he wished, though it be barren and could not bear fruit, for it was depending upon the Husbandman, which was the God of heaven. Nature's garden teaches the sovereignty of our God as plain as the heavens declare his glory. Every member of God's spiritual kingdom here on earth is dependent upon the Spirit and grace of our sovereign God. Not a single tree in this kingdom can bear good fruit unless the Spirit of God produces it, and our God has the right to withhold his manifest presence from us, thus leaving us as fruitless in the spiritual kingdom as the barren fig tree in the natural kingdom, and then curse us for being fruitless. Who but an enemy to God would dispute this right, seeing that he is God over all? Instead of the subjects of this grand doctrine railing out the wicked blasphemies that this "makes God the author of sin, and the cause of all meanness," it humiliates and brings them down to the feet of God, and like David say, "Lord, keep up my goings, that my feet slip not." David, under the power of the eternal Deity, no doubt saw his true condition, that he was not a "free will" man, but was dependent upon the God over all for his being, well being and preservation. Paul could say, "For in him we live, move and have our being." How blessedly sweet those Scriptures are to those who feel a hope that they are blessed with the fruit-bearing trees in the kingdom of our God. How sweet to look forward beyond the bitter streams of persecutions, and view Jesus as our holy Redeemer.

I will close. May God be with you

and guide you all along life's journey, and in that heavenly home, beyond death, may God prepare me to meet you among that blood-washed throng in the city of our God. O Lord, keep thy tried sons and daughters from every temptation, if according to thy holy will.

Dear brother, remember me in all your sighs, groans and persecutions, to our holy God, is the prayer of one who feels to be the least of all,

J. R. HATCHER.

RIVER VIEW, Ala., August 10, 1901.

DEAR BROTHER BEEBE:—I feel inclined to write a few lines for the SIGNS in connection with this Scripture found in Hebrews: "And being made perfect, he became the author of eternal salvation unto all them that obey him."

I have had much thought upon this important portion of Scripture, because it is the only place in the whole Bible where the expression, "eternal salvation," occurs, as much as has been said and written upon "eternal salvation," and here it is confined to those who "obey him." Webster's definition of the word "author," is "One who produces, creates, or brings into being." In reference to the word "eternal," he says it "occurs in *diuturnus*, and seems to denote continuance." Another definition is "perpetual, ceaseless; continued without intermission." It is in this sense that I believe the apostle uses the word here. If this be true, then the Lord Jesus Christ produces, creates and brings into being, perpetual, ceaseless, continued salvation; without intermission, to "all them that obey him," as much as if the apostle had said, "He became the author of *continual* salvation unto all them that obey him." Take this passage in connection with this one: "Wherefore he is able also to save them



to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Now I do not understand this eternal salvation to be something separate and distinct from time salvation, because this salvation is something that begins with us right here in time, and we experience it in time, and it is continual and without intermission "unto all them that obey him." Now notice it does not say, "unto all them that *will* obey him," as though it were a proposition hinged upon the will of man, but simply a statement of the fact. Now is it true that all the people of God obey him at all times? We think not. Is it not true that we are often found "walking after the flesh," and "neglecting this great salvation?" And the apostle says, "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?" &c. Does this not show that we are liable to "neglect this great salvation," and do "despite to the Spirit of grace?" and when we are guilty of such departures from the commandments of Christ, do we not realize the absence of the "salvation which is in Christ Jesus?" All this is an actual personal experience; when walking in obedience we realize this great salvation, when walking in disobedience we do not realize it. It seems to me that this is the daily experience of all the saints. "Salvation is of the Lord," first, last and all the time. Our own works often betray us; our perils and dangers are often the result of our disobedience, but it is the Lord that saves. "O Israel, thou has destroyed thyself, but in me is thine help." "The wages of sin is death." I think there is a distinction between salvation and eternal life. We must have eternal

or everlasting life before we can experience salvation. Eternal life is a prerequisite to all christian experience; without it we cannot believe in Jesus, cannot hear and believe the gospel, and before we can experience salvation, we must hear of and believe in Jesus; must "believe the gospel," and thus it is said to be "the gospel of your salvation." "How can they believe on him of whom they have not heard? and how can they hear without a preacher? and how can they preach except they be sent?" &c. Paul said, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation, to every one that believeth," (not every one that *will* believe). Again, "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." Once more, "For the Jews require a sign, and the Greeks seek after wisdom, but we preach Christ crucified, to the Jews a stumbling-block, and unto the Greeks foolishness, but unto them that are called, both Jews and Greeks, Christ the power of God and the wisdom of God, because the foolishness of God is wiser than men, and the weakness of God is stronger than men." "The preaching of the cross is to them that perish foolishness, but unto us which are saved, it is the power of God." Now it seems to me that Jesus gives the sinner eternal life, (call it quickening if you prefer) and he has ordained that through the gospel his redeemed people shall "hear the word of the gospel and believe," and thus realize and experience the salvation which is in Christ Jesus, with eternal glory, because Paul said, "Therefore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus, with eternal glory." Then is it

not true that God has ordained that through the gospel his people shall obtain, realize and experience, not eternal life, but salvation? because when the gospel is preached, Christ is preached "the power of God unto salvation to every one that believeth." When those who are in possession of eternal life hear the gospel, they "believe to the saving of the soul," and "thou shalt call his name Jesus, for he shall save his people from their sins," and "they shall be willing in the day of his power."

Dear brethren, I dreamed of preaching the other night, and when I awoke I was saying, "I have never been able to preach Christ as I desired to," and this has been my feelings during the twenty-two years of my ministry, I cannot preach Christ as I desire to. How true it is that "Our sufficiency is of God," without him we can do nothing.

The foregoing is not written for argument, but with a desire to edify and instruct.

May the Lord give us proper conceptions of his word.

Yours in gospel bonds,

H. J. REDD.

[THE spirit manifested in the above letter we feel will commend itself to the readers of the SIGNS. There is no doubt but when we are enabled by the Lord to obey him from the heart, (which is the only true obedience) we enjoy the blessed presence of our Savior, and when it is his pleasure to withdraw his restraining grace, to show us our own weakness, as in the case of Peter, we are sure to deny him, and then we are made to "weep bitterly." But that we can of our own volition exercise the graces of the Spirit: faith, hope and charity, neither our experience nor the Scripture teach us, nor do we believe for a moment that brother

Redd would be so understood. He sums it all up, as we understand him, in the closing quotation, the full verse of which reads, "Not that we are sufficient of ourselves to think anything, as of ourselves; but our sufficiency is of God."—ED.]

BROOME CENTRE, N. Y., August 8, 1901.

DEAR BROTHER BEEBE:—A precious brother has requested me to write my views on the strait and narrow way, and the broad way, for the SIGNS. Why he should make such a request I am unable to imagine, but hoping it may be of the Spirit I dare not refuse. I can only give such as is given me. All is left with you to decide. It is with fear and trembling that I make the attempt to comply with his request.

We find the Scripture recorded in Matthew vii. 13, 14, "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life; and few there be that find it."

This same apostle has it recorded that as Jesus went about Galilee teaching, preaching and healing all manner of disease, great multitudes followed him, and he (Jesus) seeing the multitude went up into a mountain, and when he was set, his disciples came unto him, and he (this same Jesus) opened his mouth and taught them, and these different ways are among the other things that he taught them. I understand what he taught up in this mountain was taught exclusively and wholly to his disciples, and to no others, and what was taught then and there in that mountain, is also taught in the same mountain to-day, and to those, and those only, that he (Jesus) has called, and made heirs of his kingdom, and written his name in their foreheads.

I have always, until of late, believed that this Scripture applied to the two characters; those that have been brought out of nature's darkness, and to the unregenerate, but for some time in viewing myself, and my past life, I am led to believe that it has been and is spoken to me, and to every child of God. O, how often do we find ourselves walking in this broad way, there are so many branches that lead to it, and they all emanate or lead from our fleshly nature. Dear child of God, do you not find a Canaanite in the land yet? Do we not find the old man struggling for the mastery and continually crying, "We will not have this man to rule over us"? At any and all times when we are not following after the things pertaining to the kingdom, and giving God all the praise, we surely are in this broad way that leads to destruction; that which is not of faith, is sin; that which is of the carnal mind, and all fleshly desires, belongs to and is in this broad way: an eye for an eye, and a tooth for a tooth; all is in and belongs to the broad way. I fear many times that it is the only way I have ever known, and ever been made to see. This strait and narrow way is so narrow that no galley with oars or gallant ships can pass thereby; grace, and grace alone, guides the child of God into it, and keeps him there. It makes them poor, meek, humble, long-suffering with each other, yea, and with all our fellow beings. Dear child, have you often thought of the first lesson that our Savior taught his disciples, yea, taught you? "Blessed are the poor in spirit, for theirs is the kingdom of heaven." How poor you were made to feel! O, such love as you then felt! Words fail to express the joy you felt when given a view of him who is the Savior of all men, hanging and bleeding

on the cross. Had you not a view of his awful sufferings, of his shed blood, of his meekness, humility, bearing all that was put on him patiently, no murmuring; when reviled, he reviled not again; his love so great he laid down his life for those he loved, those he called, those he chose in himself before the world began. O how I love this union with him before time began. Have I, have you, a part or lot in this great union and love, this election of grace? Dear child, when you are led to view him as the only way of salvation, have no fear, you are in the narrow way and a strait way. In walking in this strait and narrow way we eat and drink of the joys of this kingdom. It does not give life, but we walk because we have life. Neither does walking in the broad way produce eternal death, but it does bring destruction to our joys and comforts of our Redeemer and his kingdom. David felt this destruction when he cried unto the Lord, Restore unto me the joys of thy salvation. When we are walking after the flesh, or satisfying our carnal mind, we are in the broad way. When we deny self, and walk in that meek and lowly spirit, we may be very certain we are in the narrow way. When we gratify our fleshly feelings and live after the flesh, we are casting our pearls before swine. Let us not give to dogs (our flesh) that which belongs to the children (the new man).

I feel, dear brother, these two elements in myself warring against each other, causing me much grief and trouble that I am unable to do the things I most desire. If I were not held and kept by the "I AM," surely destruction would be my lot. It is only in him that I move and have a being. O, that we all might be kept in his love, (which is his power) ready to be revealed in the last time.

Hoping if this is published, some brother may find some expression that may stir up his pure mind by way of remembrance, I remain your most unworthy brother in christian fellowship,

D. W. LEONARD.

PRATT CITY, Ala., Aug. 9, 1901.

DEAR BROTHER BEEBE:—I have had but little to say in the SIGNS for four or five years. I have been quietly enjoying what others have written to my comfort and edification. I have been greatly accommodated since I began to read the SIGNS. I was at the beginning much interested in reading the experiences of many writers, and I was helped much on this line. I believe by taking extracts from different writers I could frame a complete statement of the way I was led along. I was also interested in doctrine, and I found, and still find, what I understand to be the truth as set forth by the prophets and apostles. The time came that I wanted to hear something of a preacher's experience, and I have read many things that I could say amen to, but all that I have heard, read and seen, has never banished my fears, and doubts, and trembling, so far away that they would not return again. I used to find portions of Scripture I wanted more light on, and I would be thinking strong of writing to your father for information, and perhaps the next paper would contain an article from some one upon the very Scripture I wanted to hear about, and in this way I have been so accommodated that I do not remember that I have called for any other views. Then since I have been trying to fill the functions of a minister of God, I have had thoughts on certain portions of the word, and some I have tried to speak from as a text, and when I would receive the SIGNS, I would

find where some brother was dwelling upon the same subject, five hundred or a thousand miles away, but always find that other writers and speakers handle a subject better and bring more out of it that I can. Not very long since I was exercised some to write an article and bring in the most pointed Scriptures bearing upon the subject of the absolute control and government of Jehovah over all things, but Elder Bartley wrote on very much the same line, and done such complete work that I quit the idea, and no no longer than last week and this, I was thinking of writing some upon the equivalence of the old London Confession, and the concise abstract, "absolute predestination of all things," but Elder Bartley has done the work more perfect than I can frame it, and I agree with him, that those old fathers are being badly misrepresented by some we ought to expect better things of.

I notice that the second article or chapter of the old London Confession says that, "God is every way infinite, most holy, most wise, most free, most absolute," and it appears to me that if these old fathers believed that God was absolute, his predestination or decrees were also absolute, and I must also believe that when Elder Gilbert Beebe set the concise abstract, "absolute predestination of all things," in the prospectus of the SIGNS, he intended to try to convey the same principles set out in the London Confession in a more concise way, that is why I call it a "concise abstract." I do not think that any of our people ought to be afraid of the word "absolute," it is not so new as some would have us to believe, and it is not used out of place when applied to God or his predestination, or his wisdom and sovereignty. If God is not absolute, and his purposes absolute, both

are precarious and uncertain, and I do not want to go even half way in such admissions, and I never expect to go so far as to deny any of his absolute decrees or predestination. We have no examples set in the Old or New Testaments by the prophets or apostles to criticise the decrees and predestination of God. These criticisms have always come from the opposite party, and those who profess to believe in God's predestination, and then criticise it, are just about in the condition those children were that Nehemiah found out at Jerusalem, that spoke half Jew and half Ashdod, and no one could tell what they were.

But I must close for the present. I hope the SIGNS may still prosper, and that I may be often accommodated by its able editors and correspondents, who write so comforting and edifying to all the household of faith.

Yours in hope of a better life,

P. J. POWELL.

HILLSBORO, TEXAS.

DEAR KINDRED IN CHRIST:—I have been thinking for some time of writing to you, but feeling my unworthiness, also my inability to write anything to the edification of the saints, I have put it off from time to time. I have been down in Lodebar for many long months, feeling like I was alone, almost forsaken of the Lord, but when the SIGNS came to-day I found if I understood him aright that brother Lively had been in the same boat with me, tossed about on the same troublesome sea, threatening every moment to be engulfed in the waves of unbelief. But the good Lord was our Helmsman, he has steered us safely so far, and I am sure he will land us (as he has brother Lively) after the storm, safe in the haven of perfect peace and content, where we

will have for our companions such dear brethren as brother Lively, the dear editors of the SIGNS, and all dear ones whose letters I see so often in our good family paper.

I received a letter from my dear old sister, A. D. Simmons, not long since, telling me she had written to the SIGNS, and regretted it. She said she felt like she had disgraced herself. O, if she only knew how much good her letter did me, I felt like I had seen her dear face here in my home again; if I could only talk and write like she does, could enjoy the company of the saints as she can, I might then think that I was at least one of the least of God's little ones.

My dear husband returned a few weeks ago from a visit to the San Marcos Association; he had rich seasons of grace while gone, the dear Lord blessed him both spiritually and temporally. We were so thankful the dear brethren were good to him; he has some very dear brethren in that association, it is a good sound association, and fully indorses the SIGNS. We have had a great deal of trouble in our associations of late, but I have turned my part over to the Lord, (if indeed I have any part) and I know he has promised to care for his own; he says, We are the apple of his eye, and he will hold us in the hollow of his hand, that the waves shall not overflow us, that our enemies shall not triumph over us, that he ever worketh for our good, that the flames shall not consume us, but only purify us. I feel all this to be true, and yet at times I almost lose sight of his promises, almost forget I have a Captain at the helm, and try to steer myself, and then down goes my little boat beneath the waves of despair, and I am engulfed in an ocean of doubt, and then like Peter of old I cry, "Lord, save, I perish," and

in a moment I find myself walking on the water, holding to the hand of my dear Lord and Master. I embarked on this sea twenty-six years ago, and if it had not been for my Captain I would have been drowned long ago, cast down under the waves of two-seedism, stranded against the rocks of infidelism, and finally washed ashore on the banks of despair. But my boat has never entirely sunk, my Captain has never left the helm, and at times I feel safe, and almost sure I will land at the feet of my dear Lord and Master, because he has promised never to leave or forsake me, and his promises are sure.

Dear kindred in Christ, I leave in a few days for the Peace Valley Association, to be held at Blum, Texas. I anticipate a glorious time; I have never had the privilege of attending an Old School Baptist association since I became a member. I hope to meet many dear brethren and sisters there, it is to be held at the home of dear Elder W. L. Rogers, a good sound Baptist.

Dear brother Beebe, if it was left to me I would say this was not fit for publication, but I leave you to judge. I hope some time my dear husband will be enabled to visit the brethren and associations in your part of the world, as he has long wanted to do. God bless all the saints everywhere, and may he keep us all under the shadow of his wings, is the prayer of one of the very least of his children,

(MRS.) J. B. BUNTYN.

[BROTHER Buntyn and brother Rogers are faithful and sound ministers of the gospel, and are suffering much persecution for the truth's sake, and we would be very glad to receive a visit from them.

—ED.]

DEUTERONOMY XXXIII. 29.

“AND thine enemies shall be found liars unto thee.”

Jesus said, “A man's foes shall be they of his own household.” No doubt every child of God finds more opposition in his own breast than anywhere else. When Jacob was about to go down into Egypt, to meet his son Joseph, he said that the things that lead up to his going down into Egypt were all against him. This was a lie, they were all for his good, and he afterward found it to be so. Who told Jacob that all those things were against him? Carnal reason; the enemies of his own household. Paul said, “We know all things work together for good to them that love God.” Occasionally we can see how that some things are for our good, but we often rebel against things that come to pass, saying, “All these things are against me.” There is nothing against the Lord's dear people, all things are for them, all things are for their good. Their fiery trials are to bring them forth as gold. When we come forth as gold, then we can say with David, It was good for me that I was afflicted, for before I was afflicted I went astray. All those enemies that told us that the Lord had forsaken us, that his mercy was clean gone forever, and that he would be favorable no more, are now found to be liars unto us. We now say with David, “O give thanks unto the Lord, for his mercy endureth forever.” We are so prone to wander and leave the God we love, our enemies tell us that the Lord will one day cut us off, and we are always ready to believe the suggestion of the enemy, but we find that his mercies are new every morning, and again our enemies are found liars unto us.

Your brother in hope,

EDWARD F. ROUNDS.

MT. VERNON, Texas, Sept. 18, 1901.

DEAR BROTHER BEEBE:—I inclose you a letter received from a friend of the SIGNS, in Louisiana. You will see that all the preaching he has had for years, comes through the SIGNS OF THE TIMES. If the letter is not suitable matter for publication, it is at least additional proof to you that your labors are not in vain in sending out the good old SIGNS. You may put it in the SIGNS if you think proper, if not all will be right.

May the Lord continue to afford you sustaining grace, is the wish of your unworthy brother, if one at all,

H. B. JONES.

SPRING RIDGE, La.

ELDER H. B. JONES—DEAR SIR:—Pardon the liberty I take in writing you; I am a perfect stranger to you, but you are not so to me, which I think will be clear to you when I say I have been a close reader of the SIGNS OF THE TIMES about fifteen years. My object in writing is to ask a favor of you; I feel a desire which I hope is from God, to become more intimately acquainted than I have ever been, with a sound Old School Baptist minister, and my mind turns to you; I suppose because I have seen your name in the SIGNS, and you write what I believe, and you are the nearest me that I know of. I want to exchange a letter with you occasionally. I promise to try to not be burdensome. The benefit, if any, will be all on my side, I fear. If there is anything spiritual about me I am dull and dumb, so that I can neither talk or write, nearly all the time. I do not think there are any sound Old Baptists about here. I know one or two persons that I think really believe in salvation by grace, only they are not members of any church. There is a Primitive Baptist

church fifteen miles from here. The last time I was there the preacher spent an hour or so trying to show that the institution of Free Masonry, to use his very words, is "a perfect type of the church." He knew that he had visitors that were Masons (I make no comments). A few months later their pastor, another man, said to me, "I confess I am a two-seeder." I do not feel drawn to them. Now about myself: theoretically, I believe as Elders Chick, Durand, Bartley, yourself, and many other writers, salvation in time and for eternity is by grace alone. I think I can at least say I have no other hope.

Perhaps I should say I never enjoyed robust health, and for a few years I have been in quite bad health. I have a disease of the liver, dispepsia and bronchitis. If you care to write to me just occasionally I will take it kindly, if not all will be well.

I am respectfully yours,

SAM. B. ANSLEY.

DAVID CITY, Nebraska, July 22, 1901.

DEAR BROTHER BEEBE:—Inclosed find two dollars which please credit for the dear old SIGNS for another year. I do not understand how any one claiming to be an Old School Baptist of the predestinarian order, can object to the SIGNS on account of the position it occupies upon the doctrine of absolute predestination of all things, and the vital unity of Christ and his church. I like the term unity better than union, because I think it is stronger, and more expressive. To my mind the word union signifies a partnership, but the word unity, means a oneness. "So we being many are one body in Christ, and every one members one of another." May the Lord bless and comfort you and brother Chick, with all the children of God everywhere.

Your brother in hope,

J. T. SKINNER.

**EDITORIAL.**

MIDDLETOWN, N. Y., OCTOBER 15, 1901.

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.*

**ROMANS XIV. 1.**

"HIM that is weak in the faith receive ye, but not to doubtful disputations."

A brother has requested our views on the above text. We have no doubt that the simple meaning is that those of the Lord's people who are not so well settled and grounded in the truth that makes free, who yet give full evidence by lowliness and meekness of feeling, and by reverence toward God and his word, that they are his, are to be received into the fellowship of the church, and made welcome there, although they may be very far from being clear in their belief of the truth in many ways. What is intended here, seems to be exemplified by the condition of the churches to which the epistles were written. In them all, were members who were wrong in some things, and who yet were borne with and acknowledged as the children of God indeed. Among the churches of Galatia and the country round about, we know Paul found much to rebuke and censure in the weakness of their faith concerning freedom from the law, and in the churches at Rome and Corinth he found much to reprove in practice, and yet in all these cases he spoke of them all as brethren in the faith and spirit of the gospel. He did not

hesitate to warn and faithfully rebuke, while at the same time he confessed them to be brethren. It seems clear that there were then, and there are now, many things which are contrary to the liberty of the gospel, either in sentiment or in conduct, among the churches, for which yet what we call discipline which may lead on to exclusion, is not to be invoked. Many things are deplorable, which yet we ought not to withdraw fellowship for. Some things must not be borne with in the churches, they bring such scandal upon the cause, or else they are so utterly subversive of the principles of the doctrine of God our Savior. Murder, theft, adultery, drunkenness, riotous living, must not be borne with. And if one who is guilty of continuing in any of these, and some like things beside, should seek membership in the church, he must be rejected at once. So likewise, if one should present himself to the church, who denies the atonement, the electing love of God, the work of grace in the soul, and others of the great principles of the doctrine of Christ, he must not be received at all. But, concerning many things, it appears that in the practice of the apostle as recorded in the New Testament, there were many things concerning which they exhorted, and reprov'd, and warn'd faithfully, and yet did not withdraw fellowship from those who were not converted from the error by their exhortations. These they regarded as being weak in the faith, but not as opposers of the doctrine and of right living among the people of God.

Yet the apostle makes one reservation to this receiving of the weak in the faith. It is not to be to doubtful disputations. We do not know how others regard this, but it has seemed clear this long time in our mind, that it simply means that if the



one weak in the faith is disposed to dispute against the truth in which he is weak, that one must not be received. The reason seems clear. To receive such an one would be to bring an element of discord into the church, and the meetings would likely become places of debate, rather than worship. Opposition to the truth, and a want of clearness of apprehension, are two things. No one ought to claim that he understands the truth in all its relations and fullness, but if one has been taught of the Spirit, he will have that in his heart which will forbid him to dispute any portion of the truth, while he may confess that some things seem dark to him. A contentious man is not only weak in the faith, but he is strong in his advocacy of the error by which he is ensnared. He will, if received into the church, become a troubler and an eating canker, to the sorrow of the true believers, and to the reproach of the name of the Lord. This general rule holds good in many things, and under all circumstances, but yet each church must decide each case upon its own merits. How greatly do the people of God need the guidance of the same holy Spirit which penned this admonition, that they do not err either in the spirit or letter of this admonition. We ought to be careful not to reject those whom the word of God directs to be received, nor to receive those whom the word of God directs should be rejected.

Two things were in the mind of the apostle in penning these words. They were the eating of meats, and the observance of days. One believed that he might eat all things without violating the law of God, or wounding his own conscience; another believed that some meats were to be avoided; both were sincere, and both thought they had good reasons on their side. Now, Paul exhorts each to bear

with the other. If either regarded his brother as weak in the faith concerning this thing, still receive him, and love him as a brother in the Lord. Yet, if on the other side any one was contentious and disposed to bring heated discussion into the church, let not such an one be received. The other question concerning days was also regarded as being important by many. And indeed both were really important questions, and both did touch the very life of that liberty which is in Christ, but with regard to days, Paul teaches also that each is to be forbearing toward those whom they regard as being weak in the faith. His language is very striking and brotherly. "He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it." Both had the glory of God in view. If one observed the day it was because he thought that God required it; if, on the other hand, one did not observe the day, it was because the Lord, in his view, had forbidden it. Both had a sincere desire to glorify God; this Paul regarded as the chief thing.

These two things came up in this way in the churches, principally because they were made up of a membership from among both Jews and Gentiles. It was hard for the Jews to get rid of their reverence for days, and their abhorrence of some kinds of meats. The Jew did not readily enter into the full understanding of the liberty to which they had been called through Christ, who in himself fulfilled all typical days, and all typical observances with regard to eating and drinking. All days and distinctions of meats of a ceremonial nature were done away in Christ. BUT IT WAS IN CHRIST THAT THEY WERE DONE AWAY. Here in Christ was the liberty of the gospel. On

the other hand, the Gentile believer, who had no such prejudices to be overcome, and who naturally regarded neither days nor meats, needed little instruction with regard to these things. Yet, on the other hand, he was slow to understand the liberty which Christ came to bestow. It was not only a liberty from the bondage of the weak and beggarly elements of the law, but liberty from the bondage of the evils of that nature which is fallen, and which by nature rebels against God, in us all. While a Gentile believer might see the weakness of his Jewish brother, and wonder at it, and wonder that he could not see that he was set at liberty from these observances, yet by the uprising within him of a feeling of superior wisdom and understanding, he might show that he needed to be set at liberty also, from a still deeper, and still more fatal bondage than his Jewish brother. This Gentile brother needed liberty from that spirit which led him to feel himself superior to the other. Bondage to meats and days is not nearly so bad a bondage as that which subdues a man under the pride and vain glory of the human heart boasting of its superior knowledge and growth in grace.

While Paul thus himself bore with the weak, and exhorted all other believers to do the same, yet he ceased not to declare the truth, which in the case of these two things was, that the days were not to be observed by any one, that is that the law of the gospel did not require it, but rather the contrary, and that meats were nothing, and all were lawful to be eaten. Paul did not pause in declaring the full truth, and yet he could be patient with those who did not see it clearly. He would bear with that humble child of God who observed days, and abstained from meats, to the end; but if any brother

made these things a subject of disputation, and by this disturbed the peace of the church, and sought to pervert the minds of the brethren, him Paul would not receive. The truth of the gospel must not cease to be declared under any circumstances. Forbearance, or the receiving of the weak brother, does not and must not silence the faithful testimony of those who proclaim the truth. And this truth must be declared for two reasons. By it, first of all, the glory of God in the gospel is set forth, and second, this truth will bring freedom to him who receives and believes it. If the truth shall make you free ye shall be free indeed. For many years in the past, some of the best and most deeply spiritual of the people of God continued to regard Sunday as a sacred day above others, and thought that it took the place of the old Jewish Sabbath. In this they were sincere; they regarded the day as unto the Lord; they believed in Christ as their all and in all in the work of redemption, and were men of deep spiritual knowledge, whose religion was not of the head but of the heart. It was right for all those who saw this more clearly than they to bear with and receive them. And receiving is a stronger word than bearing with. They were received, and it was right that they should be. Yet there were, as we have been informed, instances where they were disposed to constantly argue for this practice, and to dispute the righteousness of those who had come out into liberty, in these things, and we doubt not that some who saw clearly, were not very forbearing toward them. On either side, no doubt, there were some contentious men; these ought to have been rejected. Yet all who saw the truth, were to keep on declaring it, that in Christ every yoke of bondage had been broken. Paul did

this, and his words in this very connection show that it was so. Let all read these two chapters, the fourteenth and fifteenth of Romans.

In pursuing the same subject the apostle in the beginning of the fifteenth chapter enjoins upon the strong that they should bear the infirmities of the weak, and not to please themselves. This simply enforces the same thing taught in the first verse of the fourteenth chapter, and the strong are those who see clearly that all days are done away in Christ, and are all swallowed up in the great day of his salvation, so that they have no place in the kingdom of God, and that in this new kingdom all distinctions of meats are also abolished, and the weak here are those of imperfect understanding concerning these things. Infirmities are not sins. A weak understanding may be found in men of most devout spirit, and of humble mind, and who are most careful in all their conversation. These may walk lamely and weakly, and yet be walking toward God, and not away from him. To will to do God's will, and not to be able to so walk as they desire, is not sin, but infirmity. The spirit may be willing while the flesh is weak. One may desire to know, and yet be ignorant in much. It is infirmity in knowledge that the spirit helps. And while the strong in the text is him who understands the truth, yet it does not mean him "who thinks he stands," but rather him who feels most deeply his need of and dependence upon Christ for all things. And he who sees clearly has no room to boast over him who is blind. Aquilla and Priscilla did not boast over Apollos when they took him and expounded the way of the Lord to him more perfectly.

This Scripture does not mean that the strong, or those of clear understanding,

are to yield up their strength, or fail to testify to the faith which is in them, and which they have of God; on the contrary they are to continue to declare the truth, if so be that they may instruct the weak in the way more perfectly, and this they are to do for the benefit of the weak, because the truth makes free, and in error is bondage. The strong are not to abuse nor censure the weak, but to hold them up. Paul was strong in the faith, and he was faithful to the weak Galatian brethren, and bore with their weakness all the while that he strove to instruct them in the way of truth more perfectly.

In conclusion we would say that one who denies the truth, must not be received if he should present himself to the church for membership, but his weakness in knowledge ought not to hinder the receiving of him to our hearty fellowship. If one should be received who denies any of the principles of truth this would be to doubtful disputations. 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.

#### ALL GONE.

THE large type hymn books of the genuine Turkey Morocco binding and the imitation binding are all gone. All the styles of binding we have left of the large books, are the cloth and blue marbled edge binding.

## EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

### SANCTIFICATION.

DEAR BROTHER BEEBE:—Will you be so kind as to give your views through the SIGNS OF THE TIMES on 1 Thess. v. 23? The doctrine of Sanctification, or holiness, is being a subject of much discussion here, and often by opponents I am thrown into perplexity for want of a more full understanding of the subject, and I ask for your aid. Likewise, please tell me what is to be understood by the *veil* which the keepers of the walls took from the spouse? (Song v. 7.)

In christian love,

L. HUESTIS.

CATSKILL, N. Y., Jan. 19, 1859.

### R E P L Y .

It would afford us much pleasure, were we competent to relieve the minds of all the dear children of God from their perplexities in regard to the doctrine of God our Savior, and to expound all mysteries, so far as the clear understanding of the truth as it is in Jesus would promote their happiness, and reflect honor and glory on the name of the Lord. The Scriptures of divine truth, however, can only be correctly opened and explained to the edification of the saints by that holy Spirit by which the prophets and apostles were inspired to write them. And God has wisely ordered it so, to teach our dependence on him for a knowledge of divine things, that no flesh should glory in his presence. If the religion of Jesus Christ were a *science*, to be taught and learned by men, as the arts and sciences of this world are, then might the wise men glory in their wisdom, &c. But, Where is the wise? Where is the scribe? Where is the disputer of this world? It is written, I will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent.

The first text proposed for consideration, by sister Huestis, reads: "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."—1 Thess. v. 23.

The New School Baptists, of Catskill and elsewhere, with nearly all the other religious organizations of the present age, have incorporated the idea of *progression* in their creed. They all point at the old-fashioned order of Baptists as being many centuries behind the age, and tauntingly tell us that our doctrine and order would do for the intelligence of the people of a thousand years ago; but now they have brought the light of science to shine on the sacred pages, and by the aid of Bible Classes, Sabbath and Theological schools, &c., they have taken the sacred Book, and opened the seals thereof, and as their progression has outstripped the sacred volume, they are now invoking "the talent of the nineteenth century" to revise the Scriptures, and bring them up to a level with their inventions. In their blind zeal for progression, the poor, deluded dupes of priestcraft are now claiming in many instances what was once only pretended by the more fanatical portion of the Wesleyan Methodists, the attainment of perfect holiness in soul, body and spirit, which they call sanctification. None but the most deluded fanatics, or the most consummate hypocrites ever have, or ever will make such pretensions; for the inspired apostle of the Lord has positively declared, "If we say that we have no sin, we deceive ourselves, and the truth is not in us."—1 John i. 8. Yet these enthusiasts say they have no sin, and the apostle says they have not the truth in them; that they are deceived. The text on which our views are requested, is often brought forward as evidence that such a state of immaculate purity is attainable by the efforts of men, but to an

enlightened, heaven-taught child of grace, this text conveys no such doctrine. It is the prayer of the apostle in behalf of the saints, that God would sanctify them wholly, that is, as we understand the language, that God would wholly consecrate and set them apart for his glory. To sanctify, in a scriptural sense, is to set apart for a holy purpose or work, to consecrate, dedicate or devote. Under the law, the priests, the altar, the victims offered, &c., were sanctified, or set apart for the purpose to which they were devoted. The whole family of Israel was sanctified in being set apart from the rest of mankind, as the people of God, in a legal or ceremonial sense. And they were commanded to sanctify the Lord God by reverencing him as their only God, in distinction from all other gods. The temples in Jerusalem were sanctified, or set apart to a religious purpose, so wives and husbands are set apart by the ordinance of marriage, else were there children unclean, or illegitimate, but by the legal sanctification, or setting apart in marriage, their offsprings are holy or lawful children.

In a gospel sense sanctification is used to signify,

FIRSTLY. The grace of God in the predestination and election of his people, separating them from all others of his creatures in Christ Jesus before the foundation of the world, in this sense it is used Jude 1: "Sanctified by God the Father, and preserved in Christ Jesus, and called." This people, saith the Lord, have I formed for myself, they shall show forth my praise. This separation being in Christ, it is said of him, "Who of God is made unto us wisdom, righteousness, sanctification and redemption." In him they are set apart 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.

SECONDLY. It is used in reference to the mediatorial work of Christ. "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. The mediatorial sanctification, embracing their being redeemed unto God out of every kindred, tongue and people, under heaven, and set apart by the sprinkling of the blood of Jesus Christ, presents them perfect and complete in him, before the throne in glory, and set apart as the bride, the Lamb's wife in marriage nuptials, and one with Christ, as Christ is one with the Father.

THIRDLY. Sanctification, as the work of the Spirit, is also taught in the gospel as an important and indispensable work, in bringing the chosen people of God experimentally from the power of darkness into the light and liberty of the sons of God, separating them from the world, and setting them apart as a chosen generation, a royal priesthood, a peculiar people. "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ," &c.—1 Peter i. 2. Indeed all the work of the Spirit has the effect to sanctify, or set apart, as a consecrated people, devoted to God. All the instructions given, all the exercises and emotions produced in the people of God by the Holy Spirit, distinguishes them from the children of this world, and makes them manifest as members of a spiritual family.

Thus we see the children of God are sanctified by God the Father, by our Lord Jesus Christ, and by the Holy Spirit, but

we have no account of their being sanctified by themselves. But if we mistake not there is another family, or fraternity described in the word as being their own sanctifiers, and the epistle of Jude is devoted principally to a description of them. He says they have crept into the church unawares, who were of old ordained to this condemnation; ungodly men, turning the grace of God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. "These," says Jude, "be they WHO SEPARATE THEMSELVES, sensual, having not the Spirit." These speak evil of those things which they know not; but what they know naturally as brute beasts, having no experimental knowledge of divine things by revelation of the Spirit; for they have not the Spirit, and all they know, or can ever learn *naturally* by searching, studying, or by any operation short of divine revelation, they only know as natural brute beasts. "Ever learning, but never able to come to the knowledge of the truth." "Woe unto them, for they have gone in the way of Cain;" in setting up a system of religion unauthorized by the Lord, and like Cain, they are at war with the religion which God has revealed. "And ran greedily after the error of Balaam," in his missionary zeal to curse Israel for a pecuniary reward, and in teaching Balak to cast stumbling-blocks to cause the children of Israel to commit wickedness, and who have perished in the gainsayings of Core, who with his troop, in usurping the priesthood unbidden of the Lord, was swallowed up of the earth.

"*These are they.*" Can we doubt it? Do they not make themselves all that they profess to be? Do they not, like Cain, produce their offerings from the earth by their own industry? And like him would they not stain their guilty

hands in the blood of God's children, who oppose their abomination? Are they not walking after their own lusts? Do not their mouths speak great swelling words of vanity, having men's persons in admiration because of advantage? "These are spots in your feasts of charity, when they feast with the children of God, feeding themselves without fear." But by whom are these spots, these raging waves of the sea, these wandering stars, these wells without water, these clouds without rain, by whom are they set apart? Not by the Spirit, for Jude says, "These have not the Spirit;" but they separate, or dedicate, or consecrate themselves. The church of God is faithfully warned in the word to beware of these filthy dreamers, to give place to them by subjection not for an hour. Protesting, in the name of the Lord, against this whole system of self-sanctification, self-righteousness, and all humanly invented appendages to the gospel of God our Savior, the apostle prays the very God of peace, not the imaginary god of will-worshippers, who is at the best but a god of war and confusion, while the christian's God is the God of peace, of order, of salvation; and to him Paul's ardent prayer in the Spirit ascended, that he would wholly consecrate or sanctify the saints; for he alone can do it effectually, wholly and perfectly. The language of the apostle's prayer implies his conviction that they were already set apart by the forknowledge and predestination of God the Father, by their redemption in our Lord Jesus Christ, by their calling and regeneration by the Holy Ghost, but in regard to their body, spirit and soul, there was a lack of devotedness to his cause, and a lack which none but God can supply, and he prayed in faith, too, believing that God was not only able, but willing and

determined to accomplish it, for he adds, "Faithful is he that calleth you, who also will do it." Do what? Sanctify the saints wholly, in body, spirit and soul. Not only by separating them from these filthy dreamers, cleansing them from all the filthiness of the flesh and spirit, purifying their souls in believing the truth, giving them grace sufficient for their day, to keep their body under, and enabling them to present their bodies and spirits a living sacrifice, which is their reasonable service, but eventually he will change their vile body, and fashion it like the glorified body of their glorious Redeemer; for he has predestinated them to be conformed to the image of his Son, that he may be the first-born among many brethren.

The work of sanctification in all its vital bearings, is of the Lord; he has written his law in the hearts of his children, and he has commanded them to come out and be separate from anti-Christ; and I will receive you, saith the Lord, and I will be a Father unto you, and ye shall be my sons and daughters saith the Lord Almighty.

The text from the Song v. 8, presents a beautiful figurative illustration of the deliverance of the church from the veil of Moses, which Paul says remains to this day untaken away from the hearts of them that read Moses, when redeemed and delivered from the law dispensation and brought into the light of the gospel, where she with open face, beholding as in a glass, or mirror, the glory of the Lord is changed to the same image, from glory to glory, even as by the Spirit of the Lord. The watchmen or ministers of the law, smote the spouse with a heavy hand, when requiring everything at her hand, and furnishing her with nothing wherewith to meet its stern demands. The eye

of Moses was not dim, as a watchman over those who read him; he detected their short comings, nor was his natural force abated to the day of his death, to smite with killing effect. But Paul says, when it shall turn to the Lord, the veil shall be taken away. Thus under the new covenant dispensation, the apostles whom Christ stationed to keep the walls, all see eye to eye, and their charge is *to take away her veil from her*. Their principal work was to show the law by Christ fulfilled, and the veil of the Old Testament temple rent in twain, from the top to the bottom, exposing the glories of the gospel kingdom, as typified by the inner court, or the most holy place, the ark, the mercy-seat, the cherubim of glory, and showing the way opened into the immediate presence of God, by a consecrated way, through the veil, that is his flesh. As when Jesus called Lazarus from the tomb, he that was dead came forth, bound hand and foot, and a napkin was about his face. Jesus said, Loose him and let him go. Thus having redeemed his people from the curse and dominion of the law, he has commissioned the keepers of the walls to loose them, and to "make all men see what is the fellowship of the mystery," &c.

The individual experience of every child of God is in perfect harmony with this figure; they cease not to be smitten by the demands of the law, from the time they are quickened until the unveiled glory of the Lord in its transforming power is revealed to them in the face of Jesus Christ.

And christians, when aroused from a sleeping state, often go forth to seek their Lord by night, and fare roughly from the hands of the watchman.

For example, how long did our highly esteemed sister Huestis sleep at Catskill,

with the New School, having made every preparation for a refreshing slumber, and when the voice of her beloved Redeemer knocked, and she recognized his voice, saying unto her, Rise up, my love, my dove, my fair one, and come away! Was there not a murmuring, I have arranged matters to rest here, to enjoy pleasant dreams, I have put off my coat, ceased to be as tight-laced as I once was, how shall I put it on? I have washed my feet, how shall I defile them? Was there not a lingering delay between sleep and awake? But at length when constrained to rise up, and being fully awake, did you not go forth in search of the Beloved asking for the old paths, and while thus inquiring of those who were regarded as watchmen, did they not smite you sorely, until the veil was completely removed, and then after having at length passed the watchmen, you found him whom your soul loveth?

We have mistaken your case, dear sister in Christ, if there is not a striking analogy in this beautiful figure, and the reality of your own case.

MIDDLETOWN N. Y. February 1, 1859.

### CIRCULAR LETTERS.

*The Licking Old School Baptist Association convened with the church at May's Lick, Mason Co., Ky., Sept. 13th, 14th and 15th, 1901, to the several churches of which she is composed, sendeth greeting in the Lord.*

DEAR BRETHREN:—After a year's pilgrimage in this wilderness world we are brought together once more, as we hope, for spiritual worship and enjoyment, as children of the heavenly King seeking, as we believe, a country beyond; the new Jerusalem; an heavenly city; a place of rest; an eternity of hallowed peace, al-

ways in the presence of Jesus. Dearly beloved brethren, having thus assembled, may we not as is our usual custom, write you a letter talking of his goodness, and speaking of his power and love? We feel it will be a comfort and profit to call to mind some of the words of the Lord Jesus, for we are told by him "that they are Spirit and they are life," and in our daily walk and in our service in the sanctuary let us like the disciple of Patmos turn to hear the voice that speaks to us, saying, "I wait for the Lord, my soul doth wait, and in his word do I hope."—Psalms cxxx. 5. His children are the same in all ages, and the words of "that same Jesus" are as gracious and full of comfort to us now, as they were to the men of Galilee as he walked and talked with them, or as in the beginning "when the Word was with God and the Word was God." We are fully persuaded it is only in the appearing of the Lord Jesus that we do know the meaning of his words and gather comfort from his dealings with us, and do really know what are good things and what we sometimes call bad things, but are truly only needful. "Your heavenly Father knoweth that ye have need of all these things."—Matt. vi. 32, is another of his words, but when providences are dark and crosses are heavy, our spiritual props removed, creature comforts curtailed, gourds withered, and our human ambitions and hopes dried up as grass, we are ready to cry out, All these are against us, instead of submissively owning all are for our good, and that our heavenly Father knoweth we have need of all these things. He increases our burdens. Why? Because it is needful. He removes our idols. Why? Because they are hindering our spiritual growth. He thwarts our worldly schemes, blasts our cherished



hopes. Why? It is needed. Perhaps there are thorns in these coveted paths, and we will be made to see some higher spiritual blessing in these reversions, and made to own that he prevented us with the blessings of his goodness. Our Marahs, as well as our Elims, are appointed by him. Truly, my Father's children, we cannot say that anything is bad when we remember the sufferings of Jesus and all for us, when in that awful moment he felt the preciousness of the assurance that all were needed and all appointed. "This cup which thou gavest me to drink, shall I not drink it?" If Jesus could extract comfort in this dark hour of inconceivable agony, in the thought that the Father laid upon him the iniquities of us all, what strong consolation for us in this same truth as his suffering children. Paul must have realized this when he said, "I die daily." "I bear about in my body the dying of the Lord Jesus." "For to me to live is Christ, and to die is gain." Could he have then felt there were any bad things? My Father's children, whatever be the trial with which you are pressed down, let the words of Jesus be like oil thrown on the fretful sea; hush to silence all our murmurings and rebellions, for we have need of all these things. Again we call to mind another of the words of Jesus: "What I do thou knowest not now, but thou shalt know hereafter."—John xiii. 7. This will be when all mystery shall be cleared up. Paul said, "Behold, I shew you a mystery." This will be when all shall be one vast revelation of God's wisdom and love. Here we are constantly groping about, baffled many times at the dispensations of the Lord, failing often to fathom his ways, and like the well of Sychor, they are deep, and we have nothing to draw with. In this hereafter all of this mys-

tery is ended, all this groping and guessing at things you know not, will be opened, and their inner meaning shine forth in the light of the hereafter. In "this morning without clouds," this perfect day, the Sun of righteousness ever shining, there will be no shadow there, no mystery. We have so little faith, not willing to take on trust a little while, soon, very soon, the day of disclosures will come, when every dealing will be vindicated. Often, too, we get to exercising ourselves in things too high for us, not content that our Father wills it, but we must know how it is, why it is. O ye of little faith, how presumptuous is this. Men are not willing that their unfinished work shall be judged; how much more so with the work of God towards his children. Let us wait patiently on the Lord for his fulfilment of the hereafter promise to us, when all the stones in the temple are fit into their appointed place as ordained of God. It is Jesus that speaks these living words, "What I do." He that died for us, and who ever liveth to make intercession for us by his Spirit. Eternity will disclose to us how all, all is needful; how nothing less, nothing else could have done. "The word of the Lord is right, and all his works are done in truth."—Psalms xxxiii. 4. Let us refer to another of the words of the Lord Jesus, found in John xv. 9: "As the Father hath loved me, so have I loved you; continue in my love." This is wonderful love, this, to us, is one of the most wonderful verses in the Bible. How are we to sound the depths and kind of love that dwelt with the Father from all eternity for his Son? yet we find in these words that Jesus measures his love for his children by it: "so have I loved you." How wonderful such love, and how undeserving are we of this bestowal when

we were yet sinners, how it should humble us down. What is more profoundly mysterious than to think of the inter-communications of the Father and Son before the world was? Let us look at one of the lights of revelation as regards this: "Then I was by him, as one brought up with him, and I was daily his delight, rejoicing always before him."—Prov. viii. 30. Here is love that is pure and holy, existing through the measureless lapse of eternity without one shadow of turning. Yet listen to the words of Jesus: "As the Father hath loved me, so have I loved you." What is comparable to this love among finite beings? Long before time and worlds this love existed. We may say coeval with eternity. Jesus in his eternal rejoicing seems to group the love of his Father and his love for sinners: "Rejoicing in the habitable parts of his earth, and my delights were with the sons of men."—Prov. viii. 31. In order to make this picture more complete look at the Father's love: "Therefore doth my Father love me," and in another place, "Because I lay down my life," showing he loved the Son more, if such could be, because he laid down his life for the guilty. In regard to the redeemed it is said, "He shall rest in his love, he shall rejoice over them with singing." What a wondrous specimen of love; because he laid down his life for us. We need not wonder at any expression of love after this. Our feeble efforts at praising him for his great love for us are cold indeed, and shine like a taper in contrast. Lord strengthen our faith! for "Never man spake like this man." In John xiv. 19, we find these loving and assuring words of Jesus, "Because I live, ye shall live also." How strong is this promise to his saints, even stronger than the mountains round about Jerusalem, with which God

compasses his people, for it is staked upon his own existence: "Because I live, ye shall live also." Our true Joseph is alive. "What more can he say than to you he hath said?" John in his exile was made to rejoice at his appearing, and in his words, "I am he that liveth." Again, I beg you to listen to this text, for the fullness of the gospel is in it: "And this is the record, that God hath given to us eternal life, and this life is in his Son."—1 John v. 11. In Romans viii. we find it begins without condemnation, and ends without separation. Then what more? we cannot perish unless Christ perisheth with us. We feel sure at times we are made to realize how sure is the word of Jesus, and that we do really love it. "I will come again and receive you unto myself; that where I am, there ye may be also."—John xiv. 3. Blessed hope for the church; this is heaven regardless of locality. "Blessed are those servants whom the Lord when he cometh shall find watching."—Luke xii. 32.

"Amen, even so, come Lord Jesus."

P. W. SAWIN, Moderator.

J. T. McCOUN, Clerk.

T. J. RATLIFF, Assistant Clerk.

### CORRESPONDING LETTERS.

*The Roxbury Old School Baptist Association, in session with the Olive & Hurley Church, Ulster Co., N. Y., Sept. 11th and 12th, 1901, to the associations and meetings with which we correspond, sends christian love in the Lord.*

DEAR BRETHREN:—Through the goodness of our covenant-keeping God we are once more permitted to meet as an association of churches, in brotherly love and fellowship, to listen to the word preached by the ministers who have come laden with the goods of our Master's table, and

have ably set forth the doctrine of God our Savior. Your ministers have been received with joy and gladness of heart, and we feel to say that the presence of the Lord has been in our midst. We ask a continuation of your christian correspondence.

Our next session will be held, the Lord willing, with the First Church of Roxbury, Delaware Co., N. Y., the second Wednesday and Thursday in September, 1902, commencing at 10 o'clock the first day.

J. D. HUBBELL, Moderator.

WILLIAM BALLARD, Clerk.

### OBITUARY NOTICES.

**Tunis Myers** was born in New Jersey, Nov. 11th, 1807, died at his home in Waterloo, Neb., Aug. 23d, 1901, aged 93 years, 9 months and 12 days. When twenty-seven years of age he joined the Baptist church at Sandy Ridge, Hunterdon Co., N. J., and was baptized in the Delaware River, by Joseph Wright. In a short time he changed his membership to the Kingwood church, at Locktown, N. J., where he was a member at the time of the division of that church, at which time he took a firm stand with the Old School or Primitive Baptists. Of all the members of that church at the time, whether they remained with the old or departed to be with the new order, he was the last one. Father was taken sick with bilious colic June 28th, 1901, but was soon relieved, but it recurred however, but by July 6th we had it under control permanently, and he suffered no more. The weather however was so extremely warm, and he so weak he could not rally. A part of the time his mind was not clear, and would wander back to his old home in New Jersey, and even back to his boyhood days. These wanderings used up his remaining strength. Two days before death released him, his mind was clear and tranquil, and thus he remained till Friday morning, when we saw the end was very near, and just before 9 o'clock, quiet and peaceful as a little child going to sleep, he passed away.

The funeral services were conducted by Elder E. Astor. The text was Psalms cxvi. 15, "Precious in the sight of the Lord, is the death of his saints." The following hymns were read and sung: 1224, "There is a land of pure delight;" 1257, "Asleep in Jesus; blessed sleep," (Beebe's Collection) and

"Come unto me when shadows darkly gather,  
When the sad heart is weary and distressed,  
Seeking for comfort from your heavenly Father;  
Come unto me, and I will give you rest."

Deceased married Keturah Rittenhouse, sister of Elder E. Rittenhouse, of Delaware, Dec. 30th, 1846, and they lived in Hunterdon Co., N. J., until 1883, when they came to Nebraska, settling at Waterloo at that time. Their two sons, E. R. and William, with their families, had preceded them several years. These were their only children, and it is a remarkable fact that no deaths have occurred in the immediate families of Mr. Myers or his two sons up to the date of his death. Of the eleven children of which deceased was a member, only one, a sister, (Rebekah Shepherd, of Kingwood Church, N. J.,) who is now eighty-one years old, survives Mr. Myers. During his residence in Waterloo, "Grandpa Myers," as he was familiarly known, made many friends, who sincerely mourn his death. His life was exemplary in its character, and his citizenship above reproach. He was a member of the Baptist church over sixty-six years, having held his membership at Loveland, Council Bluffs church, Iowa, for a number of years past. His father, Elijah Myers, enlisted in the war of 1812, and died of fever in about 1818. His grandfather, Cornelius Myers, was a soldier in the Revolutionary war. The funeral of deceased occurred at the house, Sunday morning, the 25th, at 10:30 o'clock, and the services were interesting and impressive. Besides two sons and their families, the aged wife of deceased (aged 78) survive him, and to her especially the sympathy of the community goes out. Father was the last survivor of those who were members of the Kingwood church at the time Elder E. Rittenhouse joined that church, and mother and her sister, Mrs. Mary Lawshe, of Trenton, N. J., I believe, are the only ones living who were members there at the time of his (Elder Rittenhouse's) ordination.

E. R. MYERS.

WATERLOO, Neb., Sept. 25, 1901.

**Mrs. Charlotte Truitt** departed this life at her daughter's, Mrs. Rosa Timmons, in Snow Hill, Md., August 17th, 1901. The subject of this notice was born May 20th, 1830, and was married to Handy I. Truitt, Jan. 28th, 1858. There were born unto them five children, four sons and one daughter, all highly respected citizens, one, John H., a member with her. She was baptized by the writer into the fellowship of the Old School Baptist church at Indiantown, Md., in the year 1877, and lived an orderly and commendable life until death. The writer has been intimately acquainted with the deceased for about thirty years, and he can truly say she was a good and faithful burden-bearer, a companion who attended day and night for a long time, and administered to every need of an invalid husband, and was careful for the best interest of her children, and also the church. She seemed to be willing and capacitated to fill every place that the laws of nature, and also of Zion's King, assigned her in this life. How we all miss her. She seemed to think much about the welfare of the church,

as well as all other relations of life. She was just what we would suppose the grace of God would make of a woman, and surely in her that grace was magnified. Our sympathy goes out greatly for her daughter, Mrs. Rose Timmons, with whom she lived, she being a widow some years. She is gone, and we can only pray that God may give us reconciling grace, causing us to remember that the loss is only ours, for we believe for her to die is gain, and the thought of her life, experience and hope, should comfort us all. We would say to Rosey, Try and remember that the Lord has done it, and there is wisdom in all that he does. By reason of my absence from home, Elders Francis and Meredith were called to attend her funeral, I judge much to the satisfaction of the friends.

May the Lord remember the family and the little church from which she has been taken, is the prayer of one that feels his loss,

T. M. POULSON.

BROTHER James Calvin Harvey was born June 18th, 1857, joined the Regular Primitive Baptist Church about ten years ago, was baptized by Elder Jonas Sikes, in the State of Texas, and departed this life March 2d, 1901, aged 43 years, 8 months and 14 days. The subject of this notice had been away from home for many years, but was home at a reunion of the family last Christmas. Brother Jim visited my house two weeks before his death, and tarried with me nearly one week. He was not well when he came, but he was alive to the precious doctrine of God our Savior, and had not much to say of his sufferings. I never in all my life spent a more joyful week. We would talk on the holy Scripture. He was firm in the doctrine of salvation by grace, both in time and eternity; not a jarring note or discord between us. His sister wrote me of his great illness, and that he desired so badly to see me. I reached his bedside a short time before his last breath left him. He died, not making a single struggle, at 6:20 p. m.

ALSO,

His dear, afflicted sister, Miss Mary Augusta Harvey, was born Oct. 28th, 1875, died March 16th, 1901, aged 25 years, 4 months and 18 days. She left behind her many sweet evidences of her acceptance with her holy Redeemer. She tried to talk to her mother awhile before her death, but said, "Mother, I cannot tell it." She could only talk in a whisper at the time I was at the home of her father and mother, which was about two weeks before her death. Her countenance showed that her soul possessed the grace of her dear Savior. So in less than half a month dear brother and sister Harvey lost two lovely children. They were dutiful and every way worthy, through grace, to make this once happy home a comfort. But it has pleased the dear Savior to call them home to bask in the sunlight of God's presence. Dear father, mother, brothers and sisters of the departed ones, you are be-

reaved of two precious jewels, but may God's Spirit inspire your minds to look upward and behold your departed ones among that blood-washed throng in the city of our God, saying, "Not unto us, not unto us, but unto thy name be the glory." May your precious hope be revived through grace to look forward to the last great day when the trump of God shall sound, and our bodies shall come forth shining in the courts of our God, where sad parting will be no more.

J. R. HATCHER.

Wright Rushing was born in Trigg Co., Ky., August 25th, 1833, was married to Miss Catherine Downs, June 18th, 1857. In 1865 they moved to Missouri, and remained there until 1881, and moved to the State of Washington, where he spent the remainder of his days on earth. He leaves his wife, three sons and three daughters, while three sons have gone on before. At the age of nineteen years he was wonderfully converted, and soon was identified with the Primitive Baptist church, in which faith he ever rejoiced, and in which he triumphed at death, at 8:30 p. m., Sept. 4th, 1901, and was interred at Cheney, Wash., Sept. 6th. Yes, an honorable citizen, a true and faithful husband, and a loving father, has gone from the scenes of earth to the climes of bliss. His age was 68 years and 10 days.

RITZVILLE, Washington.

G. RUSHING.

## M E E T I N G S .

THE Welsh Tract yearly meeting is appointed to commence on Saturday, Oct. 19th, at 10 o'clock a. m., and continue two days. Those coming from Philadelphia, Wilmington and Baltimore, will come via B. & O. to Newark, Del., Saturday morning. Trains leave Philadelphia, Chestnut St., at 7:30 a. m., and Baltimore, Camden station, at 7:55 a. m. Those coming via Delaware Division will take train leaving Delmar at 7:05 a. m. Saturday, and get tickets to Newark via Porter.

A cordial invitation is extended to all lovers of truth to meet with us. Ministering brethren on their way from the Virginia Corresponding Meeting to the Salisbury Association are especially invited to meet with us.

P. M. SHERWOOD, Church Clerk.

THE Salisbury Old School Baptist Association is appointed to be held with the church at Indiantown, Wicomico Co., near the little town of Powlerville, Md., beginning Wednesday, the 23d of October, 1901, and continuing the two following days. A special invitation is given to all lovers of sound doctrine.

Those coming from the north will take cars leaving Philadelphia 7:25 a. m., arriving in Salisbury 11:55 a. m., at the junction, where the B., C. & A. train will

be waiting, change cars for Pittsville, Md., where they will be met and conveyed to places of entertainment.

Those coming from the south, on the B., C. & A., from Baltimore, leave Baltimore, steamer connection, between Pier 4 and Light street, 6:30 a. m., arriving in Salisbury 11:47, where they will join those coming from the north. All will be met at Pittsville.

Those who anticipate coming should board the train on Tuesday, the 22d. Conveyances will be at Pittsville to meet you on Tuesday, Oct. 22d, the day before the meeting commences. We hope to see a goodly number; we will be ready with heart and hand to receive you.

If there is any change in trains leaving before the time arrives for friends to start, they can obtain information from any railroad official.

L. A. HALL, Church Clerk.

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(ESTABLISHED 1832.)

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 69. MIDDLETOWN, N. Y., NOVEMBER 1, 1901. NO. 21.

## CORRESPONDENCE.

WAVERLY, Pa., Sept. 18, 1901.

DEAR BROTHER BEEBE:—When you have space please publish the inclosed letter of Miss Ruth Keene, daughter of Elder Keene. The Scripture, “Out of the mouths of babes and sucklings the Lord hath ordained praise,” is beautifully fulfilled in the case of this child. I think she is only about fourteen years old. She certainly does know and love Jesus, for she loves the church, and Jesus dwells there.

D. M. VAIL.

NORTH BERWICK, Maine, Sept. 7, 1901.

DEAR ELDER VAIL:—I am going to trouble you with another letter to-night, because I feel that I must write to you and tell you of things that have happened to me lately. But first I am going to tell you from the very beginning, if I can, all that I have felt in regard to spiritual things. I know you will not be vexed with me, even though you may be tired before you get through reading this. As soon as I could understand what papa meant in his preaching, I wanted to have an experience like the Old School Bap-

tists have. I did not feel sinful, but still I knew that I must be, and often wished I could be shown my sins, and the way of redemption from them. At times I could see I was sinful, but I thought as I grew older that I would try to be good, and so win favor in God's eyes. I always thought that the Old School Baptists were the chosen people of God, and that what they taught was the truth, and I can remember sermons which I thought were beautiful, when the great and wonderful love of God for his people was talked about. I sometimes wondered, Shall I ever know anything about it? Am I one of his chosen people? When the thought of death came to me I would wonder whether I would go to heaven or hell, and would tremble sometimes when I thought that as I was not a believer in Christ as my Savior, I should certainly go to hell, which I imagined was something like a furnace, where miserable sinners were tortured by terrible fire-breathing devils. I kept on wanting to have an experience of grace, and one Sunday three, no, two years ago this September, Elder Chick was at the yearly meeting, and told some of his experience. When he was telling it, how I longed to have

such an experience! I thought that if I could only have a true conviction of my own sin I would be almost happy, for then I should know that I was able to see them because of the light which had been given me by God, and I had read or heard that through much tribulation we must enter the kingdom. All the following year I listened intently to papa, as he preached the gospel every Sunday. I think now that I knew myself to be a sinner then, though I at the time only mourned because I could not see myself so. I was in London, Ontario, part of the winter, you know, and went to different churches while there. I could see there was a great difference between them and the Old School Baptists, and of the two liked the latter better. I was at meeting with my aunt in the Episcopalian church one evening while a converted Hindoo was the speaker. He took as his text Romans i. 16, and spoke of the gospel of Christ, the power of God unto salvation. I was expecting to hear something very different to what I did, for if ever I heard an Old School Baptist sermon I did that night. He told his experience, and how the gospel of Christ came to him as the power of God unto salvation. He did not talk about what he had done for the Lord, but what the Lord had done for him, and I was astonished, for he said that no one had taught him this except the Lord God Almighty. How could he, I thought, have an experience identically the same as the people in the Old School Baptists have? Then how I longed for the Lord to shew me how the gospel was the power of God unto salvation. Well, the yearly meeting (1900) commenced, and on Friday morning you preached from 1 Peter ii. 1-5. From the second verse down it seemed to me that I desired the sincere

milk of the word, that I might grow thereby, but the third verse nearly broke my heart: "If so be ye have tasted that the Lord is gracious." I knew that I had not. How could I when I had never mourned for my awful sins, which suddenly seemed to confront me? I wanted to pray, but could not. I dared not look to God, whom I saw plainly to be a God of holiness, a God of mercy indeed to his chosen people, but nevertheless a just and righteous God whom I had most wickedly sinned against. O, I longed to have some evidence that I was born of God. In the afternoon papa preached from the text, "Jerusalem is builded as a city that is compact together." I could see that nearly every one seemed to enjoy his sermon, and I did not wonder at it, for if I had been in that city I should have been delighted to hear about it; he spoke of the people of God being knit together in love, telling the same story, how no member, however small, could be left out of the body of Christ. How God's people must enjoy this, I thought. In the evening you preached from the text which tells that through much tribulation must we enter the kingdom of God. There, I thought, I must through much tribulation enter into the kingdom, I then cannot be saved, else would I have this tribulation. O, how I longed for tribulation of the right sort, no tongue can tell. I lay awake at night trying to pray for mercy, but in vain. Papa once said that God is everywhere, but I could not reach God with my voice, he was away off in the great infinity. The next morning I had to go to the railroad depot so I missed your sermon. In the afternoon papa preached from, "We have a strong city; salvation will God appoint for walls and bulwarks." I longed to have a strong city which should have



salvation for walls and bulwarks, for if any needed one I certainly did, and do. In the evening your text was Psalms lxxv. 5, and I was indeed answered in a wonderful way by God. I was made to see him as all holy, just and merciful, and myself as a vile sinner who was so wicked that I could not expect mercy, I could not ask for mercy. So great were my sins I could not even look to God, I thought of the poor publican who dared not lift up his eyes to heaven, and felt the deepest sympathy for him. I felt my sins were crushing me into hell, indeed I thought they were all the hell I could ever know. I was sitting with two of my friends in the pew, and I thought, Mollie and Grace will say, Ruth is more interested than we are, perhaps she is experiencing religion. That thought was very frightening to me, to think that I could deceive any one in that way, and I said to myself, You know you do not care anything about these things, if you did you would not have such a thought enter your mind that any one should think that you, you wretched hypocrite, should be exercised by any religious things; so I resolved to look cheerful at least, and act my true self, but I longed, with a hungry longing, to care for the things of God. I went to bed tired out in my mind. Sunday you took as your text, "He found him in a desert land." You described the condition of God's people when they are found of the Lord in the desert, in a solitary place, how they were altogether helpless, that they mourned because they could not mourn for their sins, and you went on to describe how helpless the child is, how he cannot even come to the Lord, but that the Lord must come to him, how he washes away their guilt by his death upon the cross, and carries them into his glorious

kingdom of light and love, but what was the most beautiful part to me was the helplessness of the child, the inability to go to the Lord, and the marvelous grace of the Lord in coming through the desert to them, suffering, bleeding, dying for them. O, I thought, I have felt this helplessness, can it be possible that the Lord intends to come and save me? I could say with the jailor in Acts xvi. 30, What must I do to be saved? and the answer was, "Believe on the Lord Jesus Christ." But then I felt, I cannot do this, I cannot believe on him unless I am shown how. I wanted to ask you whether you had ever felt all this, and see how you were shewn the way of life? I said to myself, If he has, how I love him; if the people of God ever feel like this, I love them, love them. Then the words came to my mind, "We know we have passed from death unto life because we love the brethren." What a wonderful text! Then I thought, O no, I do not love them, for how can I love them and not love Christ, who is the Head of his people? About this time, although I do not know whether it was from the pulpit or in conversation, I heard the text, "Stand still and see the salvation of the Lord." It applied so sweetly to me that I held my breath, it seemed to me the voice of God. In the afternoon you preached from, "And now Lord what wait I for? my hope is in thee." Somehow it greatly comforted me in that I hoped that some day he would show compassion to me and deliver me out of the hands of Satan. But this comfort soon left me, in a few hours I was again in the dark. At night papa preached from the words, "O, that I had wings like a dove." I felt, too, that if I could but have those wings how quickly I would fly to Jesus, who should comfort and console me. At

the association held the following week, at South Gardiner, I went through such deep suffering. I felt to be a castaway, a vile sinner, a lying hypocrite, everything awful and wicked that one can think of, all my little hope was gone. I wanted to die, but was afraid to; I wanted to listen to the sermons, but trembled at the words that were preached, and the texts papa took were terrible to me; one was about David, "But if he thus say, I have no delight in thee; behold, here am I." Another was about the four leprous men. (2 Kings vii. 3.) It seemed that I was at the gates, and could peep in at times and see how the people in the city enjoyed themselves, all healthy and clean, rejoicing in their Savior, but that I was a leper forced to cry, "Unclean, unclean." Neither could I go into the camp of the Syrians and obtain food and drink for my soul. As long as the sermons described the sinful condition of God's people I could sympathize, but the glorious redemption I could not enter into. So vile, so wicked was I, how could I? One evening, or afternoon rather, they gathered together after meeting and sang. I felt so unworthy to be among them that I kept in the other end of the room from them. Attie Curtis asked that the hymn, "Glorious things of thee are spoken, Zion, city of our God," should be sung. I thought, Now I must scream, or something, I cannot stand this. I could say certainly that I knew of glorious things about the Zion of God, but I was an outcast, a miserable hypocrite. Some people asked me, "Have you enjoyed the meetings?" and I would answer, I do not know, or turn away in tears. I loved to hear them talk even when their words cut me to the heart, yet how utterly miserable I was. Sometimes I would think perhaps God is teaching me by his grace,

and then I would think, When any one is a child of God, such thoughts never come to them till they are made to hope in him, and are looking back over their experience. Sometimes this text would come to me, "We know we have passed from death unto life, because we love the brethren." I knew I loved them, but I could not feel that I loved Christ, who is their Head, their all in all. So it went on, and gradually I lost that awful burden of sin, and became cold and indifferent. Let me say just here that it always troubled me because I could be so borne down by my own sense of sin that I could hardly keep from crying aloud, and in a moment or so be talking as merrily as possible. I was then one day in the parlor, and spied a book entitled, "The way he hath led me," by Arthur Wilcockson. This is one of the most wonderful books I ever read; he described all my feelings, and I began again to hope that my experience was of God, when this awful indifference came upon me at the association at South Gardiner. O, I was miserable enough, but when I could not feel that burden of sin so soul-crushing, I was in the depths. At rare intervals during the winter, and a good deal of the spring and summer, I felt to cry for mercy unto God. Well, I thought, if this goes on much more I shall soon be crazy. During the autumn of last year as I rode back and forth to school, I thought upon these things, sometimes with comfort. One hymn I used to sing often, it begins,

"Ye lambs of Christ's fold, ye weaklings in faith,  
Who long to lay hold on life by his death."

What a grand hymn that is! Another was, "Does the gospel word proclaim rest for those who weary be?" Another was, "Behold the spouse oppressed with fears." I used to think of these wonder-

ful hymns when I was not singing them, but O, I got into that dreadful indifferent state. I tried to mourn for my sins, but awful to say, I could not, even when I thought of dying I could not cry for mercy. I thought I was broken-hearted before, so I was, but now I could not break or feel my heart broken. The hymn of Hart's beginning, "O for a glance of heavenly day," describes my feelings fully. Just think of that, and I need not try to tell you how I felt. During the winter I boarded in the village at Dr. Brown's. One night after having been there some three or four weeks, Mrs. Brown asked me what was taught by the Old School Baptists. I tried to tell her, and she would produce parts of Scripture which she thought denied the teachings. I was trembling all over, but tried to show her what I believed. We sat up late, and neither of us slept much that night. I prayed to God that she might know the truth and be saved. She had acknowledged that she had an altogether different opinion of the Old School Baptists than she had had, and this gave me some little encouragement. Afterwards she has told me that the saving by grace is wonderful, but that she thinks election and predestination very hard. During that winter I got worse and worse, I doubted the reality of the Bible, of God, of grace, of every true and blessed thing. I would say to myself, I do not believe in God, how then can I pray to him? But somehow at times I prayed. At length I got over that awful Atheism, these doubts went away, and I was made to pray unto God, whom I had denied in my thoughts, still I was cold. Then I resolved to try to lead a good life. I thought, While I am so wicked surely God cannot have mercy upon me, but I felt to be worse than before. Here I was really, though I knew it not, depending on myself, that helpless being that I was once shown to be, to win favor in God's eyes. Not long after I came home for the summer holidays, and I began again to see myself as a helpless sinner who if anything saved, it must be Jesus, and Jesus alone. About a month ago papa preached a sermon from Ezekiel xvi. 2-19, about a helpless, new born babe; a more wonderful sermon I had never heard. Papa was surely inspired by God in that sermon. People held their breath and wondered, and some wept; I understood it all, how utterly weak I was. The sermons in between that time and our last yearly meeting did not comfort me much; they were nearly all about doctrine, and although I knew the truth was spoken, yet I craved experience. Friday morning, Aug. 30th, Elder Chick preached a sermon which never to my dying day shall I forget; his text was Phil. ii. 1, 2. I can remember very little of the exact words of the sermon, but I can remember what he spoke about. He began by telling about the consolation in Christ, and went on through the text, telling of the comfort of love, the fellowship of the Spirit, everything he dwelt upon, and unfolded the meaning as a person takes the wrappings off a parcel, disclosing what is contained in the parcel. Then he told his experience fully, and the text, "Come, see a man, which told me all things that ever I did," applied to me then. Bit by bit, beginning at the beginning and through to the end he told my feelings, thoughts and desires, as never I could. O, can you imagine how I felt? I could not think scarcely, but wondered with an increasing wonder as he went on to the end. I felt such a boundless love for him that I could only look at him and be astonished

at this new love. All day I lived on that sermon, thinking, pondering over it; it seemed to me like a rich feast spread before me upon which I could look and enjoy even after I had satisfied my hunger. Such a wonderful love I felt to all the people of God I can never even begin to tell. In the afternoon Elder Beal preached a strong doctrinal sermon, from Romans xi. 33-36. I looked at Attie Curtis and Mrs. Butler, they were weeping gently, all around were enjoying it. I knew it was the truth, yet I did not feel comforted, or even interested; I wished I could feel interested more, but could not, I could only think of the morning. I had longed to speak to Elder Chick since the sermon, but did not get the chance to till after supper. He was feeling unwell, and had lain down on a sofa in the sitting room where we all were. At length the time for the evening meeting approached, when Attie Curtis said, "It is about time to go to meeting, are you going now, Ruth?" I said, "I think I will wait for mamma." After they had all gone out of the room except Elder Chick and myself, I hesitated as I was leaving the room, for I wanted to talk to Elder Chick, but had resolved never to speak to any one unless I was spoken to first, for I did not want to be a hypocrite. As I was standing Elder Chick said, "How have you enjoyed the meetings?" I said again, "I do not know." He said, "If I do not mistake you are interested in these things." I answered somehow in the affirmative, and he asked me several other questions, among which was, "Had I a hope?" I answered, "No." I told him how I loved the Lord's people, and did not love the Lord, of the long period of my indifference to these things, and of my desire to mourn truly for my sins. He comforted me wonderfully, telling me

his own experience over again, and I telling him of my experience in regard to Hart's hymn:

"Ye lambs of Christ's fold, ye weaklings in faith,  
Who long to lay hold on life by his death,  
Who fain would believe him, and in your best room  
Would gladly receive him, but fear to presume."

I said, "But it applies to the lambs, and I am not one." He replied, "If you can apply the last part to yourself you can the first." Through the meetings sometimes I was comforted, and sometimes not. I often thought that if I were a child of God I could not fail to be comforted, and still I did not feel that sense of Jesus being my Savior, nor did I feel that I loved him, but I loved his people. On Sunday night it rained, and we had a small meeting in our house. Elder Chick prayed, prayed for papa and his family, and then prayed for me, and said, If there was one who was feeling to be without good evidence of a hope, if that person had been caused to write bitter things concerning their ownself, to feel to love the people of God, but not the Lord, he prayed that God might reveal himself to that person, and give that person evidence of a God-given hope. I nearly broke out crying, for I am not used to being almost mentioned by name when prayed for in public. Tuesday I wrote a letter to papa and gave it to him before going to bed, telling him what I have told you in this. Wednesday morning both papa and mamma embraced me tenderly, murmuring words of love for me. I felt utterly wretched, I was afraid I had deceived them somehow, I took papa to the railroad station, and we talked all the way down; he comforting me wonderfully. I told him I hardly knew whether I had a hope, but felt that I loved his people, and that I could only be saved, if saved at all, through the blood of the crucified Lamb of God.

During the last few days I have been thinking constantly upon this, Is this a hope in Jesus as my Savior? Do I love him? I desire to love him, I want to realize that he is my all in all, and sometimes it seems to me that I do love him, that he is altogether lovely, the fairest among ten thousand.

I began this letter last night, after having read Susie Bloomfield's letter in the SIGNS of March 15th, 1887. She wrote of many things that I too have known, and I felt that I loved Christ, I loved God, I loved every one. I must write to you, and tell you of this soul-filling love. This morning I cannot see and feel this love so much, but I hope I love him, that he has died for me, that I am saved by his wonderful, wonderful grace. "'Tis a heaven below, the Redeemer to know." Is this hope? "Yea, I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee."

Dear Elder Vail, I have tried to tell you what I have felt; I long to love the Lord with all my heart, my soul and my strength. If I love him it seems a very small love, when I think how God gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life. I am almost hoping, nay, I do hope that God has given me a wee bit of love for him, and to him be the glory for ever and ever. Amen.

Pardon me for writing such a lengthy letter, and remember me at the throne of grace.

Yours in love,

RUTH KEENE.

NORTH BERWICK, Maine, Sept. 22, 1901.

DEAR PAPA:—This afternoon I will write to you again. Last Monday I received two beautiful letters, one from

Elder Vail, the other from Attie Curtis. Of course he had not received my last letter, and when I wrote before I was in that indifferent state of mind that I told you of, and in his letter he tried to comfort me by saying that thus he was much of the time, and said, "I have you in my heart, and love you as one of God's dear little lambs." Dear Elder Vail, he must love me to have written me this letter, for he has so much sickness in his family, and is so busy all the time. Most of the time I have been happy in my thoughts, and feel like thanking God for the wonderful gift of his love. I can never express my praise and adoring love. Truly he has loved me with an everlasting love, therefore with loving-kindness hath he drawn me. I feel that even if doubts and fears do come to me, I can never doubt that God does draw his people with an everlasting love to himself.

Give my love to all, and tell Elder Hubbell that what he said two years ago when I was so glad to see him here, is true. When I was crying and laughing together, and not wanting to let go of him, he said, "She is like Ruth of old, who said, 'Entreat me not to leave thee, or to return from following after thee. For where thou goest I will go, and where thou lodgest I will lodge; thy people shall be my people, and thy God my God.'"

Elder Chick has written me a very comforting letter indeed. When you get home I want you to read my letters from them. Elder Chick says concerning the way in which a poor sinner is brought to know themselves and God, "This is the way of weeping and supplications, in which the Lord said by the prophet he would bring his ransomed, and through the wilderness at last he brings his Israel to the borders of the promised

land, and then he brings them in, and they dwell there. You have entered the land, and it is your home for ever. But while in the land of goodness, and of pleasant fruits, and of streams and rivers, yet all will not be peace for ever; all the children of God, and you, my child, among them, will find that the warfare is not ended. From the bondage of Egypt you have indeed escaped. The Lord has brought you out, and you shall see that land no more. But the Canaanite dwells still in the land. The evil propensities of our nature, the temptations of the world and the enmity of Satan you will still have to meet. But, my child, be strong in the Lord, and in the power of his might. All these inward and outward foes, though mighty, shall not prevail, your King and Redeemer has conquered all, and he is your friend," and many other beautiful things he wrote which I have not space to repeat. He, as well as Attie Curtis and Elder Vail, express a desire that I may be enabled to put on Christ by baptism. I do sincerely desire to be united with the church of God, and to follow in the footsteps of my blessed Lord and Master, but I do feel very unworthy of the rich love and fellowship of the saints of God, and fear that I can never tell them of my experience. I am so utterly unworthy of their love, yet I love them dearly, and when I began to read Attie Curtis' letter beginning, "My dear little sister Ruth," I could only read it over and over again, and felt very happy, so happy that I never can express how happy I felt, though I am unworthy to be called by that endearing name. It surprises me as I read over their letters, to see how they love me, and how they can comfort me. To-day Irene and I went into the meeting-house and sang together some beautiful

hymns; then I read aloud a sermon by Philpot, from the text, "Who is this that cometh up from the wilderness, leaning upon her beloved?" It was so good, and stays in my memory, nearly every word being as clear as if I were reading it. Certainly, "My doctrine shall drop as the rain, my speech shall distill as the dew." I have been getting on about the same this week, sometimes fearing, most of the time in a calm state of mind, sometimes praising God in a very great joy. I will tell you more perhaps when you get back. I cannot seem to write everything, nor yet speak them. One thing I must tell you of: after I had gone upstairs one night to go to bed, (last week I think) and had undressed and blown out the light, I knelt down beside the open window and looked out. The sky was spangled with stars, the air was cool and summer like. I first thought, How beautiful all this is, how great God must be who made and sees all these wonderful stars, and everything beneath them, and what a tiny atom in all this great universe I am. How I love him and his dear people. I then thought, How do I love Christ? I, thinking how I did, seemed to see him as he is represented in pictures of him, and I thought of his pure, blameless life, and his wonderful soul-saving death. Then I thought, I love him because he was blameless and pure, but I love him only for that, I love him as I would a natural man who lived a good, gentle life here on this earth, and I have no part in his spiritual life. That thought seemed to make my very heart stop beating. I was in despair, but prayed, prayed that I might after all be mistaken in this thought, and might still have part in the spiritual salvation of his people. I at length crawled into bed and buried my face in the pillows and prayed,

prayed that Christ would be revealed to me as my dear Redeemer. I got to thinking of what I had experienced in times past of his mercy, how happy I was sometimes, and I said to myself, No, no I cannot believe that I have no part in his salvation, and I do believe in him spiritually. That hymn, which I can never remember, that has something in it like this, "His love in time past forbids me to think he will leave me at last in trouble to sink," came to my mind, and I went to sleep after some time. But I suffered more that night than I thought I could, because I was so convicted of having but a natural love for Christ Jesus. Perhaps, papa, you will think me very weak and faithless; I am, but I hope and pray that my faith may be increased so that I may never doubt in that way again. At times I am very, very happy, even while studying. I am conscious that Christ is mine and I am his, and this is a very blessed consciousness, and I would not exchange my little hope in Jesus for all the riches of this very rich world. If I have but a small hope, yet it is all I have, and without it I should be infinitely more miserable than the murderer who awaits his condemnation and execution.

I must close my letter, it is late in the evening. Mamma has come back from Sandford, and is tired, and says she will write some time when I do not, and sends love, and charges you to take care of yourself, and not take cold.

I am your loving daughter, "In hope of his calling,"

RUTH A. KEENE.

#### WHO ARE OUR ENEMIES?

It is very important when we enter into a conflict that we know who are our enemies; that we may recognize them in whatever garb or form they may appear, and it is equally important that we may at all times be enabled, through continual watchfulness, to recognize our friends, lest peradventure we might injure the tender branches of the spiritual vine. An avowed and open enemy is one who is arrayed against us by common consent, or by declared enmity. Such are not to be so greatly feared as the secret contriving enemy who with deceit and many wiles steals into our friendship and confidence, that he may rob us of all we hold dear and precious. Can it be said we are our own enemies? Yes, no doubt it can. Ignorance of law does not exempt from punishment. By reason of the violation of the laws of our nature, we pay the penalty in sickness and ill health. Therefore we not only become enemies to our own comfort and usefulness, but also to him who created us and placed us under law. And when we have been delivered from the power of darkness into the light and liberty of God's dear Son, then can we take sweet counsel with the apostle when to us he says, "And you that were sometime alienated, and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblamable and unreprouvable in his sight." Enmity to God, and self-righteousness, are the ruling principles in the creatures of Adam; the light of immortality hath never shined in their hearts. Wisdom hath not entered the portals of the natural life. The "darkness [which] was upon the face of the deep" in the beginning, continues to enshroud them. When they seek knowl-

edge, it is of the things which exist in the darkness. Their "mouth is full of cursing and bitterness; their feet are swift to shed blood; destruction and misery are in their ways, and the way of peace they have not known; there is no fear of God before their eyes." There is a peculiar sense in which the world is the enemy to the saints of God.

First. An enemy in the mind by wicked works; a natural enmity of the carnal mind against God.

Second. An aversion and hatred to holiness. I have sometimes said, they hate the doctrine which we profess, but it is more than that, when they come in contact with the people of God they sniff the air of holiness, which is abhorrent to them. In hating God they also hate all that love and praise him. In this age of the world's history the saints are not molested in their worship, but rather they are severely let alone. Therefore the unregenerate men and women of the world are not our open and avowed enemies even. In a worldly sense we are friendly one with another; and in a still more worldly sense, discovering whom we follow, they simply cast us to one side as a something not worth their consideration; as enemies, but not worthy of their steel. The so-called religious world are our enemies only in the sense that they desire to see us perish from off the face of the earth, hoping such a consummation will soon come to pass. An enemy is only so considered when danger is apprehended to our person or our life. Of the religious world we have no such fear, for we do know, if perchance some of our precious lambs become enticed into their pasture of weeds and husks, and dip their tongues into their foul pools of unrighteousness, they will not perish, but the Lord will deliver them out of their dis-

tresses as he has promised, so they give us no concern. We must then come closer to home in search of whom we fear with perfect fear, and hate with perfect hatred. Jesus said, "Think not that I am come to send peace on earth: I came not to send peace, but a sword, \* \* \* and a man's foes shall be they of his own household." Brethren, is this a part (or indeed all) of your experience? Each one of you will say, Yea, verily, the words are prophetic, and have come to pass as I bear about in my body the dying of the Lord Jesus. The principle of evil, unbelief and sin, was at ease in the world, its seductions and wantonness ran at a rapid pace without let or hindrance, until Jesus came as the Captain of our salvation with drawn sword, and with mighty power, arraying himself in his Spirit in the habiliments of the great principle of holiness and godliness, against that other principle of sin and ungodliness. Two great mysteries at variance one with another in that complex being called the child of God. The world has been at variance with itself in all generations; there have been wars and rumors of wars in every age; internal wars and nation warring against nation, yet with all of them peace is restored from time to time, and war ceases. But from the time the wicked Cain slew his righteous brother in enmity and in bitter hatred, the sword has never been sheathed between sin on the one hand, and righteousness upon the other, in a literal sense. Away back in the olden time, there did come a time when it did look as though a cessation of hostilities would surely come, for, "It came to pass when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them



wives of all which they chose." This certainly looked auspicious. What more could be desired? But alas, the inherent wickedness of man, and the depravity of his nature, was so full and complete that the wickedness in the earth grew and increased at a more rapid pace than before. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thought of his heart was only evil continually. In consequence of which God caused the waters of destruction to cover all the earth, to destroy the life of every living thing, save the eight souls whom by the same waters he saved in the ark. And even, when only these eight souls existed on the earth, sin reigned to that extent that continual servitude was imposed upon one of the number for outward acts of shame, and all of this ceaseless antagonism continued from Cain and Abel through every age until the coming of Christ, and he comes announcing the words already quoted, "Think not that I am come to send peace on earth. \* \* \* I came not to send peace, but a sword." The literal strife of which we read in all the pages of the Bible, was only typical of that ceaseless struggle now going on in the hearts of the children of the living God, and in this war the edict has gone forth that there shall be no discharge. Each and every soldier of the cross of Christ must wear the armor of his warfare both night and day through all the years of his pilgrimage, and his armor shall not be carnal weapons as in the days of old, "For we wrestle not against flesh and blood, but against principalities and powers, against rulers of the darkness of this world, against spiritual wickedness in high places." So the armor shall be, the girdle of truth about the loins, the breastplate of righteousness,

"the shield of faith, the helmet of salvation, and the sword of the Spirit which is the word of God." "The feet also shod with the preparation of the gospel of peace," and especially, "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." Then do we not perceive how important it is that we should know who are our enemies? We profess to be followers of Christ, therefore the enemies of Christ are our enemies, and he brought the sword in the earth not for peace, but for war. Manifold blessings rest upon this precious company whose God is the Lord, ("as it were the company of two armies,") and one of the rich blessings is that "They know the joyful sound." The truth is their watchword. They have also quick ears to detect error. All that is not truth is error. Truth is light, but "the light shineth in the darkness, and the darkness comprehendeth it not." So if we are deceived by carnal reasoning, we become involved in darkness, (although we are children of light) and we fall by the way, wounded by the sword of the enemy. What a subtle, treacherous enemy is our carnal reason, and we must indeed be instant in prayer and all supplication to withstand such a foe; he lurks in every by way and in every high place, lying in wait to find us off our guard, and woe unto him who watcheth not continually. The slightest deviation from the way of truth and equity is taken up by Satan in the armor of carnal reason, and he presents himself as an angel of light, and so cunningly does he reason, that we are by his craftiness led imperceptibly farther and farther from the truth until ere we are aware we are plunged into the very depths of despair and of sorrow, filled with wounds from

our hated enemy. And when the sword of the Spirit of Christ has delivered us out of our trouble, we feel that a lesson has been severely learned, and we will so profit by it that we will not fall again. But alas, we neither know our own weakness, nor have we measured the resources of our enemy. But we are fast learning who is our enemy, and that he is a formidable one. The selfish, ruling spirit of the opposing principle in our flesh is also an arm of strength in his seductions. How easily we become puffed up in our minds by flattery and deception, for that is what our flesh feeds upon. We become "heady and high minded," and so destroy the peace of our brethren, and our own usefulness. Our assemblies become a mockery, and so we remain in a troubled sea of unrest and confusion until Jesus again undertakes for us, and brings peace to the troubled soul. Every propensity of the flesh is brought into the service of sin, as our enemy to destroy our soul. Sin abounds, and is active in every conceivable shape, but always within us. Grace however doth much more abound, therefore are we secure. "The flesh lusteth against the Spirit, and the Spirit against the flesh." We must discover sooner or later in our journey that our enemy is our own flesh. And when the love of God reigns in our heart then do we love righteousness, desire holiness, and rejoice in the righteousness of Christ, and hate our own flesh, and our own life, for they have become our deadliest enemies. What is the ultimate end of all strife and conflict? Is it not peace? With the honorable warrior it must be an honorable peace; with the church of Christ in its internal conflict, the law must be satisfied and made honorable, the demands of justice must all be complied with, the judgments of God must

be wrought out in every jot and tittle. Jesus is the life of his people. The violated law demands the life of the transgressor. Jesus said, "I go to prepare a place for you." What a dreadful condition was this people in; no place for them anywhere; neither hope nor God in the world, until Jesus came with his blessed word of truth, full of comfort and hope, "I go to prepare a place for you." Ye poor, wandering, lost sheep, look up; a ransom is found; your Shepherd hath declared, "I lay down my life for the sheep." Jesus died, the conflict is ended, peace is restored, and again the longing soul hears the sweet refrain from Jesus' lips, "My peace I give unto you." And now in our experience, although the conflict goes on, never ceasing, yet in the very midst of the striving between the flesh and the Spirit, we have the blessed assurance that the promise of Jesus is fulfilled in our experience, and that blessed peace which passeth understanding shall be ours for ever and ever.

B. F. COULTER.

PHILADELPHIA, Pa., Sept. 21, 1901.

BOWDOINHAM, Maine, June 10, 1901.

ELDER F. A. CHICK—DEAR BROTHER IN CHRIST:—Inclosed I send you a letter from sister Attie Curtis, which she wrote to the church here after her visit with you. I think that it will be good for the readers of the SIGNS to peruse if you see fit to publish it. We were all so glad for her to go, and do rejoice with her. I also inclose one from sister Susie Preble, her sister. She does not write very often to us, so that we were especially glad of her letter. Yesterday I attended a meeting at the old Bowdoin meeting-house.

I will close with love to all your family.

From your sister,

ELLA RAYMOND.

LAWRENCE, Mass., June 4, 1901.

TO THE BOWDOINHAM CHURCH—DEAR BRETHREN AND SISTERS:—I know that you will all rejoice with me when I tell you that it has been the will of God for me to attend the Delaware River Association, at Hopewell, N. J., and also to meet with the church in New York city, last Sunday. I wish that I could express in this letter the love and fellowship that were manifested for me by those whom I met from the different States. The thought has come, it is not necessary for me to express it for you to know what it is, for you have all felt the same. I wish I could tell you how much I enjoyed the time spent with them, but it was such an unspeakable joy, and so full of glory, that my tongue and pen fail to express it. But you will all understand me, for the Lord has given me many just such precious seasons when assembled with the saints, and you all know how great is my delight while listening to the joyful sound of the gospel, which is the power of God unto salvation to all who believe. I love to hear the safety of the people of God set forth by those whom he has called and qualified. It is a strong city in which the people of God do dwell. It is a quiet habitation, for there is no rushing hither and thither. Our Lord is unto us a place of broad rivers and streams. He leads us by the still waters, and makes us to lie down in green pastures.

How sweet the thought that the Lord leads us. We cannot wander here and there, and stray so far away that he cannot find us without searching, for our God has declared the end from the beginning. Our steps are all known to him. His eye is ever upon us, his watchful care around us. It is because of his mercies that we are not consumed. How good it is that we can speak of these

things one to another, and how blessed we are in having the desire to meet together, and try to tell the great things which the Lord has done for us. We dwell together in unity at such times, for the theme of each is the wonderful work of the Lord. We speak of how he brought us from the darkness of nature into his marvelous light, of how he shed his love abroad in our hearts by the Holy Ghost, which he gave us, of how he revealed Jesus unto us as our all-sufficient Savior, and of how as we have received Jesus the Savior, it becomes us to walk in him. I would like to bring out the beauty which I have seen in this Scripture. We have received him as our Savior from sin, our salvation, our hope of glory, our light and our song, our Rock and our refuge, our Shepherd and our Guide, our life and our resurrection, and as our all and in all. Our walk in him will at all times show to those of like precious faith that we desire to so speak and write that we cannot possibly be misunderstood with regard to what Jesus is unto us. We bow the knee to him, and love to exalt his name. It is sweet to tell the reason why we love him, it is because he first loved us. All boasting is excluded in every place of our experience, and we lose all confidence in the flesh, and rejoice in Christ Jesus. I know that I am not able to bring out the fullness of the spiritual beauty which is in this text: "As ye have received Christ Jesus the Lord so walk ye in him." He is the chiefest among ten thousand, and I love to exalt and glorify his name. He it is that makes us meek and lowly, so that we can be gentle one with another, tender hearted, forgiving one another when the Spirit of Christ rules within us.

I wish that you all could have been with me, and shared the good things

which I enjoyed. I feel that I have the most reason to praise God of any one that I know. May God bless you all, and fill all our hearts with his love. May he establish us in his truth, and enable us to declare his wonderful works. May he give us to trust in him, so that we cannot be moved, is the desire of your unworthy sister in hope of eternal life,

ATTIE A. CURTIS.

LAWRENCE, Mass., June 4, 1901.

MY DEAR BRETHREN AND SISTERS:—

If I could write as others can, I would send you a letter every time that you meet together, but I cannot express what I feel. I am sure that I love you all, and have no desire to go anywhere else for company. This people is my people, and their God is my God. I am unworthy to be numbered with you, and I do not grow any better as the years pass on and I grow older. I thought before this there would be a growth in grace, so that I could see it, but it seems to me that instead of a growth in grace, there has been a growth in sin, and I am still the same vile, helpless sinner, no good thing can be found in my flesh. I know my God does not change, and that the blood of Christ cleanses us from all sin, but I cannot feel the assurance which I desire that my sins are washed away. I know there is no other way of salvation for myself or any one. It is as Paul said, "By grace are ye saved." I travel much of the time in darkness, and doubts and fears assail me on every hand, but at times he gives me rest from mine enemies, and makes me to know that he giveth me the victory through our Lord Jesus Christ. This is the way in which the victory comes, and I love to hear of a salvation finished and complete. I would love to hear brother Beal declare the

truth every Sunday, and wish that I could meet with you often. But I cannot talk as the rest of you can. I do not seem to amount to much. I can say that I have thought upon his name, and I desire to be made thankful for that. He has been good to me all the days of my life, and I would like to feel thankful, but I am afraid that I do not know what thankfulness is. I often wonder if there is any one like me, and I feel sure that you cannot know me as I know myself, else you could have no fellowship for me. I cannot express what I would like to, and cannot say anything to interest you, and so I will not trouble you any longer.

Your unworthy, sinful sister,

SUSAN B. PREBLE.

[THERE is nothing that brings one nearer to the hearts of the people of God than the things which are in the three letters above. We remember the old meeting-house in Bowdoin, of which sister Raymond speaks. The first time that we were ever called upon to speak at an association was at this very place. Twice we attended meetings of the Maine Association there. It is a dear spot to us, as well as to others. We have solemn and pleasant memories of it. All here were glad to have sister Attie Curtis with us. We are glad that it was a season of rejoicing to her. We are sure that the brief letter of her sister, sister Preble, will prove a source of strength to some feeble ones. It must have brought her very near to the church to which it was written. She speaks as the children of God all feel, at least at times.—ED.]

EAST DIXFIELD, Maine, June 24, 1901.

ELDER F. A. CHICK—DEAR BROTHER IN CHRIST:—Yours of late date was received in due time. It was very comforting and, to me, precious in the extreme.

I am always filled with wonder that you, with all your arduous labors, do devote a period of your time in writing to me. A great desire is with me that I might in some measure be able to write of the power of our God and of the glory of his kingdom. How securely we rest in the assurance that he doeth all things well. I am querulous and rebellious at times, but after I have conned my lesson, and am filled with obedience, I realize the gracious promise which is given that we shall glory in tribulations also; and tribulation worketh patience, and patience experience, and experience hope.

To serve and to wait. How it runs through the minutest details of our sin-burdened lives, but when we feel our unprofitableness to be almost overwhelming, then we leave it with God.

"Deep in unfathomable mines of never failing skill,  
He treasures up his vast designs, and works his sovereign will."

Here we have no abiding city, but are pilgrims and strangers, having even no possessions here, for the things of time and sense are only loaned to us; they are to be given up at his call.

The beautiful twenty-seventh Psalm is in my mind this morning, the fourth verse has of late been applied to me with great comfort: "One thing have I desired of the Lord, and that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple." One who is but a looker on of my place in this life, may wonder that I can derive special comfort from this Scripture, but it is to me a very precious portion of the word. I can say, "I will extol thee O Lord, for thou hast lifted me up, and hast not made my foes to rejoice over me."

Your account of the associations was

to me interesting in the extreme, and among the many speakers, I hope that each listener received a portion, and that all the sheep and lambs of the fold were fed, and much good done in the name of the holy child Jesus. As I write I recall to mind some of the thoughts which I had prior to meeting for public worship at the association where I met with you. They were like this, I had no fears but that the gospel of Christ would be preached in its purity, and in simplicity, and that nothing would be added to it, nor taken from it, and it was even so. The quiet and decorum of the meeting was pleasing to me. I enjoyed your writing of the drawing together of those who attended your associations in feeling and fellowship, and of the exclusion of all boasting. There is in my mind the belief that all who are led by the Spirit of truth in Christ, have in various ways precisely the same leadings. The operations may be different according to the life of the flesh, but there will be the same desire after the life of the Master, the same loathing of self and all its assertions, for the strong man, who is bound, is in no sense killed, but retains wonderful vitality.

In praise to our God I can say, I am not overmuch cast down, the fountains which spring up in the wilderness give me many cooling draughts, and as I journey along, the wonder is still mine, that God who is rich in mercy calls any of the guilty sons of men, and gives them to taste his redeeming love, and draws them to run after him. But of all our seasons of refreshing, we can lay up nothing in store, more than could Israel in the wilderness. We have our feasts and our fasts. And now, my brother, I hope he will abundantly bless and keep you, and give you the desire of your heart. You wrote of your desire to see fruit of your

ministry. It brought into my mind a sermon by Eld. Wm. J. Purington, at North Jay, many years ago, from 1 Cor. iii. I do not recall the exact verse, but his remarks were largely from the eleventh verse and so on. In connection he said he thought the text applicable to gospel ministers. It was a discourse that I always retained in my mind, to a great degree. In speaking of it and the text for your perusal, I do not doubt that many thoughts will arise in your mind upon the same subject. We have no desire to build wood, hay and stubble upon this firm foundation, but rather that no stake should be removed and no cord broken.

Now I will close for I am weary. I hope that you may find something in praise of the grace of God which saves, in this letter, and if it be his will to administer comfort through it, to God be all the glory.

Your sister in hope,

ELIZA WHEELWRIGHT.

PROVERBS XVII. 17.

"A FRIEND loveth at all times, and a brother is born for adversity."

The Proverbs of Solomon have, to an extent, become household words throughout the English speaking world. Even among worldly men they are treasured for the wealth of wisdom which they contain merely as regards the dealings of men one with another, in the every day walks of life. If then worldly men so respect these Proverbs from a natural point of view merely, how much more would the subject of grace be amazed and lost in admiration should he be given light to see beneath the mere letter of the word and behold Jesus written in every line. Every passage of Scripture from the beginning of Genesis to the end

of Revelation, when rightly understood, resolves itself into this: "Jesus Christ and him crucified." If we should interpret it to mean anything but this, we could not say with Paul, "I speak the truth in Christ and lie not." "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." No part of the Scriptures is useless. Each part has its place in the thorough furnishing of a man of God to all good works. Equally profitable is the Proverb quoted at the beginning, when taken by the Spirit and revealed, thus awakening our understanding of heavenly things and spiritual exercises. When rightly seen, it will be in harmony with christian experience, and if not harmonious therewith, cannot be received as truth by a child of God. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

"A friend loveth at all times." Behold a man surrounded by wealth, luxury and all that money can afford. To such a one come scores of his fellows cloaked in the garb of friendship. The word "friend" to them is but a tool to win his approbation, and to assist themselves to selfish ends. Now, see that man stripped of all his wealth, hurled into abject poverty. How many of his fellows come to him now? None. Why should they? No benefits can be obtained from one who himself is in need of beneficence. Are these men his friends? Surely not. "A friend loveth at all times." No matter where I am, what I am, or how I am, a true friend will always follow me to strengthen me when weak, to lift when fallen, to cheer when faint and to counsel

when rash. Though I be poverty-stricken, a *true* friend will never leave me. He is not expecting reward or benefits in return, but he loves me as his own soul; my interests are his, his welfare is mine. Though I go in the ways of the wicked and become as vile as the vilest criminal, he does not forsake me; no, he still loves me. Where I am, there is he to assist and lead me from evil. What say you? Was there ever such a friendship as this between man and man? Surely a *true* friend does love us at all times, but does *true* friendship exist between men? No. That between Jonathan and David in days of old comes nearer to the mark than any. Should I persist in evil doing until men thought me deranged, how many friends would I have? I can safely answer, none. Not a subject of grace but can remember a time when the world smiled blandly on them. Self-satisfaction reigned supreme, but one day, while drinking deep from the cup of sinful pleasures, a drop of bitterness entered the bowl. Your peace of mind was disturbed. It gradually increased until the poison had spread throughout the whole man; it grasped his body, soul and spirit; sin was reigning unto death; you were a reproach to yourself; your goodness, uprightness and chastity, where were they? Alas, search where you would, you could not find them, they were gone. Were there none to help, to rescue from this plague of sin? No, not one. Then surely we must die. You once had lots of friends in your own righteousness, your own strength, your own wisdom. Why do you not go to them now? Well, you would, but where are they? Gone. No help from that source can ever come. You see yourself as "having no hope and without God in the world." But hark! What heavenly

sounds are these? "Come unto me and I will give you rest." Ah, here is the "friend that sticketh closer than a brother." None other than God himself who now reveals the way of salvation to the weary and helpless, ordained for such through the merits of his only begotten Son, our Lord and Savior Jesus Christ. *True* friendship is found nowhere but with God himself. Where once he bestows his love, it is unto the end and throughout eternity. If I ascend to the third heaven, he is there, and if I make my bed in hell, there is he. Surely he is a friend indeed, for he "loveth at all times."

"A brother is born for adversity." "Adversity" directly implies "opposition," and subsequently "poverty," or "straitened circumstances." In reading the eventful history of national Israel, one sees "adversity" or "opposition" written in every line. They were a stiff-necked, rebellious people, continually disobeying the commandments of God. When plagued and vexed on account of disobedience, they would be brought to repentance for a season, but only for a time. They could not remain steadfast in well doing, for their feet must slip and plunge them headlong in wickedness until the hand of the Lord laid heavily upon them would cause them to turn again, for he had declared, "I will be to them a God, and they shall be to me a people." As he hath said, so brings he it to pass, and in the end, however far they may have strayed, Israel had always to appeal to him for deliverance, and to say, "Thou only art God, and beside thee there is no Savior."

All this is typical of the members of spiritual Israel. Man at his best is but vanity. Every imagination of a man's heart is only evil continually. The whole

human race is in a state of "adversity" or "opposition" to God and his laws. "The carnal mind is enmity against God." Every thought, every act, in fact all that we do, is in direct opposition ("adversity") to the ways of him whose ways are not our ways, and whose thoughts are not ours. They are as contrary as day and night. Only when the light of the love of God is shed abroad in the heart, can a sinner realize that he is in a state of "adversity" or "opposition" to God. Then he sees that obedience to God's law is necessary to effect a reconciliation between himself and God. Straightway he begins to work, but instead of becoming reconciled to God, he finds he is only drifting farther and farther away, and sees more and more clearly the opposition between sin and holiness, humanity and divinity. Eternal condemnation hovers over him unless he can obey the righteous law of holiness. This, he finds at last he cannot do. Poverty-stricken in his adversity, he comes to the end of the earth, and can only stand still and see the salvation of the Lord. In such a strait as this, and only in such, God, the Almighty Friend, reveals to us the "brother born for adversity," in the person of Christ. He becomes the Captain of our salvation. In him, "Mercy and truth are met together, righteousness and peace have kissed each other." In his birth, sufferings, death and resurrection, he reconciled his people chosen in him, to God. Our adversity (opposition) is removed. No more "opposition," but unity through the blood of Christ, our elder Brother. Various are the ways by which God makes himself known to his people. It may be as a Father, Husband, Friend, Prophet, Priest or King, yet it is always the same God viewed in different relations. Christ is the firstborn among

many brethren, and as their elder Brother, he leads them along through all the varying scenes of their earthly pilgrimage. Where necessary he imparts instruction to them from his infinite wisdom, administers reproof to the wayward, rebukes the evil doer, and visits chastisement upon the wicked. When he finds a little brother failing from sheer weakness, he makes him to lean upon his stronger arm, for he is touched with a sense of our very infirmities. Here another brother is becoming exalted above measure, and glories in his own fancied strength. Him the elder Brother suddenly deprives of assistance, and lo, he falls because his very mainstay is gone; he cannot stand alone. For this was the elder Brother born: that he might raise the fallen, cheer the faint, heal the sick, and lead the blind. What a wonderful gift to "adversity!"

Like looking along the path of a sunbeam until one beholds the dazzling brilliancy of the sun, so is this subject of the friendship of God and the brotherhood of Christ the more I pursue it, so I leave it. Finiteness can follow infinity no farther.

HORACE H. LEFFERTS.

LAURELVILLE, Ohio, April 21, 1901.

DEAR EDITORS OF THE SIGNS OF THE TIMES:—May I impose upon you for a brief period of time? You published a poor unworthy scribble from me a few months since, although after sending it I hoped that you would see fit not to do so, and yet again I hoped that you would, as it might set some of our brethren to thinking, and perhaps to writing, for I know that so many of them are much richer in faith and experience than I am. One dear sister told me that she enjoyed my letter, and encouraged me to write again, but I am sure that she could her-



self write a much better letter, for I am but a babe in Christ, if a child at all, whereas she has spent many years in communion with the Lamb, and in the fold of Christ. I feel to be so much of my time darkness, not in darkness only, but darkness itself. I can say from the heart, "In me (that is, in my flesh,) dwelleth no good thing." At times, all seems dark and vain and wild; I have no goodness of my own to recommend me to any one. I am so empty and barren of good works, and so full of worldly thoughts and actions, that I sometimes feel that I have no evidence that I am a child of God, or fit company for his children. I have often and often wished that I was as fruitful in good works as many brethren that I know, or as many seem to be, who write for the SIGNS. I enjoyed very much the letters written by Elder True and brother Conlter, and also both editorials in the SIGNS of March 15, 1901.

I wish that those who say that the SIGNS does not advocate the doctrine that it used to under the late Elder Gilbert Beebe, would read the editorial in this number. I was very much grieved to learn of the death of Elder Wm. L. Beebe. Truly a valiant soldier has fallen. May God comfort the mourners. On learning that he had passed away, the thought that the utterance of Job had a wider meaning than the one generally accepted came to my mind: The Lord gave Elder Beebe to the church, many, many years ago, and the Lord hath taken him away, and blessed be the name of the Lord. He also gives us trouble of mind and spirit, and then taketh it away, and blessed also be the name of the Lord. He gives us spiritual enjoyment and light, and then he takes it away, so that we see only the natural vileness, vanity, deprav-

ity, darkness and corruption of our hearts. Then we can the more rejoice, when he restores unto us the joys of his salvation; then we can say, as at others times, Blessed be the name of the Lord. He has said that there shall be heresies among us, that they which are approved may be made manifest, and then he takes them away, and we can say again, Blessed be the name of the Lord.

I will close, as I fear that I am imposing upon you. If you deem this worthy a place in the columns of the precious SIGNS, publish it, but if not, no harm will be done. It is very weak, just like the writer.

Yours very unworthily,  
GEO. W. HARTSOUGH.

PROPHETSTOWN, Ill., May 15, 1901.

DEAR KINDRED IN CHRIST:—If you will allow me to thus address you. I sometimes think that if you knew me, as God does every secret thought of my heart, and every act, you could not have any fellowship for me. I read so many sweet, comforting letters in the SIGNS this morning that I just wanted to tell you, who are so tried, and so dear, how much comfort your letters gave me. Elder Vail expressed my feelings when he said, "They are grand." We have no gospel preaching here, and how hungry and faint we become, and how we long to mingle our voices with those who exalt the blessed Savior and abase sinful man. I sometimes go to hear the preaching of different denominations, but O, how lean they are, or at least, they make me feel lean. There is very little that one so weak and sinful as I can obtain there. Then how I long to hear some of the under-shepherds preach, saying that salvation is by grace, through faith, and that not of yourselves, it is the gift of

God. O, what a precious doctrine; were it not for this doctrine I would have no hope. I often tell my husband that I have many doubts about whether I am really an Old School Baptist or not, but I have no doubt at all about the Old Baptists being the true church of Christ, because they preach and believe the true doctrine of God. Jesus said, By this shall all men know that ye are my disciples, because ye have love one for another. I have never seen as much love one for another in any other church as I have in the Old School Baptist church; they seem to each esteem others as better than themselves. Yet I have read and heard of strife in the churches. How sad it must be. I have never seen it, and I hope that I never shall, for how sweet it is when love flows from heart to heart.

My mind has wandered some in writing. Do with this as you deem best. If any Baptists come near here I would be glad to have them stop with me. I send kind wishes to the dear old SIGNS, may it prosper according to the will of God.

From an unworthy sister, if one at all,  
ANNIE HOPKINS.

McEWEN, Tenn., May 17, 1901.

DEAR BROTHER BEEBE:—I have been very much afflicted for many months, and been greatly impressed to become a subscriber for the SIGNS OF THE TIMES. I was looking over my old SIGNS, (for I was once a subscriber) and some sample copies sent me one year ago, and there is such union manifested. Those latest numbers I closely compared to my old numbers of 1883-4, all of one piece, teaching salvation by grace, both now and forever. I was made to think of the many in this country who once took the SIGNS, and indorsed the sweet communications of the same, and these fellows

now call themselves Old Baptists, and say that we ought to quit preaching doctrine, that it was starving the churches, and giving God's children dyspepsia, &c. These grand new lights now think that the grand old doctrine that they use to see in the SIGNS, has of late got to be new, and they call it heresy.

My brother, we are strangers in the flesh, but I hope that we are one in Spirit. O, how I do enjoy the sweet editorials of your father published in the SIGNS, and on the pages of Hassell's Church History, and indorsed by Elder S. Hassell. I have been told that brother Hassell has taken a decided stand in favor of "conditional time salvation," but I hope it is not true.

Well, I have forgotten and extended this letter in writing of things I did not aim to write, but I hope you will excuse me. I do not intend this for publication, but if the Lord will, I will write some in the future.

The split is on in this country, but by the blessed gospel of grace we are desiring to stand, if all forsake us. Under the blessed banner of grace we desire to fight until our God calls us home. Dear brother, I can hardly quit, but must close.

Your much persecuted and afflicted brother,

J. R. HATCHER.

## EDITORIAL NOTICES.

### ALL GONE.

THE large type hymn books of the genuine Turkey Morocco binding and the imitation binding are all gone. All the styles of binding we have left of the large books, are the cloth and blue marbled edge binding.

**EDITORIAL.**

MIDDLETOWN, N. Y., NOVEMBER 1, 1901.

Entered in the Middletown, N. Y., Post Office as  
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*Middletown, Orange Co., N. Y.*

**2 PETER II. 12, 13.**

WHAT is the meaning of the Scripture reading, "But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption; and shall receive the reward of unrighteousness, as they that count it pleasure to riot in the daytime"?

(MRS.) E. M. NORTON.

WINNSBORO, Tenn., Aug. 30, 1901.

R E P L Y .

The above Scripture we understand to be a description of natural, unregenerate men, who have been left to go to all excess of wickedness and uncleanness, and who shall perish in their own corruption. The apostle draws several contrasts in this chapter between two classes of men.

First. He speaks in the closing verse of the preceding chapter of holy men of God who spake as they were moved by the Holy Ghost, in contrast with false prophets and teachers, who privily shall bring in damnable heresies, even denying the Lord that bought them, and who shall swiftly be destroyed, and by reason of whom the way of truth shall be evil spoken of.

Second. He speaks of Noah on the one side, and the world of the ungodly who were drowned in the flood, on the other.

Third. He speaks of Lot and the wicked cities of the plain, which were overthrown with fire from heaven.

These three contrasts are presented as illustrations of what he was about to declare for the comfort of those who love and serve God, and concerning that wrath which at the end should be visited upon the ungodly. As the Lord had saved Noah, while the flood destroyed all the rest of mankind, and as he had delivered Lot out of the cities which were destroyed by fire, so should it continue to be. The Lord of glory is not changeable in his dealings with his people. As he has been mindful of those who were righteous in the past, and has delivered them, so will he deliver the righteous at all times. He is faithful. And as he destroyed the world of the ungodly in the flood, and also the corrupt cities of the plain by fire, so will he oppose and destroy, at the end, all that are ungodly. The Lord knoweth how to deliver the godly out of temptations, and how to reserve the unjust unto the day of judgment to be punished.

As the world of the ungodly, which was destroyed in the days of Noah, did not believe in or practice righteousness, and hated and despised Noah, a preacher of righteousness, and as the inhabitants of Sodom and Gomorrah neither knew nor cared to know the God whom Lot worshiped, but rather loved all that was vile, so these to whom the apostle refers, though they might have made all professions of godliness and of being the disciples of Jesus, so much so as to have deceived the very people of God, yet they after all were really enemies of God and truth, and unless sovereign mercy should reach them and save them, as it has reached thousands of others, they would utterly perish in their corruption. Such characters are fully described in the verses preceding and following the text. They walk in the lust of uncleanness.

Lust, here means desire. They despise government; they are presumptuous and self-willed, and not afraid to speak evil of dignities; they riot in the daytime, and count it a pleasure to do so; they are spots and blemishes, and sport themselves, while they feast with the children of God. But they are not said to be the children of God. They have eyes full of adultery, and that cannot cease from sin; they beguile unstable souls; they have a heart exercised with evil practices, and are cursed children. This means just what Paul means when he says that all men by nature are the children of wrath, and that God's own children were by nature the same. Cursed children, does not here mean cursed children of God, for they have been redeemed from the curse. These are wells without water; they are clouds carried about with a tempest, and to them the mist of darkness is reserved forever. In verse thirteen Peter says, "They feast with you." But they are not of those to whom have been given all things that pertain to life and godliness. The pronoun "you" marks one class, those who believe. But those who have been thus described, though they feast with God's people, are only spots and blemishes.

Everywhere two classes are spoken of in the Scriptures; they are believers and unbelievers; they are those who serve God, and those who serve him not; they are those who love God, and those who love sin and pleasure more than God; they are children of God, and the children of the wicked one; one is saved, and the other perishes; one has the promise of everlasting happiness and holiness, while the other shall be punished with everlasting destruction from the presence of God; the one shall be holy forever, while the other shall be unholy forever. Holi-

ness means happiness, unholiness means unhappiness.

What great blessings and mercies are secured to the elect of God, and this is not because they were any better than others, either by nature or in practice. Paul says to his brethren at Ephesus, that they were by nature the children of wrath even as others. There was nothing in the elect that could merit esteem, or give the Creator delight. But God has had mercy on whom he would have mercy, and whom he would he has hardened. This doctrine is hateful to unregenerate men and women, but the humble sinner who has felt his guilt, and must confess his sin before God, finds in it all that can assure him of salvation. In the election of God is his only hope of life forever. To this man election is a glorious doctrine indeed. If he differs at all from the rest of the ungodly world, it is grace that has made him to differ. If he has been saved from the things which belong still to the wicked, it has been grace, and grace must wear all the crown. If the believer does not at the last perish from God's presence, it is because of electing love and grace. And so he must forever sing the praises of free grace.

Peter here says the same things in substance that Jude says, in his short epistle, of these same characters. Both apostles address their brethren, encouraging the hope that was theirs, that they shall one day be entirely delivered from the reproaches and persecutions of the ungodly, though now the wicked may seem to prosper. Thus David was once brought into the sanctuary when he had become envious of the foolish, beholding the prosperity of the ungodly, and there he saw their end, which was destruction. It is all expressed most forcibly by Peter when he said that they were like natural

brute beasts, who were made for the purpose of being taken and destroyed. That is, they are by nature corrupt and brutish, and remain so, notwithstanding the vain profession that they have made. And the expression, "made to be taken and destroyed," as a close examination of the original Greek words will show, means not so much the end of their wickedness, but rather the plunging into wickedness itself. It means that they are made for corruption, and so are corrupted more and more, and their end shall be corruption. They shall perish in their own corruption, as is said at the close of verse twelve. In the third verse of the third chapter, these characters are also called "scoffers," and in the seventeenth verse of the same chapter they are called "the wicked."

We do not forget that there are some things said of this class in this second chapter that to some brethren have seemed to show that these wicked ones were also the children of God, as well as the others to whom Peter wrote these things. But one thing seems clear, viz: Peter did not say these things about those to whom he was writing, but rather bade them beware of these men, and encouraged them to believe that at the end they should escape the persecutions of these evil characters. He speaks *to* the one class, he speaks *of* the other. He addresses the saints who have precious faith, and who have received all things that pertain to life and godliness, and he warns them against this other class, who have not the truth, and assures them that they shall finally escape them. To the brethren to whom he is writing he holds out a blessed hope, but he holds out no hope to the other class. He addresses his brethren, and addresses them as brethren, but these others are not his

brethren, and he does not once intimate that they hold such a relation to the saints. Peter presents just as strong a contrast between those to whom he is writing, and these false prophets, as existed between Noah, and the world of the ungodly, as existed between Lot, and the people of Sodom and Gomorrah. If the world of the ungodly who perished in the flood had not experienced the power of reigning grace in their hearts, which brings those to whom it is given, to love righteousness and hate iniquity, and if those who perished in the cities of the plain, were not the subjects of this grace, as were Noah and Lot, then it seems sure that these false prophets were not the subjects of this grace either.

The expressions in the first verse, "Even denying the Lord that bought them," and in verses twenty and twenty-first, about escaping the pollutions of the world, and knowing the better way, it appears to us only refer to the profession which these false prophets had made, by which they had crept in among the saints. They had not really and experimentally and savingly known these things, but only as those who may have a form of godliness, but who deny the power thereof. And such, though having made this profession of better things, after all have proven themselves to be lovers still of what is natural to man, as the dog and the sow return to what is natural to them, though for a time they have seemed to choose better things.

How vast is the difference between him who loves and serves God, and him who loves and serves him not. What mercy is shown to those who have come to delight in the service of God and to love him. How great and marvelous are the works of the Lord! And what a wonder that a holy God should so love polluted

and hateful men as to redeem them and make them his own. What manner of this love is this that we should be called the sons of God. By nature the children of wrath even as are the non-elect, we should have perished finally as do they, had it not been for sovereign and electing love. How wonderful that a child of wrath should become a child of God. What a difference! We were the children of wrath, but are now the sons of God, and children of wrath no longer. All this wonderful redemption is due alone to sovereign mercy. To God all the praise is due.

C.

### PHILIPPIANS II. 3.

“LET each esteem other better than themselves.”

The question has been asked of us, How can any man fulfill this exhortation? No man can fulfill this or any other gospel exhortation of his own strength or will; it is impossible for any natural man to esteem any one as better than himself; nothing but the reigning and sovereign grace of God ever can produce such results in the heart of any man.

Let it be noticed that the text does not require a put on appearance of humility, but the experience of humility itself. Fallen man can neither obey this nor any other commandment of the Lord. Fallen man can put on the appearance of obedience, but cannot know the true spirit of obedience. Fallen man cannot love God supremely, and for him to love another man as himself is impossible. It is utterly vain to talk about what Adam in his unfallen state might have been able to do; the solemn and awful fact now is, man cannot obey one of the least of the commandments of God in reality, that is, in truth. Self, and not God, reigns in fallen man, and self is the great aim and end of all that he does, says and thinks.

To serve self, and not God, fills all his thoughts. This exhortation then as well as all other things commanded of God, is impossible to man by nature. Those born of God have however been given a new nature, they have received the love of God and the neighbor shed abroad in their hearts. Out of this new nature springs up in them, and is made manifest in and through them, all holy desires, affections and motives. Out of this new nature, which is also called life, springs up all obedience in the Spirit. They who have this Spirit dwelling in them, see their own vileness of heart and life; they discern the hidden things of dishonesty which dwell in them, and become aware of the evil, corrupt passions of their nature, which taint all that they say, think or do. Seeing all this the child of God can never feel that he has obeyed perfectly one single one of all the commandments of God. The righteousness of the law fulfilled within him forever shuts him out from ever thinking that the righteousness of the law is fulfilled by him. Because the spirit of this exhortation, “Let each esteem other better than themselves,” dwells in him, he can never be brought to believe that he has walked as well as others of his brethren. Because of this spirit of self-abhorrence within him, he is bound to esteem others as being better.

The exhortation is not then a task set before him, which he must fulfill by bringing himself into that state of mind and feeling, but the presentation by the apostle of that which very sweetly chimes in with the feeling already begotten in his heart. As it comes to him as being that which he already feels and desires to feel still more deeply, the exhortation seems to him as a very precious privilege accorded him; it comes to him as some-

thing descriptive of a state of mind bestowed upon him by grace, rather than as a demand with which he must comply whether he can do so or not. When such a work of grace is wrought in a man's heart as compels him to cry out against himself, and to esteem himself as less than the least of all saints, it becomes impossible not to esteem others as being better than himself. The apostle says, let it be noticed, "In lowliness of mind, let each esteem other better than themselves." "In lowliness of mind." This must precede what follows, not only in the text, but in the experience as well. Knowledge of one's own sins before God, can alone produce lowliness of mind. Out of this lowliness comes the feeling that all others must be better than himself. This language of the apostle then appeals to what is already formed in the heart by grace, and finds a response there.

In this point of view it is the easiest thing in the world for a child of God to fulfill this exhortation. He does esteem others, and himself he esteems not at all. This being the feeling wrought within, it abides and produces fruit in word and deed. Out of this will spring up consolation, comfort, fellowship, mercy, like-mindedness, oneness, care for others welfare rather than his own, service to the brethren, and all that is of good report. Out of it will spring up also patience and long-suffering, gentleness and mildness, and a striving for the things which make for peace and edification. Out of this will also spring up great anxiety that those who are better than himself shall have all blessing, and honor, and esteem, and that they shall know the truth. No one can esteem others better than himself, unless first of all he esteems the truth. Such an one will contend for the truth and against error, but not against

the persons of men. Such an one will love the transgressor, while hating the transgression.

We leave these brief thoughts for the consideration of those who have asked the question at the beginning of this editorial.

C.

## EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

### ISAIAH XXXIII. 20-22.

"LOOK upon Zion, the city of our solemnities; thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord will be unto us a place of broad rivers and streams, wherein shall go no galley with oars, neither shall gallant ship pass thereby. For the Lord is our Judge, the Lord is our law-giver, the Lord is our King; he will save us."

The text is somewhat lengthy, and comprises a variety of metaphors and figurative expressions admirably calculated to instruct and comfort the children of God in regard to the perpetuity and perfect safety of the kingdom of our Lord Jesus Christ.

Zion, or the city of David, which was a type of the church in her gospel organization, was at the time of this prophecy involved in commotion, infested with hypocrites, and encumbered with sinners, or violators of the laws which God had enacted for the government of that commonwealth, and we are told in the context, of the righteous judgments of God upon the inhabitants of Jerusalem; by reason of which the sinners in Zion were afraid, and fearfulness surprised the hypocrites, and involved the whole city in consternation, and presented it in a very solemn aspect.

Zion was a city of solemnities, as the place consecrated and chosen for the performance of solemn rites and ceremonies. In Jerusalem stood the temple of the

Lord of hosts, the altar and the priesthood, and thither the chosen tribes of Israel went up to worship, as the place consecrated for their national worship, periodical feasts, sacrifices, &c. It was truly the city of the Israelite's solemnities, but from the connection of our text, we infer that it is so called in this instance on account of their depressed condition. But the prophet of the Lord, calls on Israel to look upon her in her depression, and mark the prophetic declaration of the change which should take place, when Jerusalem should be seen as a quiet, impregnable and safe abode. Whatever allusion was made to the temporal condition of the city of David, the spirit of the prediction had a very direct and obvious allusion to the antitypical Jerusalem, or Zion of our God, as displayed in the church under the gospel dispensation. Here under the immediate reign of the King of Righteousness, the Prince of Peace, a happy contrast is presented to what was seen in the depressed condition as seen at the time of the prophecy.

Prophets and kings desired to see the glory of the Redeemer's kingdom, but they saw it not, only as viewed through the type and shadows of the law. But "blessed are the eyes" of those who saw the glory of the rising kingdom of Christ; who beheld him in his incarnation; beheld his glory, the glory as of the only begotten of the Father, full of grace and truth, and who of his fullness received and grace for grace. Their eyes beheld Jerusalem a quiet habitation. Not the old Jerusalem which was destroyed, but the Jerusalem which is above, which is free, and which is the mother of all the saints. The church of the living God, although surrounded with enemies, involved in warfare, assailed by enemies, hated of all men, traduced, persecuted, regarded by

the world as the offscouring of all things; yet to the saints who view her in relation to Christ her spiritual Head, and the life hidden with Christ in God, as a kingdom not of this world, founded on Christ and built up in him, having salvation for walls and bulwarks, and the assurance that all things work together for good to all her legitimate citizens, their eyes behold her as a quiet habitation. Quietly and peacefully her inhabitants can confide in the God of their salvation, and sing, "The Lord is my refuge and strength, I will not fear what man can do." In the world, said the Redeemer to his disciples, ye shall have tribulation, but be of good cheer, I have overcome the world. In me ye shall have peace.

Such is the peace and quietness of the church of God, as she stands in her gospel order, her watchmen see eye to eye, they lift up the voice, with the voice together, do they sing; no lion shall be there, nor any ravenous beast, for none shall be allowed to hurt or destroy in the holy mountain. There shall not come into her the daughters of the uncircumcised nor the unclean, for "except a man be born again he cannot see this kingdom of God." Men without the Spirit's work in the new birth may, and many of them do profess citizenship; have a name to live when they are dead, and may have a nominal standing in the visible church, but the church, as she stands in Christ, is only seen by faith, and there the eye of faith can see none but the quickened, regenerated children of God. One body, and one Spirit, even as all are called in one hope of their calling. Within her invincible walls members of Christ

"Shall find a settled rest,  
While others go and come;  
No more a stranger or a guest,  
But like a child at home."



*A tabernacle that shall not be taken down.* The tabernacle in the wilderness was a portable tent to be set up or taken down as frequently as occasion might require, still it was a type of the immovable kingdom of Christ, of that church which Christ has built upon a rock, against which the gates of hell cannot prevail. The establishment of the church of the living God, in all her order and ordinances, in all her doctrine and discipline, in all her laws and government, in all her members and ministrations, is seen in the gospel as a permanent and immovable building; a building of God, a house not made with hands; eternal in the heavens. The psalmist says of her, "God is in the midst of her; she shall not be moved; God shall help her and that right early." The church of Jesus Christ, the New Jerusalem, which is the bride, the Lamb's wife, is now precisely what she was in her primitive days. She occupies the same ground which was staked out for her by Christ and the apostles in the New Testament. And no community, fraternity or religious organization in this or any other day, which occupies any other ground, can be the Jerusalem of which the prophet speaks.

*Not one of the stakes thereof shall ever be removed.* Efforts have been made to remove her stakes, from time to time. Some perhaps have thought she occupied too much ground, and have labored to contract or circumscribe her boundaries, by denying to her the rights and privileges which her God has given to her, but the general rage of her adversaries has been in modern times to extend her cords and to set out her stakes so as to make them embrace the doctrine and institutions of men. Powerful efforts have been made to extend the church of God so as to make her include the modern mission

machinery of the age, Sabbath School, Theological Seminaries, Tract, and hosts of other institutions which were not embraced within the stakes as planted originally to mark the boundaries of Zion; but not one of them has in reality ever yet been removed, they all stand precisely where they were set by her maker and builder, who is God. Every religious community, society, organization or confederacy therefore which these stakes do not inclose, is clearly not of this building. No order of people whatever, which is not found within the immutable and immovable stakes which God has set for his tabernacle, has any right to claim the name, nor to assume to be the church of the living God.

*Neither shall any of the cords thereof be broken.* The cords of a tent or tabernacle, secure the curtains to the permanent stakes and give strength and stability to the tabernacle. The cords of this tabernacle may signify the unbroken love of God, which is as a three fold cord and cannot be broken. His love shed abroad in the hearts of his saints who are component parts of the building, fasten them effectually to the stakes which God has planted; and circumscribe them to the doctrine, laws and ordinances which Christ has established. By his love in their hearts they are cemented together, and his love and fear in their hearts forbid that they should depart from him, and he will not turn away from them to do them good. The heathen may rage, and the people imagine a vain thing; the kings of the earth may set themselves, and the rulers take counsel together against the Lord and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. But he that sitteth in the heavens shall laugh; the Lord shall have them in derision.

Read Psa. ii. 1-4. They shall not break the cords of Zion; nor shall they make them longer or shorter. None of them shall ever be broken.

*But there, at the very place which God has chosen, which he has desired for an habitation, which he has staked out, and of which he says, Here will I dwell forever; in this consecrated spot, this place of the tabernacle of the Most High, there the glorious Lord will be unto us as a place of broad rivers and streams. Christ is the glorious Lord who dwells in this tabernacle of God which is with man.*

We cannot now speak of his superlative glory, nor of his dominion as both Lord and Christ; it is sufficient to know that as the glorious Lord he shall ever be found in Zion, his dwelling place. And that too to us he shall be the place of broad rivers and streams. As the divine Mediator between God and his people he is the medium or channel through which that river, whose streams make glad the city of God, flows. The pure river of water of life, clear as crystal, which proceeds from the throne of God and the Lamb, is found only in him who is the place of it. This life was with the Father and was manifested. And this is the record of Father, Word and Spirit, the Three that bear record in heaven that God hath given us eternal life; and this life is in his Son. He is truly the place of it; he is the Life, and all who thirst must come to him and drink. He is the fountain of living water, and it can be found nowhere else. There he was smitten like the rock in Horeb, and the waters gushing forth in broad rivers and streams, have been ever flowing and shall ever continue to flow. So broad that Ezekiel could swim in it, and so deep that the inspired Paul exclaimed, O, the depth! He is all this to us: Life to us, Rivers of im-

mortality to us; that is to his people. But no foreign craft shall pollute this river; no galley with oars shall paddle or row themselves along by their own power or agency. Galleys with oars are very numerous in the rivers of Pharpar and Abana, in the Euphrates, which waters Babylon, but they shall not disturb the waters which are found in him.

*Neither shall gallant ships pass thereby.* While all the workmongrel tribes of the earth, with their slavish galleys, are prohibited, so also are all lofty towering gallant ships, with their expanded sails. They have not so much as a passage in these waters of life. None are admitted but those who are humbled under the mighty hand of God.

*For the Lord is our Judge.* He knows his own sheep. His foundation has this seal, "The Lord knoweth them that are his," and he alone is competent to judge. Men shall not be allowed to judge what or who shall be admitted to these living waters.

*The Lord is our Law-giver.* And he has thus enacted; this is his law, and he is abundantly enabled to enforce it.

*The Lord is our King.* And he is able to govern, protect and secure his people, and to triumph over all his enemies.

*He will save us.* Us who are his subjects, who can in Spirit call him Lord; but none can call Jesus Lord but by the Holy Ghost, those who are subject to his government, who submit to his judgment, and confide in it, and who are satisfied with his laws, and delighted to obey them, and who crown him Lord of all as their King. He will save them with an everlasting salvation.

MIDDLETOWN, N. Y., February 15, 1859.

## CORRESPONDING LETTERS.

*The Licking Old School Baptist Association, in session with the Mt. Gillead Church, at May's Lick, Mason Co., Ky., to the associations with which we correspond, sends christian greeting.*

DEAR BRETHREN:—We have again been permitted by the goodness and mercy of our God to assemble as an association. Peace and good will reigns among us, for which we feel to thank him who alone can give these blessings.

We are glad to receive your messengers and Minutes, and hope for the continuance of the love and fellowship that exists between us.

Our next meeting will be held with the Elk Lick Church, Scott Co., Ky., beginning on Friday before the second Saturday in September, 1902, where we shall be glad to receive any messages of love you are pleased to send.

P. W. SAWIN, Moderator.

J. T. McCOUN, Clerk.

T. J. RATLIFF, Assistant Clerk.

*The Elders and messengers of the Lexington Association, in session with the church of Olive & Hurley, Oct. 2d and 3d, 1901, to the associations and churches with which we correspond, greeting.*

DEAR KINDRED IN CHRIST:—Another year with all its vicissitudes has passed into the great ocean of eternity, and through the enduring mercy and forbearance of our heavenly Father, we are permitted again to come together in his name, and to sit down in peace and quietness to listen to the proclamation of gospel truths as spoken by the called servants and ministers of the New Testament of our Lord and Savior. Truly we feel that the preaching has been with power and demonstration of the Spirit, and to the confirmation of the christian

experience of the brethren assembled; to the glory and honor of the great Head of the church, and to Jehovah as the great ruler and disposer of all events; to that God without whose notice not even a sparrow shall fall, and who hath numbered the very hairs of our heads.

Dear brethren, we feel to express our resignation to all the providences of that all-wise Being who has declared the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure. His judgments are unerring, his ways past finding out. So then in the language of Peter, "To whom shall we go? thou hast the words of eternal life."

Our meeting has been on the whole, harmonious, and the spirit of brotherly love and fellowship has prevailed throughout, and we feel that so long as the Lord gives us grace and strength to walk according to the good profession brethren have made through hope in his name, so long shall we, and all like minded followers of the meek and lowly Jesus, partake of the heavenly joys vouchsafed to all believers; to all who watch over each other for good; who prefer each the other to himself, joys which the world knoweth not of and cannot attain to.

Though we report few additions to our numbers, we yet feel strong in the Lord, trusting implicitly that in his own time and way he will add to the church such as should be saved, for we trust in his declared word that all things are for the elect's sake, and that of all that the Father hath given the Son, there shall none be lost, and he will raise them up at the last day.

We have been blessed with the presence and preaching of an able minister from another State, and the preaching

throughout has been edifying and consoling.

Your Minutes have been received, and we desire a continuance of your correspondence.

Our next session is appointed to be held with the Second Roxbury Church, at Halcottsville, Delaware Co., N. Y., on the first Wednesday and Thursday of October, 1902, where we hope to meet your messengers again.

JOHN CLARK, Moderator.

G. W. GUERNSEY, Clerk.

JAMES AVERY, Assistant Clerk.

### CIRCULAR LETTERS.

*The Lexington Old School Baptist Association, convened with the church of Olive & Hurley, October 2d and 3d, 1901, to the churches composing the same, greeting.*

BELOVED BRETHREN IN THE LORD:—

According to the usual custom that has been practiced in the Lexington Association for a good many years, we desire to send you this our epistle of love in the form of a Circular Letter. Through the abounding goodness, mercy and loving-kindness of our covenant-keeping God, we have been preserved through another year, and favored to meet again in an associate capacity. Surely, brethren, we have great reason to be thankful to our heavenly Father that it is as well with us at this time as it is.

Now, brethren, we will mention a few verses commencing at the first of the fifth chapter of Paul's letter to the Romans, including four or five verses. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Yes, justified freely by his grace, through the redemption that is in Christ Jesus. The apostle Paul wished to learn one thing of the Galatian brethren: "This

only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?" If they had answered the apostle and said to him that they received the Spirit by the works of the law, he would not had fellowship for them, that Christ had redeemed them from the curse of the law. "Being made a curse for us."—Gal. iii. 2, 13. Then we read again, "If they which are of the law be heirs, faith is made void, and the promise made of none effect." "Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed." But next: "By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." O, dear brethren, when we are led by the Spirit to have access by faith into this grace, we can or do feel to say with Paul to the Ephesian brethren, "In whom we have boldness and access with confidence by the faith of him." And not only so, brethren, but we glory in tribulation also. Why do the children of grace glory? Because Jesus said, "In the world ye shall have tribulation, but in me ye shall have peace." "Knowing that tribulation worketh patience; and patience, experience, and experience, hope." So, brethren, it is written in the sixth chapter of Hebrews, for our comfort, when he says to them, "And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end: that ye be not slothful, but followers of them who through faith and patience inherit the promises." Then, "Hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us."

JOHN CLARK, Moderator.

G. W. GUERNSEY, Clerk.

JAMES AVERY, Assistant Clerk.

OBITUARY NOTICES.

We are told there is a time to be born, and a time to die. We that live have had our time to be born, and no one will take our turn when our time comes to die; there will be no one there or then to dispute our turn, but submit to the decree of the All-wise, whose decree it is, who gave breath to all, and who taketh away our breath and we die and return to dust.

The subject of this notice was a niece of the writer, and a daughter of brother Basil Grafton, and the first loss by death, and is sensibly felt by all that remain. She was one of five sisters, there being no male members of the family. The eldest of the family is taken in the 41st year of her age. She was much looked to for counsel, being of a very considerate disposition, and of a well balanced mind, although of a feeble frame, being of a nervous condition from her youth, but all her afflictions seemed to be borne with a degree of patience which was uncommon. She was known by the name of Mattie Grafton by all who knew her, and I will give that name here. In her last sickness, which was lingering, gradually growing weaker, she was heard to say, "I see the Savior, and I must go," and quietly passed away, leaving a good reason, on leaving the world, of a better inheritance. One less for the parents to leave when they come to die, and one for the sorrowing sisters to grieve after. Her body now is interred in a burying place called Emmorton, Md., with many who have gone before. May the Lord be with those who remain, and prepare them all for this important change.

WM. GRAFTON.

FOREST HILL, Md., Oct. 8, 1901.

MEETINGS.

THE Old School Baptist Church of Schoharie has appointed a yearly meeting to be held at the meeting-house on Schoharie Hill, on the fourth Sunday, and Saturday previous, of October, (26th and 27th) 1901. Ministers and brethren of other churches, and all who love the truth, are invited. The trains will be met at Howe's Cave on Friday before the meeting.

Those who come to Cobleskill will call on brother J. E. Livingston.

G. W. GUERNSEY, 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. 69. MIDDLETOWN, N. Y., NOVEMBER 15, 1901. NO. 22.

## CORRESPONDENCE.

### W H Y ?

“O LORD, why hast thou made us to err from thy ways, and hardened our heart from thy fear?”—Isa. lxiii. 17.

This question does not express a bold and arrogant inquisitiveness into the secret purposes of the Lord, but is an expression rather of deep and reverent humility. The prophet is not charging God with the transgressions and hard-heartedness of Israel, nor is he finding fault with his dealings with them, though it may appear so to the natural understanding. The natural mind cannot search out the true spiritual meaning of the inspired Scriptures of truth, nor is it to the natural understanding that their rich and important mysteries are unfolded, but to the faith of the Lord's people. The things of the Spirit are hid from the wise and prudent, and revealed unto babes. The Spirit reveals them. They are first known in the experience of the soul, and then recognized and understood as they appear in the word of truth.

The poor soul who has been brought to see himself a sinner against a holy God, as he looks back over his sinful life, is brought down into the dust before the

Lord in shame and self-loathing. He never feels like charging any part of his sins and wickedness upon any other than himself, not even upon those who may have induced him to do evil things, much less upon the Lord, but feels that all the blame belongs to himself. The language of his soul would be, “I am condemned, but thou art clear.” Yet he knows that God has sovereign power over all men, and that if he has not been as outbreaching a sinner as some have, it is because the Lord has in mercy restrained him. He knows also that if the Lord had so willed he could have kept him from the evil that he has done, and that he could have brought him to see his sins and to cry for mercy long before he did. But it does not occur to the quickened soul to think that the Lord ought to have done so, nor to question his right and justice in leaving him to his own wicked ways. On the contrary we know that it would have been just in him to have left us to act out all the evil that is in our depraved hearts, and to go down into destruction. Our wonder is that he ever made us to see and feel the sinfulness of our hearts, and to cry for mercy at all, and that he ever purposed salvation and joy and

glory for such as we. And since we received this unexpected blessing of a good hope through grace, how often we have wandered in thought and word and deed from the Lord's ways. We know that at any time the Lord could have kept us from error and transgression, and could have kept our hearts soft and tender in his fear, if it had been his will. We know that, do we not? Does not any one know that? But what poor soul, when mourning over his sins, and experiencing the chastisement of the Lord for them, ever thought of chiding the Lord for them, or of finding fault with him because he did not keep us from thus acting out the evil that was in our hearts? We know that we have no right to complain for the punishment of our sins. (Lam. iii.) We feel rather to say, "I will bear the indignation of the Lord, because I have sinned against him."

But still we are sometimes in a muse, why the Lord has thus left us to err from his ways, or, using the prophet's inspired expression, "made us to err from his ways." The disposition to err was in our hearts, and it was his purpose that we should be left to manifest it. But why? we humbly and reverently inquire, Is it that we may see that his justice requires us to be cut off from before him? We cannot complain of this, if it is so. David was left to the workings of his evil heart, and did evil in the Lord's sight, and against him, that the justice of the Lord might be manifest in his condemnation as a sinner, and that the glory of grace might be clearly displayed. (Psalm li. 4; Romans iii. 4.)

Instead of chiding the Lord, and complaining because he made his people to err from his ways, and hardened their hearts from his fear, the prophet is humbly pleading with him that he will with-

hold the wrath which they deserve, and that he will return unto them with mercy for his servant's sake, for the honor of his name. He would acknowledge with Jeremiah that it is of the Lord's mercies that we are not consumed, because his compassions fail not. (Lam. iii. 22.)

The natural man would at once question the justice of the Lord's condemnation of a man for doing what he had purposed the man should do. We can all see in our own minds the motion of an opposition to such a thing, and therefore, when left to our natural understanding, we either boldly deny that such is the case, and say that the Scriptures which declare such things do not mean what they say, or else we take the bold ground that the Lord is really the author of sin, tempting and causing a man to sin, and then condemning him for it. But the quickened soul, taught by the Spirit, is far from ascribing sin to the Lord, or saying, when he sins, "The Lord tempted me to sin," for the Lord tempts no man, (James i. 13,) but he takes all the blame to himself, and really feels it to be his own, and yet he knows and acknowledges God's omnipotence, and knows that nothing, not even his worst sin, could have taken place contrary to God's purpose, and he knows that every manifestation of the depravity of his heart, in a sinful word or act, but the more clearly shows that the Lord is justified in his sayings, and that he will overcome when he is judged. (Romans iii. 4.) That the Lord does purpose that certain evil and wicked things shall be done by men, acting out a portion of the wrath and wickedness of their hearts, and that they shall be punished for the evil, the Scriptures clearly show by many examples. Those who crucified Jesus did what it was the determinate counsel of



God that they should do. The Lord turned the hearts of Israel's enemies to hate his people, (Psalms) he brought their enemies against them in battle that he might thus punish his people, and then that he might destroy the enemies.

This is a deep and wonderful mystery, but the quickened soul feels the truth even while the carnal mind is reasoning blindly, and trying in vain to harmonize the works and ways of God, with human reason. His judgments can never be understood by the natural mind of man, for they "are unsearchable," nor can his ways be discovered by human reason, for they "are past finding out." But the child of God, when led by the Spirit, accepts implicitly what the word of God declares, no matter how far he may be from understanding it, nor how contradictory to each other different portions of the Scripture may appear to the mind. He never ascribes sin to the Lord, for he feels that he is himself the sinner, that it is man that sins, and he feels all the blame. He knows that nothing can exist, transpire or be done that God did not purpose, for then he would not be omnipotent, and yet when the Lord says concerning the terrible wickedness of Israel in the service of Baal, "which I commanded not, neither spake it, neither came it into my mind," we understand the perfect separation of the Lord from all that is sinful. There is not, there cannot be, any sin in the Lord's purpose concerning the evil and sinful acts of men. The sin is all theirs, and always theirs. The Lord's purpose is pure and holy, and ever tends toward his own honor, holiness and glory, and the salvation of his people.

In all the transgressions of his people of old he had a wise and holy purpose. In them, and in the punishments that

followed quick upon them, they were all examples for us. They "all happened unto them for ensamples," and they were written for our admonition upon whom the ends of the world are come; the ends of the legal world, which are the aims or meaning and fulfillment of all the types and patterns of that legal dispensation. (1 Cor. x.)

Those who are exercised by the Spirit feel the importance of the sacred admonitions of the apostles. Secret things belong to God. When they are revealed to us we handle them reverently. But the assurance of our souls that the Lord has settled his word forever in heaven, that all time is before him, that a thousand years are as one day with him, that he has declared the end from the beginning, all this does not hinder us from prayer and supplication, from pleading for mercy and forgiveness for our many sins; from calling upon his blessed name and entreating him to keep our feet in the right way, and to keep us from sinning against him. All this trust and confidence in the Lord, as a God of purpose and predestination, does not make us less, but rather the more, anxious to do his commands, to walk in obedience to his will, to meekly exhort our brethren unto love and good works, to strive with them to keep the unity of the Spirit in the bond of peace, to warn the unruly and to reprove and rebuke where it is needful to do so.

The good conscience does not excuse sin. We find no excuse for the indulgence of our selfishness and sinful lusts in the truth that our carnal natures are not changed in and by the new birth. If we have been born again, we have the life and Spirit of Christ, which shall henceforth rule us, and bring our Adamic nature into subjection. Here constantly

exists a warfare. It is a warfare, the flesh lusting against the Spirit, and the Spirit against the flesh. The contest goes on. We cannot rest in fleshly ease. It will not satisfy us to assert that the old man is evil, and that we cannot look for any good from him. No, but we look for his evil suggestions and selfish inclinations to be denied. And where this dying of the Lord Jesus is borne about in our body we shall feel and see suffering, and shall manifest the life of Jesus in our mortal flesh, and when we speak with our brethren, or write to them, or preach to them, our communications to them will be more than a mere repeating of the words and arguments of sound doctrine. There will be felt in what we say, a savor of what we feel and suffer and enjoy from day to day. The things by which we live will be seen; the mourning sore as a dove; the chattering like a crane or a swallow; the eyes failing with looking upward; the cry of the oppressed, "O Lord, undertake for me," the sweet answer of peace from the Lord, as in the case of Hezekiah. "What shall I say? He hath both spoken unto me and himself hath done it. I shall go softly all my years in the bitterness of my soul. O Lord, by these things men live, and in all these things is the life of my Spirit."—Isaiah xxxviii. 9-22.

If there is not the life of an exercised soul, the struggles, pleadings, answers, in what we preach or write, it will be dry hearing or reading for the exercised people of God. In one we know personally we must see a godly life, a showing forth in the life "the praises of him who hath called us out of darkness into his marvelous light," or what that one says, however right in the letter, will be of no value to us. The truth of God's salvation felt in the soul, and manifested in

the life, will cause the utterances of that one to have a goodly savor, and a holy power. Where there is a felt dependence upon a God of unlimited and eternal purpose and power, there will be manifested a deep and reverent humility, and a childlike confidence and trust. But a belief in a God with whom there is any degree or kind of uncertainty, any of whose favors or blessings are offered upon conditions to be performed by us, and left dependent upon our will, tends to manifest self-confidence and pride, instead of humility and godly fear, and to cause levity in speech and carelessness in act, instead of a trembling solemnity of soul, and a constant desire and prayer for the dear Savior's manifested presence and power.

SILAS H. DURAND.

SOUTHAMPTON, Pa., Oct. 13, 1901.

RIVER VIEW, Ala., Sept. 29, 1901.

DEAR BROTHER BEEBE:—Mr. A. J. Doggett, of Souwilpa, Ala., has requested me to write through the SIGNS on the last two verses of the eleventh chapter of Hebrews, which reads, "And these all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect." The thirteenth verse of this same chapter reads, "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." Also the fourteenth, fifteenth and sixteenth verses read, "For they that say such things, declare plainly that they seek a country. And truly if they had been mindful of that country from whence they came out, they might have had opportunity to have

returned: but now they desire a better country, that is, an heavenly; wherefore God is not ashamed to be called their God; for he hath prepared for them a city."

I have quoted thus to show what "promise" the inspired writer had in view when he said they had not received the promise, &c. It is interesting to read this eleventh chapter of Hebrews, and to note what faith has accomplished in the ages past, and how faithfully and promptly all the promises of God have been fulfilled. A "promise" in the Scriptures is an assurance that God has given in his word of bestowing blessings upon his people. Some of these promises are temporal, some spiritual; some are to be fulfilled in time, some in eternity. The promise God made to Abraham that Sarah should have a son, and that his seed should inherit the land of Canaan, and that they should be as numerous as the stars of heaven, was a promise to be fulfilled in time. "By faith Abraham sojourned in the land of promise." It was the "land of promise," because God had promised it to Abraham and his seed. Abraham lived to see the fulfilment of some of these promises, but there was one promise in the covenant God made with Abraham, he did not live to see, and that was, "In thee, and in thy seed, shall all the families of the earth be blessed." That was the promise of the coming of the Messiah; the coming of Christ; "God manifest in the flesh," yet he saw the fulfilment of even this promise "afar off," "by faith" was "persuaded" of its fulfilment, and "embraced" it.

God made many promises to his people before the coming of Christ; some were fulfilled during their natural lives, some have been fulfilled since they left the stage of mortal action, but there is one

glorious promise still in the future which belongs alike to all the blood-bought throng, and that is the promise of eternal life, and a blissful immortality beyond this vale of tears; the resurrection from the dead, and a blessed conformity to the likeness of Christ; an eternal home in heaven; "a better country;" "a city which hath foundations, whose builder and maker is God." "For he hath prepared for them a city." "I go to prepare a place for you." It is the promise of all this I think the apostle has reference to when he says, "And these all having obtained a good report through faith, received not the promise, God having provided some better thing for us, that they without us should not be made perfect."

This to my mind is apparent from the fact that it is said, "For they that say such things declare plainly that they seek a country," not a condition, but "a country." "And truly if they had been mindful of that country from whence they came out, they might have had opportunity to have returned, but now they desire a better country, that is, an heavenly. Wherefore God is not ashamed to be called their God, for he hath prepared for them a city." The only sense in which these things are fulfilled now in time, is by faith. The faith of the saints sees them "afar off;" still in the future; they "embrace them," and are "persuaded of them," though still in the future. Indeed, there is no need for faith in regard to that which is already in our possession. Faith embraces a promise, not the fulfilment of a promise. Faith lays hold of unseen things, things beyond our comprehension. Therefore "faith is the substance of things hoped for, the evidence of things not seen." "For what a man seeth, why doth he yet hope for? but if

we hope for that which we see not, then do we with patience wait for it." "If in this life only we have hope in Christ, we are of all men most miserable." "If the dead rise not, let us eat and drink, for tomorrow we die."

The apostle Peter has told us that in the last days "shall come scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning," &c. "But the day of the Lord will come as a thief in the night." The heavens being on fire, shall melt with fervent heat, the earth also, and the things that are therein shall be burned up, but "we according to his promise, look for new heavens, and a new earth, wherein dwelleth righteousness." This is the "better things" that God hath provided for the "church of the firstborn," whose names are written in heaven. The apostles not only preached the resurrection of Jesus, but they preached, through Jesus, the resurrection of the dead. "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

It seems to me that God had one great purpose in view in the creation of this world, and man upon it, and that is the complete salvation and redemption of his people here in time, and their ultimate glorification in heaven, giving honor, praise and glory to him who sits upon the great white throne.

H. J. REDD.

PETERSBURG, Del., July 26, 1901.

DEAR BROTHER AND SISTER HAIT:—  
Your letter was gladly received, and perhaps more appreciated because it was so unexpected and undeserved. The Lord in his love and mercy always sends his

messages of relief and encouragement just at the right time, and never sends in vain, however mysterious it may seem to us. The tone and sentiment of your letter was suited to my present experience, and it afforded me both instruction and comfort. As I advance in years the effect of age naturally admonishes me that your words are true of me as well as of yourself and dear companion, that, "Time is fast winging us away to our eternal home."

My companion and I are enjoying our usual good health, for which we desire to be thankful to the praise of our heavenly Father, from whom cometh down every good gift, and every perfect gift. Nevertheless I am not strong to run a race as in the days of my youth, my sight is not as clear to discern the beautiful works of my Creator as in my childhood days, and I often think of the expression of Job, "When a few years are come, then I shall go the way whence I shall not return." Let me not murmur or complain, for I know that the sun shines as brilliant, the stars twinkle as brightly, the moon reflects the light as grand, the skies are as blue, the grass just as green and the flowers as beautiful as in the bright morning of life,

"When youth passed so fleeting, yet blissful the while,  
Ere the heart felt a pang from dark falsehood or guile."

Therefore if the glorious works of my Creator have lost any of their beauty to me, I am constrained to say, "This is my infirmity." That which my Creator has pronounced good, let me not condemn, lest I should be found replying against God, foolishly saying, "Why hast thou made me thus?" I hope I know what you mean when you write of your doubts and fears, and say, "I am such a sinner that I hardly know what to think of my-

self." Such expressions awaken my sympathy, and entwine themselves into my fellowship.

Thirty-eight years ago it pleased the Lord to show me what a poor sinner I am by nature, a fact which I have never doubted, and an experience which I have not forgotten. I trust and hope that he also revealed to me his salvation through Christ the Redeemer, who came to seek and to save a poor sinner like me, affording me for a season a joy unspeakable and full of glory. Then I thought my troubles over, and conflicts on account of sin were ended. How sweetly the cheering words of the apostle Paul came to me: "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" In my childlike simplicity I thought he would give us freely only those good things affording a continual peace and happiness, but I had not traveled far before I was taught by a heart-searching experience the force and truth of another Scripture: "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." In the happy days of my first experience, I innocently thought if my life should be continued to this present time, I should have attained to a christian state, and condition free from the assaults of the enemy; that doubts, fears and sore temptations would cease to trouble and discourage me. Dear brother and sister, if I ever needed the sustaining grace of God, and the encouragement of my brethren, it is now in the declining years of my life. I do not doubt the power of God to save, or fear that one of his people for whom Jesus died, will ever be lost. I feel assured that all my brethren and sisters whom I love are eternally safe and secure. But is my

name written in the Lamb's book of life? will he remember and own a poor sinner like me? When I get away down in the valley, and hope seems almost gone, as when your letter came, I was made to realize how our heavenly Father sends messages of comfort in the time of our need. He sends by whom he will send, but always by his Spirit, whether it be by a letter from brother Hait, or some prophet or apostle, or by all of them as it were in company together, for all the experience of God's children is the same in substance, but abounding in variety. The psalmist David, in the seventy-seventh Psalm, gets very near to me in expressing his experience, saying, "Will the Lord cast off forever? and will he be favorable no more? is his mercy clean gone for ever? doth his promise fail for evermore? hath God forgotten to be gracious? hath he in anger shut up his tender mercies? Selah. And I said, This is my infirmity; but I will remember the years of the right hand of the Most High." Let us remember that infirmity is not sin and transgression, but a sense and knowledge of it is spiritual health to the soul. In the thirty-ninth Psalm David expresses a desire to know the extremity of his infirmity, saying, "Lord make me to know mine end, and the measure of my days, what it is, that I may know how frail I am." It is only the enlightened sinner who knows that, "Every man at his best state is altogether vanity," that can truly say, "The Lord is my strength and my song; he also is become my salvation." "My flesh and my heart faileth; but God is the strength of my heart and my portion forever."

"Guide me, O thou great Jehovah,  
Pilgrim through this barren land;  
I am weak, but thou art mighty,  
Hold me by thy powerful hand."

To the poor sinner who by grace has been made to know how frail he is, O how sweet and precious is the heavenly doctrine of God's absolute predestination of all things pertaining to the salvation of his people, and the election of grace that securely includes every soul he loves, and for whom Jesus died, and rose again for their justification; to hope, to trust, to believe that all our interest in this present life, and the life eternal, is in the hands, and at the sovereign, righteous disposal of our Creator, preserver and Savior, and to be made willing to leave it there; to feel secure in God's eternal purpose, which he purposed in Christ Jesus before the world began, so that we cannot change it if we would, and would not if we could, is to dip our morsel in the golden dish of God's everlasting love, and say with Job, "All the days of my appointed time will I wait, till my change come."

My wife joins me in expressions of love and fellowship to you and sister Hait, and christian good will to all your household.

Forbear with the weakness, and remember kindly your brother, I hope, in the unity of the Spirit and bond of peace,

W. W. MEREDITH.

MACOMB, Ill., Sept. 30, 1901.

DEAR BRETHREN EDITORS OF THE SIGNS OF THE TIMES:—As I was permitted to attend our association, and being requested by dear ones there to write something about it for the SIGNS, I will attempt in my weakness to do so, that others may learn of our order and welfare.

We had a very pleasant and enjoyable meeting, and it seemed to all present that it was good to be there. The preaching was harmonious, and I believe the truth

was proclaimed, and the saints fed and comforted. The meeting was held at the residence of brother John McFadden, ten miles from the church where his membership is. He had ample room in house and barn, plenty to eat and plenty of water, and for three days his family took care of all who came, and did all they could to make every one comfortable and welcome, saying they did not consider it a burden to thus care for and minister to the wants of God's children. The seats were in a grove just across the road from the house. There were two sermons in the morning, two in the afternoon, and two at night, under the large tent where were the tables for eating. As all were together it was very pleasant and agreeable, and the time between the services was spent in singing and conversing one with another, and there seemed but little frivolity, but I listened to much solemn conversation, and not once during the time did I hear a word of politics, or any discussion on any new doctrine, but all seemed to have come together for one purpose. Love and peace prevailed, each seemed to esteem others better than himself, and a spirit of humility seemed to characterize all present. There were six visiting ministers present: Elders Walter Cash and Sears, of Missouri, Elders Dobbs, Frazee, Reeder and Dyer, from other associations, who all came truly in the name of Christ, preaching no other name but him crucified. They preached with power and ability, emphasizing in each sermon the one great and eternal truth which so plainly distinguishes the Old School Baptists from all the religious world, that salvation is of the Lord; salvation is of grace; that sweet theme which is ever new, yet old and firm as the everlasting hills. We never tire hearing this great truth proclaimed, and never

hear it too often. Election, predestination, total depravity, his justification through the death and sufferings of Christ, the resurrection, exhortation to duty, &c., were ably and plainly set forth, and many were the expressions of approbation, and the many tears seen coursing down the cheeks of aged fathers and mothers in Israel, told of the consolation received. No striving about words to no profit, no new or strange terms used which only confuse, but do not convince or comfort.

Brother E. D. Varnes is and has been our Moderator for years, who is wise in counsel, much beloved by the brethren. He is firm and unwavering in the faith, established in the truth, ever laboring for peace and fellowship, making not a brother an offender for a word.

We have had no trouble here in our associations, and as far as I can hear, they have met in peace. O, how sweet to thus meet together and hold converse and communion with those of like precious faith. I think that nothing of a carnal or worldly nature can compare with this blessed communion with those we love with more than a natural or earthly love. Those not taught of the Spirit know nothing of this love and fellowship, but many who make a profession of religion in these days laugh at Christian's experience, or change of heart, teaching that man is not totally depraved, but that each has a spark of grace sufficient with his help to do something to obtain salvation. But this "something," my dear kindred, I have never been able to find out or perform. But their rock is not as our Rock, and how thankful should we be that we are saved from such strong delusion, such false doctrine. My heart and affection go out to those who feel poor and needy, helpless and

dependent, not only in obtaining salvation, but in keeping in the path of obedience. For by grace we are saved all along the way, from error, from giving offense, from denying the faith, from sin, which is ever present, and from the evil of our own hearts. It is through grace bestowed on poor, vile sinners, which causes them to love one another, gives them a desire to meet together and hear these precious things proclaimed. While listening to these glorious truths at our association, I could not help but rejoice in God as my Savior, for I could see I could do nothing, but was without strength, and Christ was made my righteousness. I felt that I could say, "I know the joyful sound," and I was happy to know I belonged to a people whose God is the Lord. Though the world may laugh at or scorn us, let this thought comfort us, when "God is for us, who can be against us?" But, my dear kindred, it is only at long intervals that I can speak with confidence of my hope, for much of my time is spent in darkness, and sin is mixed in all I do. I feel I am entirely unworthy of your love and esteem, yet I feel I cannot return from following after you, for your God, I trust, is my God, and I pray I may be permitted to dwell with you in love and fellowship. Once in a while I get a faint glimpse of the glories of the church of Christ, and of his love for his people, and feel that I know a little of the sweet communion of the saints, and this experience is so sweet and dear to me that I cannot but say, Why then should we spend time or mar each others peace in finding fault with our brethren or sisters, in striving about things to no profit, which confuse and divide the children of God; but rather let us meet often to-

gether, cheer, encourage and comfort each other along the way.

I met many dear friends and kindred at the association whom I knew, and formed some new acquaintances, for whom I feel a warm love. I write these scattering thoughts partly in answer to their requests, and also because I felt a desire to pen a few lines to the household of faith. I trust they, as well as the editors, will read this in a spirit of charity, and remember me who feels to be the weakest and most unworthy one of all.

Since I began this letter I have received the SIGNS for Oct. 1st. I wish to tell how much I enjoyed reading Elder Curry's account of his visit in Texas. O, how I should love to have been there. How I would have enjoyed it all; the preaching, the baptism, the meeting with those dear aged pilgrims who were so faithful in coming so far to be together. It reminds me also of John's preaching in the wilderness, and the primitive way of worship.

May God bless all his people who thus meet together to worship in his holy name.

With love to all the dear ones of the household of faith, I am your sister,

SARAH E. RUNKLE.

SAMARIA, W. Va., Aug. 13, 1901.

DEAR BRETHREN EDITORS OF THE SIGNS, AND BRETHREN AND SISTERS IN CHRIST:—It is with a feeling of weakness that I try to write you, but after reading from others I will make the attempt. I have just read the experience of Elder Lively, it makes me think of my own experience, with sore trials, afflictions, temptations, troubles and darkness. It has seemed to me that all the way is dark and no light was given me. This causes me to fear that I am not born again, if

so, then happy be my condition, but if not, then my condition is sad indeed. But in my sore trials I have thought that whether the Lord gave me light or no, I would still trust in him; I cannot give up trusting in him.

I was confined to my house with sickness about ninety days; the distress which I underwent in this sickness no one knows, yet I hope the Lord will save me at the last, through all the troubles that it is his will for me to endure. He said, "In the world ye shall have tribulation, but in me, peace."

Now, brethren, let us notice one thing, and that is, where brethren do not see just alike, each one on both sides, should ask himself the question, Am I writing for the glory of God, and for the peace and welfare of the church? If not, then quit writing, for this is not the way to make peace nor to settle error. Let every one aim for peace in the spirit of meekness. I do not mean to make peace with error of any kind, nor to draw men after us, whether possessors of grace or not, but let our aim be to serve God and worship him. Now when brethren write upon any disputed subject, be fair on all sides, and let us see if in reality there be any differences, and if there really be a difference, then see if we cannot come together. Let us have nothing in view but the glory of God, and the good of Zion. I, for one, would so much like to see all of one mind, and speaking the same things. Let us be very careful not to cast a stumbling-block in the way of any one; if we do, God will not hold us guiltless. The truth of God is the only thing that will stand, let us then strive for it, it is not what men commend, but what God commends: "Salvation is of the Lord." Peace is what every one should desire: "Let us in one another's peace delight,



and thus fulfill his word." If such be not our delight then let us hold our tongue. This is hard for the flesh. O that the love of God may keep and guide us in the right way. Jesus Christ is the only Savior. He is the way, the truth and the life. He is all and in all. He saves every one of his children. Then boasting is excluded, and grace reigns. None are saved but by grace. And so boasting is excluded. Now, I might come to myself. Do I do what is right at all times? No, I do not. The greatest trouble is myself to contend with. In my flesh there dwelleth no good thing. I do sin so much, and commit evil. But I do hope that the dear Lord has died for me. I do believe that I have seen my sinful condition, and I was made willing to call upon the name of the Lord to forgive my many sins, and I do believe that he heard my cry and delivered me. O what distress I was in, and then the joy and peace that I received; and since, I have had many troubles and much darkness along the way. None can know them but those who have traveled that way. But often I fear that I am deceived in the matter.

It is said that God is not the author of confusion, but of peace, so when we see backbitings, and strife, and contention about words to no profit, we may say at once that God is not the author of this confusion.

I love to read the SIGNS; I love the doctrine of the Lord; I love salvation by grace. May you all contend for the faith once delivered to the saints; may you determine to know nothing among you but Jesus Christ, and him crucified; may the grace of God be with us all. Now do not understand me to mean that none in the church need rebukes; rebuke is needed many times, but rebuke with meekness

when needful, and rebuke sharply when needful. Let us take the rule of the Scriptures always, and then we will be in no danger. We can do these things only by the grace of God, we have no power to perform any of these things of ourselves. Paul said, "By the grace of God I am what I am."

If you see fit to publish this, please correct all mistakes.

Your unworthy brother, if a brother at all,

JAMES W. LINN.

[How good a thing is peace. First there must be peace with God through our Lord Jesus Christ, then peace with one another, and with all men as much as in us lieth. To contend earnestly for the doctrine of God, and against error, does not mean strife against the persons of any. We are to hate the garment spotted by the flesh, but not him upon whom it may be found. Such we are to save with fear, pulling them out of the fire. What great love is required ere one can do this, and what self-abasement must we come to feel before we can strengthen our brethren.—ED.]

CRAWFORDSVILLE, Ind., August 20, 1901.

DEAR BROTHER BEEBE:—The SIGNS for Sept. 1st came yesterday, and we have read it all and found much comfort in it. I greatly appreciate your father's editorial; also Elder Durand's article, as it is a clear presentation of the creature made subject to vanity, unwillingly, but in hope of deliverance. Many have applied this to Adam, strange to say; for he sinned willingly, and so do all his posterity in nature, neither are they subjected by the Lord in hope, but his dear children on earth are. I am thankful that brother Durand has showed this.

My wish is, that the brethren may

liberally respond to your very liberal offer, to send the SIGNS to five persons for one dollar to the end of the year. There are many to whom the precious SIGNS would thus come as a rich favor, freighted with the truth as it is in Christ, and they would thereby be instructed, edified and confirmed in the truth as it is in Christ, and know how unfalteringly the dear old SIGNS maintains the doctrine of God our Savior, ascribing to him the kingdom, and the power, and the glory, for ever. Of this I am sure, dear brother, that, could every Baptist everywhere, who is born of God, read the SIGNS one year, it would be greatly to their good, and to the promotion among them of unity in the Spirit, and the glorifying of God and his grace in their hearts. This would be a work of righteousness, and the effect would be peace and assurance in the faith and hope and love of the Lord.

Believing this, cheerfully do I hand you one dollar, to send the SIGNS to the five persons named, who do not take it, with the request and hope that they will then subscribe for it. I wish I could have you send it to ten or twenty persons, as you propose, and that I could persuade every one of your patrons and friends in the truth, who are able, to do likewise, for they would thus do a good work. Many of them will gladly do so.

The Lord, whom you serve in his truth, sustain and bless you, in this noble cause, so that in ministering to his "little flock," you may also be ministered unto and your hands be held up. My heart assures me that it will be so. Blessed be his dear and holy name! Moreover, my heart moves me to say this to you for your cheer, my dear brother, that in all this world of sin, error and sorrow, there is not another band of dear spiritual kindred in Christ so blessedly, and truly

united in heart and soul in the truth as it is in him as the loving family of God that reads the SIGNS. This is not said in any boast, nor do I guess it is so, for having traveled extensively among them, and seeing nearly all the Baptist periodicals, it has long been a joy to my heart to find that all the Baptists who read and receive the SIGNS are well established in the faith of God's elect, trusting in the Lord Jesus alone for salvation, praising his reigning grace for it all, and dwelling together in unity, love and peace. This is the very best evidence that the blessing of God rests upon the faithful and precious SIGNS, and its best vindication from all that has been said and done against it. The SIGNS is on the Lord's side. Its watchword is, "THE SWORD OF THE LORD AND OF GIDEON." It makes mention of the Lord's righteousness, even of his only. It ascribes salvation to our God, according to the riches of his grace in Christ Jesus. It teaches the sacred obligations of the saved in Christ to "walk in love as the dear children of God." It advocates no yea and nay gospel, but the gospel of full salvation in Christ, the Mediator of the new covenant, through his abounding grace to sinners, to the praise of the glory of his grace only, now and forever.

So, my precious kindred in our most precious Christ, let us with loving hearts and willing hands help our dear brethren Beebe and Chick to send the SIGNS into the homes of many of the poor in spirit, whom God hath chosen rich in faith, and it will help them after a godly sort to the joy of their hearts. "But to do good and to communicate forget not; for with such sacrifices God is well pleased." God bless THE SIGNS OF THE TIMES.

In fervent love to its loving friends,  
yours to serve in the truth,

D. BARTLEY.

SUMERDUCK, Va., June 9, 1901.

DEAR BROTHER BEEBE:—I have received and read several numbers of the SIGNS, and they seem to give no uncertain sound, but contend for the doctrine of salvation by grace, and grace only, from start to finish. I am so weak and vile that if my salvation depended upon any condition performed by me I would utterly come short of it. Some of the Old School Baptists here are preaching conditional time salvation, but my heart does not receive it. God's people are not blessed for doing good works, but are blessed in them, according as God is pleased to work in them to will and to do of his good pleasure. When God gave his law, he decreed the very ones who should do his commandments, and also when and where they should do them. No one can love his neighbor as himself unless God, of his own free will and grace, works in that one to do it. Grace must always precede the act, else it cannot be a good work.

Your brother,

ISAAC S. WEEDON.

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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 likley to occur.

### CIRCULAR LETTERS.

*The Corresponding Meeting of Virginia, in session with the New Valley Church, of Loudoun Co., Va., October 16th, 17th and 18th, 1901, to the several churches and associations with which we correspond, sendeth greeting in the Lord.*

DEAR BRETHREN:—Through the mercy and goodness of the God of Zion, (he who "watching over Israel neither slumbers nor sleeps,") we are again favored with an opportunity to address to you our annual epistle of love and fellowship, that you may know that though comparatively few in numbers according to the estimate of men, and unreckoned among the nations of the earth, we are, we trust, still contending earnestly for the faith once delivered to the saints, and through the grace of the great Head of the church, "endeavoring to keep the unity of the Spirit in the bond of peace."

The past year has been one of peace and quietness within our borders, and the faithful ministers of the New Testament, whom it has pleased God to appoint as under-shepherds over this portion of his flock, have been enabled to go in and out before us, ministering richly of the things of the kingdom, and "speaking comfortably to Jerusalem," to the edification and spiritual upbuilding of those hearers who, through the grace and mercy of our Lord Jesus Christ, have been called out of nature's darkness into the marvelous light of the gospel. In the wise providence of God, to whose will we would desire to be ever reconciled, our numbers as a visible, manifest body, have not been greatly augmented, and it has pleased him in mercy to take from us by death some with whom we have long walked in love and fellowship, but we sorrow not for them, feeling that they have "fought a

good fight," and have finished their course, and though we miss them from their accustomed places, we know that they have but heard the voice of the loved One bidding them "come home."

We have been made, we trust, dear brethren, many times during the past year to rejoice in the exceeding goodness and mercy of God to usward, and yet have also been made to mourn oft over the hardness of our hearts, and to deplore our lukewarmness and the apparent absence of him who is our life, and in whose presence there is fullness of joy. When his presence is sensibly with us, and the glorious light of his countenance shines in upon our hearts, sorrow and sighing flee away, the time of the singing of birds is come, and our hearts and tongues cannot refrain from singing praises unto his matchless name for the wondrous mercy he has, in divine love and pity, bestowed upon poor worms of the dust. Naught can then come near us to molest or harm; naught can then disturb us when we feel that the everlasting arms are around us, that the Lord our God has placed our feet upon a rock, even the Rock Christ Jesus, has put a new song in our mouths, and has brought us to sweetly trust and rest in him. It is then morning with our souls; the Sun of Righteousness has arisen with healing in his wings, and the powerful radiance of heavenly love touches every fibre of our being with joy unspeakable and full of glory.

But these heavenly seasons are ours but seldom. Most of the time we go about mourning and burdened, burdened with a sense of our vileness and unlikeness to him; mourning his absence, and inquiring on every hand where he may be found. The prophet Isaiah, in the twenty-first chapter, speaks of the in-

quiry made of the watchman, "What of the night?" How powerfully expressive of the condition of the child of God in the flesh much of the time, is this apparently simple query: "Watchman what of the night?" The night season is upon the poor wanderer, not a pleasant summer's night, where the blazing face of nature's sun has kindly sunk behind the western hills, bringing relief from heat and suffering, and the gentle night wind softly fans the brow, while high above rides the moon, touching each object with a mellow light; O no; the night of which the prophet wrote is a night of blackness and tempest—blackness in which all is swallowed up, in which venomous reptiles and ravening beasts creep forth to slay and devour; tempest, which tosses the poor soul to and fro in agonies of despair, in which it seems that the foundations of the great deep are broken up, and nothing is before him but death and destruction. There are no moonlit views in this night, no pleasant dreams, but there is deep, painful, suffering loneliness; there is mourning that will not be comforted; there is that agony of soul which none but those who have once felt the Dayspring in their hearts, and have again been plunged into the blackness of despair by the withdrawal of their Lord, can experience and know.

"What of the night?" Will it ever be day again? Will the glorious Sun ever rise again, to drive away by his heavenly, life-giving light, the fogs and mists and vapors, the doubts, and fears, and suffering, the blackness, and tempest, and despair? Has the Lord indeed forgotten to be gracious? Ah, did I ever know him? I had thought that he had once smiled upon me, that his love had been shed abroad in my heart, that I had tasted of his delights, and that his fruit

had been sweet to my taste. But I was self-deluded. Had he ever indeed spoken peace to my troubled soul, had I ever heard his gentle voice pronouncing pardon for all my iniquities, had I ever been engraved upon the palms of his hand, this terrible night would not have come upon me. I am deceived, and I am deceiving others. I have dared to name the name of the Lord; I have gone to the church of the living God, and have been received among those who worship the Lord in Spirit and in truth, in the beauty of holiness, while I am yet an outcast, lost in my sins, and but a hissing, a by-word and a reproach. Thus reasons the poor, tempest-tossed, bewildered child. Were it not for my sins, which rise mountain high before me, this black night would not have engulfed me, for to the precious sheep the dear Lord is a most tender Shepherd, leading them into green pastures and beside still waters.

Ah, these night seasons; how full the record of christian experience is of them. The prophets and patriarchs of old testified of the night, and bitter groanings have ever ascended from the hearts of the afflicted of Zion when it was night with their souls. Let those who mourn because it is darkness with them, and no ray of light penetrates the thick blackness by which they are surrounded, contemplate for one moment that dreadful night in Gethsemane, when the Lord of heaven and earth, who dwelt among men in the likeness of sinful flesh, to redeem those who suffer in the night, sweat as it were great drops of blood in the agony of soul through which he was passing. Here indeed was a night too awful to portray, suffering such as finite minds can never comprehend. The God-Man, possessing all the attributes of Deity, with all power in heaven and in earth, in

his hands, yet clothed in flesh so frail that he was touched with a feeling of all our infirmities, suffering in this awful night all that the rage of hell could inflict, having heaped upon him all of the iniquities and burdens of all his people, in this bitter, terrible night underwent all the agony which all his people ever have or ever will be called to pass through. He was alone; his disciples could not watch with him one hour, but it was not their heaviness of eyes which made his awful loneliness. His Father was far from him, the full measure of the desolation which comes to each child of God when the face of the Lord is hidden from him, and he is in the night, was upon him, and beneath the crushing burden of the sins laid upon him, and the horrible agony of the night loneliness, the bloody drops feel to the ground.

Dear brethren, do you mourn in the night and earnestly inquire of the watchman? Is your soul exceeding heavy within you, and does the blackness of desolation overcome you? Herein is a fellowship of the sufferings of Christ. As the dear Redeemer passed through the bitterness and agony of Gethsemane, so must his people each pass through the same experience, each in their measure. And to none but those of the true sheepfold is this experience given. It is an evidence of their calling and election. Joy may be deceitful, rejoicing may be a delusion, but the suffering and sorrow of a child of God when it is night with his soul and his Lord has withdrawn himself, when the terrors of death have gat hold of him and he can see no way of escape, when his sins rise mountain high before him and all hope seems to have vanished, this cannot be simulated, about this there can be no deception, and to this only are the Lord's chosen brought that they may be

continually stripped of dependence upon self and their eyes turned to the hills from whence their help cometh.

And the poor soul cries to the watchman. Faithful watchman, set upon the walls of Zion to keep note of the night and to give the glad intelligence of the breaking of the day. During the night, while ravening beasts are about, while wolves in sheeps' clothing are ever around seeking for an entrance into the fold, the watchman keeps keen watch and ward that no harmful thing shall enter into Zion. But, he, too, is in the night. Though upon the walls he is not above the gloom, but his eyes are ever seeking for signs of the coming day. And when the voice, broken with weeping, falls upon his ear, "Watchman, what of the night?" his reply goes out, strong with heavenly assurance from on high, though his own heart may be wrung by sorrow, "The morning cometh." Blest intelligence to the dwellers in the night. The morning cometh. It may be night with you now, dear soul. Your way may be shrouded in thick darkness, dangers seen and unseen may be on every hand, your soul may be exceeding sad that your dear Lord has withdrawn himself and you know not where to find him; no ray from the Sun of Righteousness may touch your weary, suffering, sin-sick heart; it may seem to you that you are totally lost and cut off forever, but—"the morning cometh."

Aye, it will come. As surely as the springtime follows the winter, the harvest follows the seedtime, so will the day-spring follow the night. The time is coming, is even now at hand, when upon the mountain tops will be seen the beams of the rising Sun, and the mists and shadows and dangers and fears of the night will flee away as the glorious light of the Son of God will burst in upon the

sorrowing one, lighting his pathway, pouring a flood of celestial glory and radiance into his mourning heart, and bathing him in that unspeakable beauty of holiness which proceeds from the throne of God and the Lamb. Gone are now the doubts and the fears, the moans and the groans, the suffering and the despair. He who but a short time ago was in the thick darkness and could only weep, is now basking in the refulgent glories of light, and breaking forth into songs of praise and adoration. With David of old he sings, "Praise the Lord, O, my soul," for "He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God; many shall see it and fear, and trust in the Lord."

Glorious indeed is now the condition of the rejoicing child of God, whose Lord has again come to him with peace and joy and comfort and healing. All tears have been wiped from his eyes, for how can the children of the bride chamber mourn while the Bridegroom is with them? But hearken yet more to the voice of the watchman: "The morning cometh, and also the night; if ye will inquire, inquire ye; return, come." Yes, although one night has passed away and the morning cometh, it will not, while we tabernacle here in the flesh, be always day. Another night will follow, and another day, and so on and on, until the end shall come. The night is as necessary for the child of God as the day; it is needful for him that his Lord shall ever and anon withdraw himself, and in tender mercy and compassion he will deal out to his dear children all those changes of which he knows that they have need. He has promised never to leave nor for-

sake one of his dear little ones, and whether in the night or in the day their Lord is not unmindful of them. He hears their cries, he remembereth their frame, and he will safely guard and guide them through all their mortal pilgrimage until he graciously calls them to himself, and they sweetly fall asleep, to be satisfied when they awake in his likeness.

Dear brethren, we trust that you will receive this, our epistle of love and fellowship, in the spirit in which it is penned, to give all glory and honor to him whom we trust "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." And to his name be all the praise and honor and glory given, now and forever, world without end. Amen.

Our next annual meeting is appointed to be held, by divine permission, with the Frying Pan Church, Fairfax Co., Va., to begin on Wednesday before the third Sunday in October, 1902, when and where we hope to greet your messengers and receive your messages of love again.

E. V. WHITE, Moderator.

G. G. GALLEHER, Clerk.

*The Salisbury Old School Baptist Association convened with the church at Indian-town, Wicomico Co., Md., Oct. 23d, 24th and 25th, 1901, to the several churches of which she is composed, sendeth christian salutation in the Lord.*

DEAR BRETHREN:—The time seems to have been short since we last convened in an associate capacity, but we discover that many changes have taken place since then, even in our own midst. Many dear ones have been removed from the militant to the triumphant state, but we still hold them in sweet remembrance.

The question now arises, How can we make this letter to be of the most interest to the churches and all concerned? Shall we call attention to some word of inspiration, with such comments as the Lord may enable us to make? To do this we will refer you to the words of Paul to the church at Philippi, ii. 12, 13: "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."

It is right and proper that we should always take particular notice in the first place, who the word is addressed to, and second, what was meant. To do this we will try and show first, that the apostle was not addressing the unregenerate, or ungodly, as seems to be the popular notion, (for it is only a notion indeed) for when we glance at the first word of this paragraph we see at once that there is nothing to establish but one conclusion, and that is, that the beloved of God was who Paul was writing to, saying, "As ye have always obeyed." From this we see that he speaks to them in the way of commendation and encouragement for that life of obedience which he had discovered amongst them. This must have been very cheering to them, being found much more obedient in his absence than in his presence. Thus it would seem even to them that their obedience was the effect of the grace of God, and not the presence of Paul. This kind of obedience always glorifies God, and magnifies his grace. Not effected from an outward standpoint, but from an inward one, showing that the obedience is first wrought in the heart, then is confirmed by the words and acts of one's life. This being so gratifying to the apostle, he would not have them de-

part from this rule. So he would say to them earnestly and lovingly, nothing new, but the same, declaring what God had worked in them; that which constituted their salvation, showing forth the praises of him who had called them out of darkness into his marvelous light. Why does the inspired writer call it their salvation? Because God has revealed it to them as a free gift through Jesus Christ their Lord, and he says, "Not as the world giveth, give I unto thee." Then all that pertains to their redemption from the curse of the law, and from the power and dominion of sin, through this entire life, and their glorification for ever, is all included in their salvation, and the poor sinner has nothing to do with its security but to live it out, which is only another way of expressing, "work it out." No one can in truth, in the matter under consideration, work out that which he or she has not already felt and seen within. The subject of this salvation has many things to experience in this life, and thus they find the Scriptures being fulfilled all along down the line of life. We have no idea that the Scriptures teach but one salvation, but there is a wonderful experience in connection with it. There are times when the joys of that salvation are fully realized, and there are times also when the joys seem to take wings and fly away, where? we cannot tell. And our times of joy and times of sorrow are not under our control. It is not based upon what we do, or do not do, for, "Except the Lord keep the city, the watchman waketh but in vain." Darkness or light is not under the control of the subject of salvation. If so, why, when one is in darkness and cold, why is he admonished not to kindle a fire to warm himself, or to compass himself about with the sparks thereof? He that

undertakes this shall lie down in sorrow. How dependent then we are upon the Lord, and we cry unto him as the psalmist did, "O Lord, restore unto me the joys of thy [our] salvation." Not the salvation that remains the same all the while. All the outlets and inlets that are experienced in this life, emanate from, and are pointers back to that salvation which is for time and to eternity, to show that the changes in the experience of this life is not altogether controlled by what one does or does not, for the question of the prophet is, "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light?" Now mark, it is the one that fears God and obeys the voice of his servant, that has this experience, and all that he can do is to trust in the Lord and stay upon his God. So when God opens, none can shut, and when he shuts, none can open. We think to speak of any of these things herein mentioned as time or conditional salvation, is a wrong, or is an improper phrase or term. When Peter said on the day of Pentecost, "Save yourselves," he simply meant separate yourselves from this untoward generation, because God by his Spirit had made a separation by giving them a knowledge of that word which pricked them in the heart, while it set others to mocking. So Peter could exhort them to show forth, or work out, what God had shown them, by repentance or turning away and being baptized. And we believe that whatsoever the Holy Ghost teaches or prompts to be shown forth, is always attended with fear and trembling, because godliness is a great mystery. Even the highest order of intelligence has to move or walk by faith, and to be stayed by hope, and that not seen. Now all of this is something not



worked for, but because of the same being felt or realized within, and it cannot be worked out unless God giveth the will, and also the power to perform. So then this willing and doing according to the good pleasure of God, is not of the creature. We do not think that the people of God work in the divine life for a reward, any more than the sparks go upward by effort; notwithstanding in keeping his commandments there is great reward; not for them, but in them. Some might say, Well, therein is your time salvation; but let us take the Scriptures and our own experience, and see if there is any free agency in the matter of christian obedience: strength to obey is from the Lord, while obedience to the laws and commands of God is a glorious and an effectual work, but the Spirit of God prompts and leads and gives strength. Peter said, "Seeing ye have purified your souls [or lives] in obeying the truth through the Spirit unto unfeigned love of the brethren." No free agency in that, for it is the Spirit's work. And 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." "To will is present with me; but how to perform that which is good I find not." But the Spirit taketh of the things of Jesus and shews them. While the will may be present, is it possible for the Lord's people to so live as to save themselves from all the consequences of disobedience? If so, what would distinguish them from the religious world, and how could it be true that the lusts of the flesh are so strong that the apostle could say, "That ye cannot do the things that ye would"? and it is virtually saying, that whenever ye do the things that is godly, it is by the help of God, or his grace. Says the apos-

tle again, Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth, and if ye are without chastisements, whereof all are partakers, then are ye bastards and not sons. Then we see our time salvation is not with ourselves, but it is entirely with the Lord, and he will always bear the glory. Our obedience then is the work of grace in the heart first, and he giveth strength to obey. So it is of him, and to him, and by him, to whom be glory for evermore. Amen.

T. M. POULSON, Moderator.

J. H. TRUITT, Clerk.

*To the churches composing the Juniata Association, convened with the Providence Church, Oct. 11th, 12th and 13th, 1901, sendeth greeting in the Lord.*

The union of brethren in church relation, and the union of churches into associational capacity, is the work of the Holy Spirit, and are institutions of the gospel dispensation, and the fulfilling of the promise made unto the fathers. It is indeed the new heaven and the new earth wherein dwelleth righteousness. These are they created in Christ Jesus, and builded together by the Spirit for a habitation of God. It is the voice that Job heard out of heaven, saying, The tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God. This unity of the people of God on earth, is an expression of the unity when we shall be gathered home in glory. As it is the work of the Son of God, it is the expressed revelation of the eternal purpose of the Father. Being the expression of the Father's eternal purpose, it must of necessity be a spiritual union. As flesh and blood does not inherit the kingdom, neither does flesh

and blood bring us together in the gospel kingdom, but the Spirit. The gospel church is essentially a spiritual kingdom made up of the spirits of just men made perfect. A just man is one made so by the imputation of the righteousness of Christ. The spirit in this just man is the life of Christ, the dwelling of God with us. Seeing then that the church is the home of God, the tabernacle in which he dwells, with what reverence should we look upon, and with what devotion should we serve her. What is it that we should hold from her, that we should think too valuable to bestow upon her? Can we have a proper conception of the church of God and withhold anything we are or anything we have? Brethren, remember Ananias and his wife, how they held back part of the price, for which they had to suffer death. This is to teach us so must we, and so will we, if we withhold from the church that which we profess to believe is hers when we join her. As we have received Christ Jesus, so walk in him. If we walk by sight and not by faith, we are sure to fall into the ditch. If it is ours to walk in the privileges of the church, we would urge you, our brethren, to a most careful consideration of these things. In sacrificing your privileges in the church, you are forfeiting your mercies. Remember again, it is there that God dwells; it is his antitypical tabernacle. There must ye come to worship God; there must ye bring all your tithes, that my house may be full. Neglect not, dear brethren, the assembling of yourselves together, as the manner of some is. Let each of us ask ourselves the question, Am I neglecting the assemblies of the saints? Do not let any earthly interest or any self-gratification keep us from the assemblies of the saints. If so, may we not fear like Ananias, God

will send death into our souls? Awake to righteousness and sin not. If we have departed from the right way, let us return to our first love, or else God will surely remove the candlestick from us. Think, dear brethren, what our dear Savior suffered for us. How can we be his disciples if we follow not after him? Is it indeed that we have a name to live, and are yet dead? Far better that we had never made a profession, than having made it, we show no love for the church. It may be some excuse themselves on the grounds that the preacher is not acceptable. The preacher is not the church. To the church we are to bring our all; nor is there any excuse that can justify us in failing to do so. Let the motive that prompts be in us, and no motive outside shall hinder. Look not on the things that are seen, but on the things not seen. We cannot too earnestly commend this thought, for it is the only true guide to happiness and peace, to growth and prosperity of the church. The church was not instituted to make believers, for there were believers long before there ever was a manifest church. But it is a great blessing to those who walk worthy of their high calling in Christ, in whom all are gathered together, both in heaven and in earth, even in him. Let us strive together for the unity of the Spirit in the bond of peace. Let none strive to hurt, but all strive to heal; bearing each others burdens, and so fulfill the law of Christ.

Farewell, brethren, may the God of peace unite our hearts in sublime adoration and praise.

We would say to our sister associations, that we, both weak and poor, desire their remembrance of us in their prayers and visits. Our attendance has not been large, but attentive. Our preaching has

been in demonstration of the Spirit, and with power.

E. V. WHITE, Moderator.

AHIMAAZ, MELLOTT, Clerk.

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### CORRESPONDING LETTERS.

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*The Salisbury Old School Baptist Association convened with the Indiantown Church, Oct. 23d, 24th and 25th, 1901, desire to greet our correspondents in christian love and fellowship.*

Our meeting has been to us a season of enjoyment, because of the goodness and blessing of our loving, faithful, covenant-keeping God and Savior. The attendance has been large, and the manifest interest encouraging. The gospel has been faithfully proclaimed without a discordant note, free from the disturbing theories and abstract questions that disturb the peace and harmony of the children of the kingdom of Christ.

We earnestly desire to continue our christian correspondence according and in obedience to the Spirit of Christ, ever endeavoring to keep the unity of the Spirit in the bond of peace.

We cordially invite you to meet with us at our next session, to be held with the Broad Creek Church, at the usual time next year.

Mercy and peace be unto you through Jesus Christ our Lord, to his praise and glory.

T. M. POULSON, Moderator.

J. H. TRUITT, Clerk.

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*The Juniata Primitive Baptist Association, now in session with Providence Church, Bedford Co., Pa., sendeth greeting to the churches and associations with whom we correspond.*

DEARLY BELOVED:—One year more has passed away, and has taken with it

some of our little flock, but the Lord giveth, and the Lord taketh away, blessed be the name of the Lord. We who are left to meet with you again, are made to rejoice with your ministers and messengers, all with an eye single to the glory of God. We can say as did the psalmist, "How good and how pleasant it is for brethren to dwell together in unity." May our God direct all of our ways to the honor and glory of his great and good name.

We hope to meet with you again at our next session, which is to be held, the Lord willing, with the Sidling Hill Church, Fulton Co., Pa., commencing on Friday before the second Sunday in October, 1902.

E. V. WHITE, Moderator.

A. MELLOTT, Clerk.

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*The New Hope Primitive Baptist Association, now in session with the Cane Creek Church, in Cleveland Co., Ark., to our sister associations with whom we correspond, sendeth greeting.*

DEAR BRETHREN:—It is through the mercy of an all-wise God that we have met together on this occasion. Our churches are all reasonably represented, and report in peace, for which we hope to feel thankful to our God, who is the giver of every good and perfect gift.

Dear brethren, we have had but little ingathering in the bounds of our association, yet we feel that we have been greatly blessed with the gospel of Christ Jesus as it was once delivered to the saints, and that there has been a manifestation of that humble and contrite Spirit dwelling among the brethren and sisters during this association.

Dear brethren, we desire the continuance of your brotherly correspondence.

T. B. LITTLE, Moderator.

WM. DAY, Clerk.

**EDITORIAL.**

MIDDLETOWN, N. Y., NOVEMBER 15, 1901.

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

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

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

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

I COR. VI. 20; JOHN XXI. 19.

BROTHER James Jones, of Poplar Creek, Miss., requests that we write upon the Scriptures found in 1 Cor. vi. 20, and the first clause of John xxi. 19.

The first text reads as follows: "For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." The second reads, "This spake he, signifying by what death he should glorify God."

The theme is the same in both Scriptures, and they may well be presented at one time in the subject set before us. The glory of God manifested in the life of believers, and in their sufferings and death, is that to which our attention is called. The design of the work of grace in the hearts of men is, that in the ages to come God might show forth the riches of his grace in us, through Christ Jesus. Jesus lives in us, that his life may be made manifest in our mortal flesh. All that is done in what we speak of as the work of grace is that God may be glorified and his name exalted in us. And what a wonderful, what an astonishing thing it is, that our God should see fit to manifest his mercy and loving-kindness in such vile creatures as fallen men. The apostle said, "But we have this

treasure in earthen vessels, that the excellency of the power might be of God, and not of us." What a glorious treasure! what a mean abiding place! The treasure golden, and the vessel earthen.

In the first text to which our attention is called, Paul reminds his brethren first, that they are bought with a price, and that therefore they are not their own, that they belong to God, and that therefore, as he says elsewhere, they are not to seek their own glory, but the glory of him who has bought them, and to whom they belong. Paul (verse 13) would urge upon them the truth that even their bodies are for the Lord. He has bought them, and this includes all the powers and faculties of their being. They could have no right to say therefore, We may subject our bodies to all manner of lusts, and desires, and evil deeds, because the body is evil, and only evil, and is not the Lord's, and shall never be his. On the contrary, even their bodies are said to be the members of Christ. Shall they therefore make the members of Christ the members of an harlot? His whole soul revolted at the thought, and he said, "God forbid." And if any man be indeed redeemed unto God, there will be in him such a work wrought as that he will with abhorrence against all sin in word or deed, also say, "God forbid." "He that is joined to an harlot is one body, but he that is joined to the Lord is one spirit." By so much as the spirit is higher and more excellent than the body, therefore is he, who is joined to the Lord, under higher obligations to render to him all praise and glory, and to live in the Spirit, and not fulfill the desires of the flesh and the mind. While the special sin of which Paul here speaks is that of fornication, and against this he urges the relation which they occupy to God es-

pecially, yet the same reasoning applies to all sin. He that is joined to the Lord is redeemed from all sin, and is to remember that he is no longer under its dominion. Once in time past they fulfilled these evil desires and lusts, but now they have been called to a holy relationship to God. His life dwells within them, and they are to manifest this better spiritual life in all their conduct. This true light has been kindled in their heart, that it should shine out. He would say to these brethren, "Remember who you are now, and to what you have been called." "Remember the profession which you have made before God, and that you have not been called unto uncleanness, but unto holiness."

"What," he says to them, "know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own." Your body, the very body in which you live and move, is the temple of the Holy Ghost, and this holy Spirit is within you, and ye have received it of God, and ye are his, not your own. Could there be stronger reasons urged upon them, and upon us also, for careful living, for keeping our body as unto the Lord? And now still further he urges upon them this last most solemn and glorious truth, "Ye are bought with a price." He reminds them and us that all these blessed and holy privileges of which he has spoken, and which he declares have been conferred upon us, are ours simply because first, we have been redeemed, or bought with a price. This of course implies the sinful and lost estate of those who have been redeemed. It carries with it a reminder of the great unworthiness and unfitness of each and all of us to receive such immortal blessings. The fallen condition of man, his justly condemned es-

tate, his alienation from God by wicked works, his enmity to God in his whole nature and life, in short, all that makes man a sinner, is implied by the apostle in the expression, "Ye are bought with a price." From what they were bought, and to what they have been redeemed, is all involved here. Who are we, and who has bought us, and what blessings are ours through this purchase? Who shall ever measure it all? Only the Holy Spirit, which dwells within us, can take these things and show them to us so as to melt these hearts of stone, and humble us in deep contrition, and arouse within us true praise and gratitude to God. The longer we live, and the more we meditate upon these things, and the more we come to know our own heart, the more we can see why the inspired apostle urges the things that he does as motives to stir us up to right living. If the mercy and goodness of God does not lead to repentance, to godly sorrow for sin, and to earnest strivings to overcome all that would oppose godliness, and to hatred of self and indwelling sin, then we know of nothing that will. Paul reminds his brethren of God's great mercies in these preceding verses, and these are the motives to which he appeals. Such appeals must have found in the hearts of all who knew and loved God, a chord attuned to what he was saying to them, and which must at once respond. In the hearts of his brethren would be aroused gratitude, love, and all that could stir them up to earnest desire to glorify God. "Ye are not your own." Ye are bought. What more could he say concerning the Lord's gracious work for them and in them?

Now who could remember these things which had been wrought in their own hearts, without an experience of longing to so live outwardly as would best testify

to the gracious work of the Lord. It is a fact of experience that the more we are enabled to sit at the feet of the Lord, the more we are permitted to drink in of his life, of his grace, of his divine nature, the more shall we find it to be our meat and drink to do his will in all things. And it will result that the chief sorrow of our hearts will be that we in spite of our best endeavors, are still so far short of what we desire. "I count not myself to have apprehended," will be our solemn confession to the end of this life. If indeed the things of which the apostle was speaking, had a place in the hearts of his brethren, if they have a place in our hearts, we shall welcome such exhortations as being that which is calculated to stir us up to more zeal. Our experience in preaching, and in urging such admonitions as seemed scriptural and suitable, upon those who have heard us, has been this, that those who seemed to us already walking spiritually and carefully as the spiritual always will, have often responded and said, "We felt all that to be good and true, and we feel as though we desire to be more faithful than we have ever been," while those who were in the sight of the church walking far off have not so responded, and we have seen no result of all the preaching and admonitions in them. Before any exhortation will thus stir any one up to realize the importance and sweetness of this careful walking, the spirit of truth must first soften the hard heart, and make it ready for the seed. Our observation and our experience has been that those already spiritual among the Lord's people, have received the good seed in good and honest hearts, and have felt to respond to the word spoken with praise and gratitude to God for the word, while those who were not spiritual among them have not been made

to feel their shortcomings and lack of true spirituality, by all the admonitions urged upon them, and urged with faithfulness and love. So that we say that if any to whom the apostle wrote in the text were alive to what the Lord had done for them, and to the relation which they occupied to him, these would feel how exceeding good were these words, and would rejoice and be glad to be reminded of their obligations to love and obey him.

Now Paul says to them, Glorify God, therefore, and glorify him in both body and spirit. Is not this lesson taught us here, that these two things cannot be disjoined? We cannot glorify God in spirit without this spiritual exercise also appearing in the body, and we certainly cannot really glorify him in body without this inward spiritual exercise of love, joy, faith, hope, humility and fear within. One may in the body so behave as that to men they may seem to glorify God, but still to God it is not so. On the other hand, it is vain for a man to say, I glorify God in my mind and heart and spirit, in my thoughts concerning him, and in my soul's affections toward him, while at the same time the body is found in the service of the world, sin and Satan. One may say, I rejoice in God, while he attends places of worldly amusement, while he engages in dancing, card playing or what not of those things which the world loves, and which worldly professors say there is no harm in, but when he says so he lies. He either willfully says what he knows is not true, or else he is deceived, and mistakes carnal joys for those which are heavenly and spiritual. How utterly opposed to both the letter and the spirit of the gospel of the grace of God, and how utterly contradictory of all christian experience is it to say, "My body is, as

it always was, and it never can be expected to do anything but sin, and therefore it may indulge itself in all worldliness and wickedness, while yet the Spirit within me seeks and loves the glory of God. This Spirit within to love God led this same apostle elsewhere to say, "I keep my body under." It led him to say here to these Corinthians, "Glorify God in your body," as well as in your spirit. Again we desire to say that these two things cannot be disjoined. Our experience has been that we have found those who walked most carefully before men, and who were exceeding jealous of the slightest thing in their daily conduct that might be to the reproach of the name which they had named, to also be humble and spiritual, and in feeling and thought very near to him who was meek and lowly in heart, and who did not sin, and in whose mouth no guile was ever found, and we have not found any pleasure in conversation with those who walked carelessly and indifferently before men. They who most earnestly love God, and desire that in all their thoughts he shall be uppermost, have been those who most jealously guarded their every word and act. Yet these same brethren and sisters have been those who have most bitterly complained of themselves, that they could not do the good that they would. Such as these who possess such a mind and desire will welcome all admonitions and rebukes, and will feel as a dear brother once said to us after listening to preaching, which at that time was to him heart-searching and life searching, "I love that kind of preaching which tells me my faults."

To glorify God in the spirit, is to be possessed of those things in the soul which abase self and exalt the Lord, and to glorify God in the body is not to ab-

sent ourselves from the house of worship, it is not to prefer worldly gain or pleasure to the privileges of the sanctuary, it is not to have the mouth filled with careless, light conversation, or foolish talking and jesting, or tale bearing, or slandering, or fault finding, it is not to seek first of all the riches or gain of this world, but it is to "Seek first the kingdom of God and his righteousness," it is to be sober in life and conversation, it is to prefer the companionship of the friends of God before all other, and to esteem the pleasures at the right hand of God as being more than all the light pleasures of the world, it is loving God more than pleasure, and not pleasure more than God. It is impossible to cover all the ground; we can do no more than to glean a few thoughts in this wide field. May the Master commend some handfulls to be let fall on purpose for some needy soul.

In the second text it is shown that God will be glorified in the death of his saints, as well as in their life. Peter should glorify God by the manner of his death. It is said that he was in the end crucified, as was his Master before him. We do not know that this is any more than a tradition, but be this as it may, in his death the Master promised that God should be glorified, and we desire to but call attention to the fact that all that relates to the death of all the saints is fixed, and so fixed that they all shall in death glorify God, even as did Peter. It matters not whether the believer himself knows that it is so, or whether any one else knows that it is so, God knows it, and to him all that pertains to their death is precious; it all shall glorify God; all sickness, pain, weakness in the flesh, if indeed the subject of these things be a child of God, shall glorify him. With this may we not be content? Like Peter

we know not the day, nor the hour, nor the manner in which God shall call us to glorify him in death; we do not need to know; God knows, and that is enough.

How blessed to have this hope set before: as we desire that God may be glorified in all things, so we are assured that even in death we shall glorify him, and as he is glorified in us, so shall we be in him. "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake with thy likeness." C.

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### EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

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#### ACTS V. 38, 39.

"REFRAIN from these men, and let them alone: for if this counsel or this work be of men, it will come to naught: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

Such was the counsel of Gamaliel to those who were madly engaged in the suppression of the truth, and persecution of the apostles and primitive saints. All their efforts thus far had failed to prevent the faithful testimony of the servants of our Lord Jesus Christ, or to intimidate them. The Redeemer has said, "Upon this rock will I build my church, and the gates of hell shall not prevail against it," and his words were no less omnipotent in the utterance of these words than when he called the world into existence, or when the tempests or the seas obeyed him. Indeed his very word is sufficient indemnity for the faith of all his children under all their trials and persecutions. He speaketh the word and it stands fast; he commands and it is done. The counsel of Gamaliel was rational and consistent, whatever were the motives which led him to offer it to the Jewish Sanhedrim, and they are equally as true and appropriate now as when the apostles of the Lamb stood accused before that council.

*Refrain from these men.* What men?

The context shows the men alluded to were the apostles and witnesses of our Lord, who had been arrested and imprisoned for the testimony of their divine Lord and Master, and liberated by the angel of the Lord, and then re-arrested and again brought before the council. These men were the constituents of the gospel church in its primitive organization, and represent the church of Christ throughout all subsequent ages; for quickened sinners after having gladly received their word, were baptized and added to them, that is, to *these men*. And they continued steadfastly in the apostle's doctrine and fellowship, in breaking of bread and in prayer, and the Lord added unto them daily such as should be saved. The whole church is evidently included, and *these men* are still to be found on the earth, and still identified by the same discriminating characteristics: *steadfast in the apostle's doctrine*. Whatever new fashions, fancies or theories the religious world in its progression may adopt.

There was at that time, there has been ever since, and there still is a strange inclination manifested by the religious world, or the worldly religious, to oppose, annoy, perplex and persecute *these men* in a variety of ways; nor is the opposition which they encounter alone from the world. The apostle Paul in admonishing the elders of Ephesus, predicted that, "Even of your own selves shall men rise up, speaking perverse things, to draw away disciples after them." Elsewhere he warned the church of God that "perilous times should come; that many should depart from the faith, giving heed to seducing spirits and doctrines of devils." All the violent persecution the church has endured from anti-Christ, the cruel and murderous edicts, restricted liberties as



citizens of the world, the torturing racks and ingenious machines for inflicting dreadful physical sufferings, the executioner's block and axe, or the stake and fagot, have never proved so hurtful to the church of God, as internal disruptions, dissensions and disorders produced among her members; the sowing seeds of discord, scattering firebrands arrows and death, by false brethren; by men of corrupt minds, who have loved pre-eminence, and to acquire it have assailed the doctrine, character and reputation of the men of God. History informs us of no age in which the church has not been more or less infested with this description of opposition, except it has been when the fires of persecution from without have burned so violently as to render the religion of the Bible too unpopular and expensive to suit the carnal, selfish notions of nominal professors and graceless hypocrites. The openly avowed enemies of the church with all their instruments of brutal cruelty, has proved a purgative, and the flames of persecution have had a purifying effect, while the treachery of ungodly men within her inclosure has had a corrupting tendency. But neither the one nor the other of these, however much they may harrass or perplex the saints, can ever overthrow the work of God. If the world or Satan had power to overthrow the work and counsel of God, the church would have fallen long ago. But God's counsel shall stand, and he will do all his pleasure, and it is his good pleasure that his little flock shall inherit the kingdom; it was prepared for them from the foundation of the world, and in his own appointed time the God of heaven has set it up, and decreed that it shall stand for ever; not one of the stakes thereof shall ever be removed, neither shall any of her cords be broken.

"From age to age she has withstood  
The utmost rage of earth and hell."

But still, unshaken as is the throne of God, and unshaken as is his oath and promise, she remains perfectly secure, for God is in the midst of her, she shall not be moved, God will help her, and that right early. She has encountered the storms of persecution, and the floods and rains have assailed her ancient battlements with violence, but she fell not, because she is founded upon the Rock of Ages.

How very different are the counsels and works of men, when applied to matters of religion. Every scheme and device, however cunningly or wisely devised, and every human effort and application unauthorized by the precept of the King, shall certainly come to naught.

How many thousands of religious inventions, societies and institutions for evangelizing the world, arise with great pomp and promise, reach their climax and dwindle back to their original nothingness. Others again in turn are constantly springing up, but all embodying the certain seeds of their own inevitable decay.

All that kind of religion which is or can be produced by the will or works of men, must come to naught. The fruits of modern revivals, which have been effected by excitement and fanaticism, have been like crackling thorns in a momentary blaze, giving a glaring but transient light, only to make the gross darkness which succeeds, the more frightful and doleful. And every failure has proved the soundness of Gamaliel's counsel, as all time shall show the immutability of the decree of him who said, "Every plant that my heavenly Father hath not planted shall be rooted up."

From what is thus clearly demonstrated,

let hell despair, but all who trust in God shall rejoice, for they shall be as Mount Zion which cannot be moved; which abideth forever. What have the children of God to fear? The enemy may come in like a flood, but the Spirit of the Lord shall lift up a standard against the enemy. The heathen may rage, and men of earth imagine vain things, they may resolve to disband the saints, and cast their cords from them, but he that sitteth in the heavens shall hold them in derision, for it is written, "The enemies of the Lord shall be broken to pieces; out of heaven shall he thunder upon them." Nor do these fearful threatenings hang impending alone over the devoted heads of those enemies which are outside the organized boundaries of the church of Christ, for "If any man defile the temple of the Lord, him will God destroy." Then let the sinners in Zion tremble, and let fearfulness surprise the hypocrites. God will protect his little ones from all the rage of their adversaries, and avenge his own elect who cry unto him day and night. They who touch them, touch the apple of his eye, and it were better for them that a mill-stone were hanged about their necks, and that they were cast into the depths of the sea, than that they should offend any of our Lord's little ones.

MIDDLETOWN, N. Y., March 1, 1859.

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### CHURCH NOTICES.

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DEAR BROTHER BEEBE:—Beginning with the first Sunday in December, the Sunday afternoon meetings of the Ebenezer Church, 226 W. 58th St., New York city, are appointed for two o'clock, instead of three o'clock, as heretofore. The morning service as usual at 10:30.

JOHN McCONNELL, Pastor.

573 W. 146TH ST., NEW YORK, N. Y., Nov. 5, 1901.

### EXPRESSIONS OF SYMPATHY.

*Extract from Minutes of Salisbury, Md., Association.*

It is with sincere regret that we learn of the extreme illness of our aged and highly esteemed brother, Elder E. Rittenhouse, and would take this opportunity to bear testimony to his zeal in the cause of truth, and his faithful service of the churches. For more than forty years he has been a regular and welcome visitor to, and for several years served churches with great acceptability in this association, and has baptized more than forty of those now living members of those churches. We extend to him and to his family, and the churches of his charge, our sincere condolence, and commend him and them to the care and grace of that God in whom he has trusted, and in whose service his long and useful life has been spent.

T. M. POULSON, Moderator.

J. H. TRUITT, Clerk.

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### P E R S O N A L .

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DEAR BROTHER B. L. BEEBE:—Last Saturday, when returning from the Salisbury Association, I visited Elder E. Rittenhouse at his home, State Road, Del. I found him a very sick man. On September 28th, while attending an appointment at Snow Hill, Md., he was stricken with paralysis. His left side is seriously affected and there is little hope entertained of his ever being able to resume his labors. Age and feebleness militate much against his recovery. If he lives until December he will be eighty-two years old, more than half of his life having been spent in the work of the ministry. His ability and unflinching zeal in this work has perhaps no equal in these times, and the

Lord has wonderfully blessed his labors to the comfort and upbuilding of the churches he served. He has lived the profession he made, and the effect of his life, gift and work in the ministry has been felt by all with whom he came in contact.

At present he suffers little in body. With the exception of realizing the seriousness of his affliction his mind is as clear and active as ever. He is now at home and could not be better cared for. His daughters, both of them skillful nurses, give him undivided attention. The readers of the SIGNS and all who know our aged brother will be grieved to learn of his affliction.

Your brother in gospel bonds,  
**JOHN MCCONNELL.**  
 NEW YORK CITY, Oct. 29, 1901.

**ORDINATION.**

PURSUANT to a call by the First Church of Roxbury, N. Y., the following brethren met in council to consider the advisability of setting apart to the work of the gospel ministry, brother John B. Slauson, viz:

Elder F. W. Keene, of North Berwick, Maine; Elder H. C. Ker, Middletown, N. Y.; Elder D. M. Vail, Waverly, Pa.; Elder J. D. Hubbell, brethren N. J. Travis, Henry Bronson, Morris Falconer and Frank O'Connor, of Second Church of Roxbury; brethren Alonzo Jenkins, Emory Sanford, D. Jenkins and Jas. A. Huntley, of Andes church; brethren P. Elmendorf and A. Bogart, of Olive & Hurley church.

The counsel was organized by choosing Elder J. D. Hubbell, Moderator, and Wm. Ballard, Clerk.

Adjourned one hour for refreshments.

Met pursuant to adjournment.

After singing, the Moderator called on the candidate to relate his christian experience and call to the work of the ministry, which he did to the satisfaction of the council.

Adjourned until to-morrow morning at 10 o'clock.

Elder D. M. Vail preached from 1 Peter v. 7-11, and the meeting was closed.

THURSDAY, Sept. 26, 1901.

Council met pursuant to adjournment.

Opened by singing, and prayer by Elder F. W. Keene.

Ordination sermon preached by Elder H. C. Ker, from 2 Timothy ii. 20, 21.

Ordination prayer by Elder D. M. Vail.  
 Laying on of hands by the presbytery.  
 Charge given by Elder J. D. Hubbell.  
 Right hand of fellowship by Elder F. W. Keene.  
 Benediction by the candidate.  
 Elder F. W. Keene preached from Psalms xlvi. 4, 5; followed by some very appropriate remarks by Elder D. M. Vail and Elder J. D. Hubbell, after which the meeting was closed.

J. D. HUBBELL, Moderator.  
 WILLIAM BALLARD, Clerk.

**MEMORIAL.**

Whereas, It has pleased Almighty God in his inscrutable providence to remove from his labors on earth our venerable and highly esteemed brother, Elder William L. Beebe, of the Warwick Association, therefore be it

Resolved, That we as an association extend our heartfelt sympathy to our dear sister, his bereaved widow, and family, and also the churches that he so faithfully served for so long a time, and we ourselves also have sustained the loss of a wise counselor, and an humble and devoted minister of the gospel, it being that he had been a messenger and welcome visitor to this association for many years. Be it further

Resolved, That this as a memorial be printed in our Minutes, and a copy of the same be forwarded to our dear sister, his widow.

T. M. POULSON, Moderator.  
 J. H. TRUITT, Clerk.

**BOOK NOTICES.**

I AM going to try to get up a Book of Experiences, and calls to the ministry, of quite a number of our preachers, all of this country, and I request all who read this to send me theirs, and I will send them a copy of the book for their trouble, when published.  
 Address,

G. B. BIRD.

BURDETT, W. Va.

**MARRIAGES.**

By Elder F. A. Chick, Thursday noon, Oct. 17th, 1901, at the residence of the bride, H. E. Barrall, of Allentown, Pa., and Miss Elizabeth Sharp, of Bethlehem, Pa.

By Elder G. N. Tusing, Oct. 17th, 1901, Clarence W. Lions, of Montpelier, Ind., and Miss Katie J. Boston, of Columbus, Ohio.

By the same, Nov. 5th, 1901, Dr. Walter Bowin Taylor and Miss Nellie Blanch Wolf, both of Reynoldsburg, Franklin Co., Ohio.

## OBITUARY NOTICES.

Susan Ann Dolson departed this life at the home of her daughter, Mary E. Hyatt, Middletown, N. Y., Sept. 22d, 1901. She was born April 22d, 1828, and had therefore completed 73 years and 5 months of life. Her maiden name was Ten Eyck, and in 1845 she was married to Jeremiah Dolson, who died August 21st, 1899. Fourteen children was the fruit of this union, twelve of whom are now living. Twenty-three grandchildren and one great-grandchild also survive her. On August 3d, 1884, she was baptized in the fellowship of the Warwick church, by the late Elder Wm. L. Beebe. To the end, her life and walk in the church was a blessing to her brethren. The things which accompany salvation were manifest in her, for she ministered to the saints in the fellowship of the patience and kingdom of Jesus Christ. Dissolution was not a door of entrance into heaven. The kingdom of heaven was hers these many years, for she was sensibly poor in spirit, a little one, and of such is the kingdom of heaven. In meekness and lowliness of heart she experimentally testified to being with Jesus and learning of him. God was glorified in her; he worked in her both to will and to do of his good pleasure, and her salvation was worked out in fear and trembling. In the riches of poverty in spirit, self-abasement, and lack of all confidence in the flesh, she worshiped God acceptably in the only prayer of faith, "Lord, help me."

She was ill about six weeks, and seemed to realize the end was near. The prospect of decease had no terrors; "The Lord's time is my time," was her repeated utterance. She suffered severely, but never murmured or complained, but would often say, in times of great agony of body, "The Lord is my refuge, praise his holy name." Near the end, while the weeping family surrounded the bed, expecting each breath to be the last, she looked at them and said, "Weep not, weep not for me." She frequently quoted Scriptures, showing she knew whom she believed, and was persuaded he was able to keep that which she had committed unto him. Hymns No. 20 and 1265 (Beebe's Collection), she also quoted as comforting and expressive of her feelings.

Elder H. C. Ker conducted the service in Middletown, preaching from the words, "Weep not for me, but weep for yourselves, and your children." He was given a word in season to comfort the Lord's people. At the service held in the Warwick meeting-house the following day, Sept. 25th, a very large company of relatives and friends were in attendance. Six sons of the deceased were her bearers, and laid all that was mortal of their mother in its final resting-place. She was a godly woman, an ornament to the profession she made, and therefore a loving and devoted mother, and faithful friend. We mourn her departure, though we know our loss is her gain.

JOHN MCCONNELL.

SHERIDAN, W. Va., Oct. 6, 1901.

DEAR BROTHER BEEBE, AND DEAR BRETHREN AND SISTERS WHO READ THE SIGNS OF THE TIMES:—I began to take the dear old paper in 1867, took it many years, and wrote some few short letters and obituaries for its columns when my name was E. Adkins. After my marriage I did not take it for many years; after hearing many inquiries from honest people, "How shall we know who are God's chosen people, and where are they?" my mind began to run back, and I resolved to hunt them up again, and point them out to others. I sent a postal to know, and received a sample copy of the dear old SIGNS. I immediately sent five names and remittance for the paper, who are all well pleased as far as I know with their paper. I herein send three obituaries of near and dear relatives to me for publication. I often desire for my appointed time to come to leave this sad world of sorrow, but not now, the Lord has loved ones who are sad and weary. Wilt thou not cheer them with a kindly word? Sick ones who need me in their lonely sorrow, can I not tend them yet a little while?

A very precious aunt of mine, Elizabeth Morrison, wife of M. Morrison, died Oct. 28th, 1900, after four years suffering with ovarian tumor. She bore her sufferings with christian fortitude, and talked to the very last, and said Jesus was with her, and she sung while dying a few verses of, "O sing to me of heaven." It was my happy privilege to visit her three weeks before her death, I and a young niece of mine who has lately passed away. My dear old aunt was a very great favorite with me. Her age was sixty years. Very likely some friends or acquaintances will read this sketch, as she has traveled much in the western States, and had lived some years near Decatur, Ill., but died at her own home near Wayne, W. Va.

Love to her memory and peace to her ashes, prays her niece.

ALSO,

My aged grandmother, Elizabeth Tooley, died Dec. 4th, 1900, of paralysis, at the home of her daughter, Mrs. Mary Parmenter, near the city of Decatur, Ill. She was born Jan. 7th, 1804, in Amhurst Co., Va. Her maiden name was Mitchel. She was the wife of Charles Tooley, long since deceased. They came to West Virginia when my mother was ten years old, and raised a large family, and she lived to see the fourth generation. Her youngest son was a soldier in the government service, and died in the hospital in Paducah Ky., in 1862. Her youngest daughter died in Ohio of lung fever, in 1864. She was a model christian of the Primitive order. In raising her family she clothed them by the labor of her own hands by spinning and weaving.

ALSO,

My dear young niece, Maude Adkins, died June 9th, 1901, of typhoid fever. Her age was 20 years and 2 months. She was born in Sumner Co., Kansas, but

her parents moved back here to their native State, West Virginia, when she was quite young. She grew up to womanhood to be loved by all who knew her. Her virtues and her usefulness in her father's family can never be estimated. The family consisted of four sisters and four brothers. Dearest Maude had a lovely and pleasant home here, but the good Lord had a better one prepared for her. When asked if she was willing to die, she said, "Yes, and I will be saved, too. I have a hope that nothing can take away from me." She was the eldest daughter of G. W. and M. Adkins.

ELIZABETH JOHNSON.

CONTRIBUTIONS FOR THE  
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Previously acknowledged.....	\$479 55
Eliza Newman, Ohio.....	3 00
Total to date.....	\$482 55

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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. 69. MIDDLETOWN, N. Y., DECEMBER 1, 1901. NO. 23.

## CORRESPONDENCE.

### FOREKNOWLEDGE: PERMISSION.

BELOVED EDITORS AND BRETHREN:—

A reverential and scriptural inquiry into the revealed attributes and purposes of the eternal God, who is at once infinitely holy and wise and almighty, is commendable, and should glorify him in our view. Unto this end, therefore, let me kindly ask a serious consideration of these solemn things, always remembering when we speak of God, that “reverend and holy is his name.” That there exists a failure of a right understanding of the eternal and unchangeable perfections of the Almighty, is painfully evident from published Baptist writings, which should call for deep heart-searchings, humility and supplications before the Lord, that he will mercifully turn unto his erring people a pure language, heal their backslidings, give them the humble and contrite spirit of holy awe before him, and cause them to ever feel and adoringly say, “Hallowed be thy name.” For then we should be spared the trial of seeing and hearing the shocking reproaches against the name of the Holy Lord God Almighty, because he is the Almighty

Sovereign, the Controller of all things in the universe.

The foreknowledge of God is admitted by all kinds of Baptists, and many others who profess to believe in him. It is so evidently true of him who is infinitely perfect, that to deny it would be to charge ignorance and imperfection to the holy One, in whom are all the infinite treasures of wisdom and knowledge and power. Therefore as yet few among religious writers have the irreverence to do this. We know that the Bible abounds with inspired testimony to the everlasting foreknowledge of the unlimited God, who is omniscient and omnipresent, filling all eternity and time, “beholding the evil and the good,” with whom all things and times and beings ever were and are present. The holy book reveals him thus. There is no lack, no ignorance, no weakness, no failure in God. In wisdom and knowledge, holiness and power, he is the unlimited and infinite One, who inhabiteth and filleth eternity. Not the least thing in unlimited space, from eternity to eternity, was ever hidden from his all-seeing eye, but all things are naked and open unto him with whom we have to do. And while known unto God are all things

from the beginning, so that his knowledge is limitless and eternal, so also are all his perfections, his attributes, his very essence and being, his counsel and "eternal purpose," his justice and truth, his wisdom and holiness, "his eternal power and Godhead." In all these God is as unlimited and perfect as in his boundless foreknowledge. To deny this is a denial of his infinite perfections and of the Bible. It is at once self-evident that any single perfection of the Almighty is no more infinitely perfect than every other perfection; therefore the wisdom and counsel, purpose and power, truth and holiness of our blessed God, are equally commensurate and extensive and limitless with his foreknowledge, so that there is not the least discrepance, confusion, conflict or lack of infinite unity in any of the changeless perfections of the Godhead. "He is in one mind, and none can turn him, and what his soul desireth, even that he doeth." God is from everlasting to everlasting the same, and changes not. Any one who would dispute this, and all this, would say, "There is no God." But those who know God, and knowing him, revere and love him, will believe that he is thus perfect in all his attributes, and holy in all his way and work.

Then the foreknowledge of the Almighty is presided over by his perfect wisdom and counsel, and is harmonious with his infinite purpose, and all this according to his omnipotent power and unto his eternal glory.

Either the power and wisdom and purpose of the Lord thus stand, and are the support of his foreknowledge, and he "worketh all things after the counsel of his own will," as inspiration declares, or else the wisdom and power of the Lord are less than his knowledge, and too de-

ficient to control all things. For, admitting that the everlasting God is absolutely perfect in wisdom, and almighty in power, and foreknew all things, "Declaring the end from the beginning, saying, My counsel shall stand, and I will do all my pleasure," then it is certain that his counsel and purpose and power are equal to his foreknowledge of all things, and that he purposed them no less than he foreknew them. For his wisdom and power certainly would have prevented anything and everything which was not according to his infinite purpose. The text which says that the wrath of man shall surely praise the Lord, and the remainder of wrath he shalt restrain, proves this truth, which is also self-evident.

It is true, then, that with the Almighty there is no such thing as *chance*, but all things are known to him, and subjected to his counsel and purpose, power and control. He whose word of creative power spoke all things into existence, said of all things foreknown, Let it be so. His infinite and eternal purpose bounded and ran through all his foreknowledge of all things, any and all of which he had the power to prevent, but in his perfect wisdom he saw through it all to the end, to the last thing, the last enemy, which is death, the wages of sin, and he sovereignly determined that in all things his power should be made known, in subduing all under the feet of his Son, and that his name should be declared throughout all the earth, and God himself should be glorified in the highest in his holiness and power for ever and ever.

"Foreknowledge is an act of the infinite intelligence of God, knowing from all eternity, without change, the certain futurity of all events of every class whatsoever that ever will come to pass."

"Foreordination is an act of the in-



finitely intelligent, foreknowing, righteous and benevolent will of God, from all eternity determining the certain futuration of all events of every class whatsoever that come to pass. Foreknowledge recognizes the certain futuration of events, while foreordination makes them certainly future."

"Permission. The act of permitting or allowing; license or liberty granted; authorization; consent."

These correct definitions are given in the accurate Standard Dictionary. They show the perfect concurrence between the foreknowledge and the foreordination of God, and that between these there is no collision, but harmony. And certainly there is consistency and harmony, wisdom and counsel in all the purpose and acts of the perfect and holy Almighty, in whom there is no darkness at all.

But the word *permission* is believed to better qualify and guard the foreordination or predestination, decree or determination (which mean the same) of God, relating to his "eternal purpose" in all things foreknown to him. It is admitted that the all-wise and all-powerful Jehovah was pleased to permit all things to be just as he foreknew them, for he had the power to prevent them, but it was according to his counsel and purpose to let them take place. It is thought that the idea of God's permissive decrees, or that he purposed in himself not to hinder or prevent anything from taking place which he foreknew, frees his predestination from censure, reproach and blame among men; that this view does not make his predestination of all things the responsible cause of all things, yet it admits that all things whatsoever come to pass are so certainly embraced in his permissive decree that with God there is no *chance* event.

Giving every advantage to this word that it is entitled to, yet to say that God foreordained to *permit* all things to come to pass, according to his eternal foreknowledge of them, equally establishes the certainty of all things, just as he foreknew them and consented to allow them to be. And since it is admitted that the permission of God suffers all things to take place, it must likewise be admitted that he forever purposed and determined to permit them to come to pass, for he is in one mind, and with him is not the shadow of turning. But to say that God consents to and permits all things to come to pass, yet to deny that he eternally predestinated or determined to permit them, is to impute change to the immutable One, which is not true of him. But if to escape this it should be held that the counsel, purpose and decree of the Lord do not extend to, include and control all things which are foreknown to him, then his sovereignty is impeached, his wisdom to compass and order all things, and his power to subdue and control them, are denied, and the consequence is involved that the counsel, purpose and power of the Lord God omnipotent are not equal to his knowledge, which is terribly dishonoring and untrue. Surely none who truly believe that God is, will also hold that there is either antagonism or inequality between the foreknowledge and foreordination of God, or between any of all his eternal perfections, nor affirm that his permission of all things is without his "eternal purpose" that thus should all things come to pass even as he foreknew them. For unless the infinitely wise and omnipotent Lord God of the holy prophets had eternally purposed and determined to let all things come to pass, according to his immutable counsel, just as embraced in his infallible foreknowl-

edge of them, they could not possibly exist and take place, because his wisdom and power would have ordered otherwise and prevented them. Therefore his word says, "Who saith, and it cometh to pass, when the Lord commandeth it not?" "By the word of the Lord were the heavens made: and all the host of them by the breath of his mouth. He gathereth the waters of the sea together as an heap: he layeth up the depth in storehouses. Let all the earth fear the Lord; let all the inhabitants of the world stand in awe of him. For he spake, and it was done; he commanded, and it stood fast. The Lord bringeth the counsel of the heathen to naught; he maketh the devices of the people of none effect. The counsel of the Lord standeth for ever, the thoughts of his heart to all generations. Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance. The Lord looketh from heaven; he beholdeth all the sons of men. From the place of his habitation he looketh upon all the inhabitants of the earth."—Psalms xxxiii. This inspired and precious testimony proves all that has here been said of the infinite and holy perfections of the Most High, whose wisdom directs and whose power controls all worlds and all things.

Now, though the permissive predestination of all things be insisted upon, yet the predestination of all things in any sense whatever, makes all things absolutely certain, because everything that God has at all foreordained or determined is thereby made infallibly sure. If this be denied, then the Lord himself is virtually charged with fallibility and weakness, and that many things which come to pass are entirely beyond the counsel and purpose and power of the Almighty. But the holy Bible fully reveals the om-

nipotence, sovereignty and dominion of the Lord over all beings and things in all places. Therefore, with him there is no such thing as accident and chance, nor the least frustration, disappointment, turning about, and never an effort. "I blessed the Most High; and I praised and honored him that liveth for ever, whose 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?"

The fact that God has determined anything whatever that comes to pass, does not necessarily make him the actor or doer of all things before determined by him, neither is he the responsible author of any wicked act or sinful thing. Isaiah saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory. His people should reverently ever say the same, and will when they see him sitting upon his high throne, nor presume in their littleness and weakness to cavil at his infinite sovereignty, but adore the majesty of his power. Jesus said, "And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!" "And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me." "Jesus answered, Thou couldest 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." To Peter he said again, "The cup which my Father hath

given me, shall I not drink it?" Of the death of Christ on the cross, Peter said that we were redeemed "with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you," &c. The apostles "lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is. \* \* \*

The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done." All these words of the betrayed Lamb of God and his inspired apostles, most positively prove that the acts of those wicked men, in the betrayal and death of the holy Son of God, were by him before determined, according as God foreordained before the foundation of the world. Yet this was the most astounding and wicked crime of all time, and God upon his holy throne has so judged it, and visited his righteous and awful judgments upon its guilty perpetrators. How base and horrible would be the imputation of all this great wickedness and chiefest of all crimes to the holy throne of heaven and earth! May God in his rich mercy forgive such an abhorrent thought against his infinite holiness and majesty. While he before determined that Judas should betray his holy and darling Son and Lamb, whom he verily foreordained to die on the Roman cross, for the redemption of his foreordained people, and his hand and his counsel before determined

whatsoever was done by the earthly kings and rulers, the high priest, Herod, Pilate, the Gentiles, and the Jews, yet they were impelled only by their own wicked hearts and Satan in doing all this monstrous crime; for God did not incite nor prompt their wickedness, neither did his ordained and holy purpose influence or cause them to betray and crucify the Lamb of God. And this is equally true in every other species of sin and all wicked works, for they neither emanate from the holy Lord God Almighty, nor are they influenced at all by his "eternal purpose" in ordaining them. The unlimited foreknowledge of God, beyond which not the least thing can ever possibly take place, just as unfailingly establishes the absolute certainty of all things, in all places of his universal dominion, as does his before determined purpose concerning all things, known as predestination or foreordination. Therefore all the objections and replies which are made against the foreordination of God, as embracing and controlling all things, may also be made against the foreknowledge of God, which equally bounds and controls all things. If this is denied, then the foreknowledge of God as including all things is also denied; for if anything may either be or not be, it is not foreknown, but a mere chance event. The admission of this denies the perfection of God's knowledge, and at once imputes ignorance to him.

Of the universal and unlimited knowledge of God, the Scriptures plainly testify, as in the following texts: "Known unto God are all his works, from the beginning of the world." "God is greater than our heart, and knoweth all things." "Thou, Lord, which knowest the hearts of all men." "Now we are sure that thou knowest all things." "Lord, thou knowest all things; thou knowest that I

love thee." "He that is perfect in knowledge is with thee." "O Lord, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising; thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain unto it." How all this truth should both humble and comfort us. "Yea, the darkness hideth not from thee: but the night shineth as the day: the darkness and the light are both alike to thee." From eternity to eternity the Most High was thus infinite in knowledge, as in goodness and wisdom and power. O fear him, ye saints.

We have seen that all the perfections of God are coextensive with his eternal knowledge, and run parallel with it, and cannot conflict with it. And so Peter, filled with the Holy Spirit, said of Christ, "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." They did this wickedly, and were the betrayers and murderers of the Lord of life and glory, and they alone were the guilty and responsible authors and doers of this crime of crimes. But we are told by the Holy Spirit that in all this most momentous event of the world, the determined counsel of the holy One united with his foreknowledge in delivering his lamb-like Son into their wicked hands. And the words of wisdom and truth place the determinate counsel of God before his foreknowledge. This is their true order, therefore, and it reveals the wisdom of the Lord in making his foreknowledge

harmonious with and subservient to his foreordination, or his "determinate counsel," according to which all things are determined, and cannot be overthrown. For if they could be, then not his foreknowledge only, but his dominion, sovereignty, counsel, power and throne as well might be overthrown. But almighty majesty and eternal power belong to the infinitely wise and holy and blessed God, whose arm rules for him, and "who worketh all things after the counsel of his own will." His foreknowledge includes all things, and according to the counsel of his own will he worketh all things; and so his counsel and unchangeable will or "eternal purpose" are as extensive and limitless as his eternal knowledge, and all are unfailingly established and upheld by "his eternal power and Godhead." The clause, "worketh all things after the counsel of his own will," affirms that God directs, determines and controls all things according to his counsel and the purpose of his sovereign will. And the word "worketh," makes it evident that the Almighty actively and sovereignly governs and controls all things. O thou infinite and blessed majesty! who that knoweth thy power and glory would not stand in awe of thee, and devoutly adore and worship thee? "Lord, thou has been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God."

O, brethren, that we might all meekly and reverently ascribe all power and holiness unto the Most High. God is in heaven; we are upon the earth. We should never reply against God, nor charge unrighteousness to him. His holiness is as supreme as his omnipotence "His kingdom ruleth over all." "The

Lord God omnipotent reigneth." Let us trust in his power, and rejoice in his goodness. He is the God of salvation, the Savior of all who love him. O, who that knows anything of his power and holiness and glory, would not supremely love and praise him? "Bless the Lord, O my soul." "The Lord shall reign for ever, even thy God, O Zion, unto all generations. Praise ye the Lord."

"Grace be with you all. Amen."

D. BARTLEY.

CRAWFORDSVILLE, Ind., July 13, 1901.

REIDSVILLE, N. C., Nov. 6, 1901.

ELDER F. A. CHICK—VERY DEAR BROTHER:—I have thought very much of you all for the past year, and have desired very much to see you all and hear you speak of the goodness of the Lord, and talk of his power, but my time is so taken up in pastoral duties, and in visiting the destitute, that I have had no time for anything else.

I have been reading the Circular Letters of the different associations up there, and I want to say that I have never read more comforting letters. I hope the Lord may so bless our brethren and the associations that they may continue to send out those letters of his divine truth, that the way of Zion may so appear that the children of God may not be deceived and led in the many false ways that are now in the world.

The nearer to our home an enemy gets, the more he is to be dreaded, and the nearer one comes to telling the truth, and misses it, the more dangerous he is, and the more to be shunned.

A great many people have much to say against the Roman Catholics, but those in our own midst who do not preach the whole truth are much more to be dreaded than all the daughters of Babylon.

To rightly divide the word of truth, and to lift up the name of our precious Jesus, should be the object of every minister of God. We need not expect that we are going to receive anything at the hands of those who oppose the truth but hard sayings, loud accusations, and to have our names cast out as evil, for so did our Lord suffer. To be stigmatized as having to preach to empty benches is no new thing to Old School Baptists. They are a little flock of little children, out of whose mouths the Lord has been pleased to perfect praise. We all are aware of the fact that all the unclean beast increase faster than the clean, and that there are many more of them in the world. The great multitude is no sign of the church of the living God. He has said, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." Again, we know that the race is not to the swift, nor the battle to the strong, but to him to whom the Lord sheweth mercy. There is also a curse on those who go down to Egypt for help, and an evidence that one sees no balm in Gilead, when he goes to other physicians for healing. It is strange that one loves the Lord and then is not glad to have him proclaimed the eternal Sovereign, and that he has been healed of him of the plague of leprosy, and then cannot believe that he can and will heal him of all other diseases.

Jesus the Lord was and is the Head of the church, and all power was given into his hands, yet he said, "I can of mine own self do nothing." Can we do more than he could? There is not the least intimation in all the Scriptures that he had so much as a desire to do any other than the will of the Father, and this he delighted to do. It was a pleasant thing for him to die for his bride. This proves

the strength of his love for her. If one should die for his friend it would show very great love, but our Shepherd gave his life for us when we were enemies. God hath commended his love toward us in that while we were yet without strength, in due time Christ died for the ungodly. Here is love that passeth knowledge. Such love hath no man for his fellow.

The Lord's prophet has said, "He shall see of the travail of his soul and shall be satisfied." Think of this: Can he be satisfied if one of those for whom he died be lost, or in any other way one of them should be cast down? Such a thing would be even beneath humanity. He came to seek and to save that which was lost. To do this he came into the very condition of the lost, and went in every place where they were lost, and found them and gave them salvation. This is why we see him in the flesh, a human being, because his children were there; he is a sin-bearer, because they are sinners; he suffers to deliver them from suffering; he is made sin, that they might be made the righteousness of God in him; he is cursed, (for cursed is every one that hangeth on a tree) that all who are represented in him should have eternal life through him; he went down into death because all his brethren were there. But what shall we now say? O glorious Lord, thou hast been in all our straits, and wast straitened for us! Thou hast found us in all the distresses of our lives, and borne all our griefs. Thanks to thy holy name for ever. Is this enough? No, our Life, our Head, cannot lay in the grave, for God had said, "Thou wilt not leave my soul in hell, neither wilt thou suffer thine holy One to see corruption." On the morning of the third day the heavens are bowed, the angel of God

comes down and the stone is rolled away, and he sits upon it. This is an emblem of victory. The holy Lord is no more found among the dead, but is the God of the living; he is risen from the dead. Christians, here is your life. In the midst of life he died, and though dead he lived again. In this life you live. This is eternal life, and he gives it to you. That he gives it to you is an unmistakable evidence that it is your life, for the Lord does not give to one that which belongs to another. This life was given you in him before the world began, and it is your life. Jesus lived, suffered, died, was buried and arose again, that this life should be given to those whose it was, for the Father had given it to them in glory, and the only conditions that were in the whole way of salvation was that our Jesus should die, and thus make the way sure to all the seed. This he did, and that the whole thing shall be carried out, as his will is, he has ascended up to the Father, where at his right hand he ever maketh intercession for them according to the will of God. There is not one condition left for us to comply with, the whole work is finished, and salvation sure.

Go on, brethren, in the good work of the Lord, declare his doings among the people, and the God and Father of our Lord Jesus Christ strengthen us unto every good work, is the prayer of the least in our Father's house.

In a blessed hope of rest in Jesus, I am your brother in the Lord,

L. H. HARDY.

LIBERTY, Ind., Nov. 7, 1901.

DEAR BROTHER BEEBE:—While on my trip east I was frequently asked to give an account of it through the SIGNS when I returned. I was also asked by many to write them personally. It was not my

intention to write for publication concerning my tour, for several reasons, principal among them is, such letters are only of local interest except in rare instances, and then it always seems too much like writing about myself. But on my return home I find so much to be doing that I do not find time to write many letters, so by your permission I will make some brief mention of the meetings in kind remembrance to those with whom I met, and to whom I was drawn in sweet fellowship and love.

I left my home, Sept. 24th, spent one day at the Pan American Exposition and Niagara Falls, and thence to Lexington, N. Y., where I was expected to attend a yearly meeting. I reached the place Saturday p. m., Sept. 28th, and was warmly received, and soon made to feel that I was at home with my brethren and sisters in Christ. I tried to preach to the people there three times, in much physical weakness, owing to a severe cold which I contracted on the road, and which almost prostrated me for a week.

I rested on Monday, and on Tuesday in company with brother Fletcher Mackey and wife, and Elder Sanford and wife, drove to the Lexington Association, a distance of twenty-five miles, which was a delightful drive indeed. It seemed to me that those who have always lived among the mountains do not appreciate their grandeur. Surely the mountains in that region do speak the praise of God by showing his handiwork.

I met at the association, brother Evert R. Kenney, a zealous Baptist of Glen Falls, through whose correspondence I was led to visit eastern New York. The preachers that I met at this association were Elders John Clark, R. M. Sanford, James Miller, and brother Eber Hix, a licentiate. The meeting was a very pleas-

ant one, and all seemed to be glad that they were there. Abundant provision was made for the comfort and entertainment of all present, and they took special care for my comfort and welfare. Dr. Leonard, of Broome Centre, N. Y., took me to his home from the association, a distance of about fifty miles. He gathered in his neighbors, and we had a good little meeting at his house on Friday night.

First Saturday and Sunday in October I attended the regular monthly meeting of the Middleburg Church, where I met Elder Clark again, who took me in his buggy and conveyed me to Schoharie and Jefferson churches, and thence to his home at Halcottsville, where I filled my last appointment in eastern New York.

I would be glad to mention each one who so kindly ministered to my wants, but it would take too much space. I shall ever remember their manifestations of love and fellowship for me. I must mention brother and sister Mackey, of Lexington, N. Y., who kindly cared for me and spared no pains to make me comfortable while sick with cold at their house.

On Thursday morning, Oct. 10th, I boarded a train for Kingston Point, thence by day boat to New York city, and spent the night and next day forenoon with Elder John McConnell, and while with him met and dined with Elders Lively and Ker.

Friday afternoon I went to Hopewell, N. J., and was met at depot by Elder Chick, at whose house I was made comfortable by himself and family until Monday morning. We only had one meeting at Hopewell, on account of a heavy rain.

I went from Hopewell to Southampton, Pa., where I enjoyed a visit with Elder S. H. Durand, whose name is so familiar to

the readers of the SIGNS. It was still raining, and but few came out to meeting.

Tuesday, Oct. 15th, I boarded an early train for Atlantic City, intent on gratifying a desire to look on the ocean; a desire that has been with me from early childhood. After spending several hours on the beach admiring the wonderful works of God in the "great deep," I returned to fill an appointment at Dr. B. F. Coulter's, in Philadelphia, a meeting that I enjoyed as much as or more than any other meeting on my trip.

Wednesday, Oct. 16th, I went to Elder D. M. Vail's, and had meeting at his home church in the afternoon. I was made to feel sad for Elder Vail, and his churches, too. He is wearing himself out serving nine churches, besides many personal calls, and the churches are suffering for want of more service.

Friday, Oct. 18th, I spoke three times at Cammal, Pa. This is one of Elder Vail's churches, located in a lumbering and manufacturing village in a mountain gorge. I was much interested in that church, and regret that Elder Vail or some one else cannot preach there on Sundays, as the members and their families are laborers, and cannot easily get off for week day meetings.

Sunday, Oct. 20th, I filled my last appointment, at Ingleside, N. Y., another of Elder Vail's charge, where we had a pleasant meeting.

I returned home by way of Buffalo, Detroit and Hamilton, and found all well, and that I had gained ten pounds in weight, and had lost nothing financially.

I was gone from home four weeks, traveled 2,350 miles, and tried to preach twenty-four discourses. I enjoyed good liberty in speaking, except in a very few instances. My most embarrassing efforts were at Schoharie church, and at the

home of Elder Durand.

I have written as briefly as I could well do, and yet I have written more than I purposed doing.

Brother Beebe, do not allow this to crowd out better matter. Abridge it, or cast it aside, if in your judgment you think proper to do so.

Your brother in hope,

W. N. THARP.

ROLAND PARK, BALTIMORE, Md., Aug. 20, 1901.

DEAR BROTHER CHICK:—I inclose two letters from brother Walker, which myself and some others would like to see in the SIGNS, should you see fit to insert them. I have brother Walker's consent to send them to you.

Your brother in much sorrow,

J. T. ROWE.

WASHINGTON, D. C., Aug. 13, 1901.

ELDER J. T. ROWE—MY DEAR PASTOR:—This is not the letter that I spoke of writing to you, for I do not feel like writing to-night. I want to thank you for writing that letter to the *Landmark* for August 1st. What encouragement for poor, helpless sinners. If it were not for such words spoken to us from time to time by God's messengers, I feel as though my case would be a hopeless one, for evidences are against me; my own conscience accuses me, and I know that my daily walk and conversation are not what they should be. If I look back over my past life, as you mention in your letter, I can see that my only hope now is the same that I have ever had, in the power of Jesus to save the vilest of sinners, and we do know that he is able to save such; this we have felt, and can speak from experience, yet at times we doubt if we have ever felt and tasted and handled the word of life. Yes, if I look



back, and that seems the way for me to look, it is there I can see the Lord's hand in this and that affliction, blessing and cross. We have much to be thankful for in the church, in our home, in our families, in our business, and in ourselves, for truly goodness and mercy have followed us all our days.

Our church, how much that means. O, that the Lord would bless us more in our meetings. How I long to see the prosperity of Zion in this place; how often I wish that I knew what is best to be done; how often I think perhaps I am a stumbling-block in the way. I often think that if I was more consistent, more prayerful, more humble, more loving, more childlike, it would be better for the church. I am often self-condemned; but what Arminianism in me to think that I can do or undo such matters, yet the thought clings to me that I am not doing what I ought for the church. What I have longed for, prayed for, and yet hope to see, is a shaking among the dry bones. How I would love to see many added to our little band; how I would love to see the present members more alive, and more unity shown, and more of that love which springs up from the heart when filled with his love. I feel as though I would make any sacrifice in my power if only this end could be attained, yet there is a feeling within me that tells me that, "Except the Lord builds the house, they labor in vain that build it."

I was glad that brother Frazier spoke as he did at our last meeting, it did me good to hear him. How I would love to have such meetings as he spoke of, when but little business talk is required, and we can sit and listen to the brethren tell each other of the Lord's dealings with them. I am looking forward to the next meeting when this will begin. Was it

not nice to hear brother Frazier talk as he did the last two meetings? That is the kind of talk that does me good, and seems to last. I think if we have this others will want to be present more than they are now.

Give my love to the Alexandria brethren, they are very dear to me, and I should like to be with you. My wife joins me in love to sister Rowe; I hope that you and yours are all well.

Yours in hope,

JOHN T. WALKER.

*Copy of a letter sent to the Grove Road Primitive Baptist Church, Eastbourne, England.*

DEAR BRETHREN IN CHRIST:—When we left England in June, 1885, we promised our parents to pay them a visit in five years, but how little do we know the bounds of our habitation, and what is the Lord's will concerning us. Each year we have looked forward to the next, thinking that we would be able to visit the scenes of our younger years, and meet again with those whom we cannot help but love, and of whom we often speak and hold so dear, for the church at Grove Road is very dear to us.

We have been requested many times to bring our letters here, but have put it off from year to year until we now feel that it is the Lord's will that the request now be made. We have been attending the Primitive, or Old School Baptist Church, here in Washington, for about fifteen years, and have the gospel preached to us that we first heard in England, from Mr. Bradford. How sweet it is to experience in our hearts the oneness that exists in the one church of God, wherever our lot may be cast. We have been indeed blessed here in America in hearing the doctrine of free grace. How sweet it

sounds, and how precious to poor, helpless ones as we feel to be. We had thought years ago that by this time we should have gotten rid of this proneness to wander, but alas, the two armies are still present, but still we are constrained to say, Goodness and mercy doth follow us all our days.

Not many days pass but what we speak of you, and many tears we shed in grateful remembrance of the loving-kindness of the Lord to our poor souls while we were members of your congregation and church. Although absent in body, we often meet with you in spirit. How plainly can we see you in our mind's eye, and wish we could meet with you once more, and we yet hope to do so in the near future. In asking for our letters we feel that we are severing ourselves from those very dear to us, from those who took our hands in theirs when we were in deep distress on account of our sins. We shall never forget the love shown to us by the brethren when we were received into the church. It seemed too good for such as we felt to be. It has been our desire for many years to once more meet with you before asking for our letters of dismissal, but the time seems to have arrived when our membership should be here, where we have lived so long, and where the brethren have become dear to us, and the church like home. The Lord has spared us to see our children grown up; two have married, so that we feel that this is our abiding place so far as we know. Although feeling my utter unworthiness, and that I am less than the least of all saints, if one at all, (and I often question this) yet I can say that I find one day in his courts is better than a thousand elsewhere.

The church here has seen fit to make me their trustee and treasurer, and we

have been allowed to sit with them at the ordinance of the Lord's supper, to attend their church meetings, and take part in their deliberations, and to vote on church matters. This we have felt to be a great privilege, and a source of comfort and pleasure, for, "How good to meet among them now, and at his gracious feet to bow, though vilest of them all." We would like to hear from you as soon as you can bring this before the church, for we would like to present our letters at the next church meeting.

With united love to all the brethren, your sister and brother in hope.

Signed,

ELIZA & JOHN T. WALKER.

1820 13TH ST., N. W., WASHINGTON, D. C., Oct. 30, 1900.

[WE desire to express our personal appreciation of the above letters. Brother Rowe, as will be noticed, has signed himself "in much sorrow." In the letter which he sent to us privately, inclosing the two above letters, he said that he had just received word of the death of his youngest brother. We are sure that all who know him will feel a deep sympathy for him, and especially so since not more than two years since he also lost another brother, Elder John Rowe, who was well and widely known as an able minister of the new testament. We have known brother and sister Walker for many years, and are glad that they have felt at last to remove their membership to the church in Washington, D. C., where they live. May God bless them and the church together.—Ed.]

KANSAS, ILL., Oct. 14, 1901.

EDITORS OF THE SIGNS OF THE TIMES—  
DEAR BRETHREN:—The year is drawing near its close, so I realize I am nearing my end. I have of late written very little for publication. There has been

two reasons for my silence: one is, I realize of late more fully than ever before my inability to write to the profit of the Lord's people. The other is, my age, and the unsteadiness of my nerves. It is now almost fifty-nine years since I was received into the Baptist church and fellowship, and when I take a retrospective view of my walk as a professed follower of the meek and lowly Jesus, I am made to shudder at the stumbling way that I have traveled. O, how often, often, have I stumbled, and my feet have gone astray, and I been made to cry with David, "Restore unto me the joy of thy salvation." It has been specially so of late.

When I read of some of the new "isms" that have been brought in among some of the churches, I feel much like Elijah did when he hid himself away in the cave and said, "I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I, only am left, and they seek my life to take it away." While Elijah doubtless thought he was left alone, yet the Lord let him know differently. So I know today that the Lord has a people that has not "bowed unto Baal," and that he will preserve them, and save them from their traducers.

I take great comfort in reading the SIGNS OF THE TIMES, and seeing that in its columns are the same blessed truths that were held by our dear old Elder Gilbert Beebe, and its correspondents fifty years ago. The truth will stand when all errors and new theories have fallen.

I receive many very comforting letters from friends in many of the States, and while as I have said, I am often much cast down, the letters cheer me up. One

very recently from a dear young brother in the western part of this State, also one a short time since from Elder J. K. Holcomb, of Cherokee, Texas. This last named brother I have never met, but have had sweet seasons of fellowship by our correspondence. If it were not for the evidences that I get from others that they sometimes get as low down in the "slough of despair" as I do, it would seem that I would give up indeed; yet I do hope that I have a dearer Friend than any or all earthly friends, that has been tempted in all points like unto his brethren, and that he will still be with me and save me in time, and to eternity.

This day is my seventy-eighth anniversary. Farewell.

JAMES M. TRUE.

PALESTINE, Texas, June 9, 1901.

EDITORS OF THE SIGNS OF THE TIMES  
—DEAR BRETHREN:—So many brethren tell of their darkness, deadness and dullness, that for me I think to write, of this would not be even interesting to you. Yet, dear brethren, if with you the darkness is very great, then you feel it, and we trust that our darkness is of a kind which may be felt. This darkness and dullness and deadness is and has been common to the Lord's people, and these things are evidences of life, and of a life which the dead in sin know nothing of.

But I am not writing what I thought to write when I took up my pen, so I will begin again. I have been in this County, Anderson, eighteen years. In October, 1883, I was ordained to preach the gospel. Thurston Church then called me to serve them. When I united with that church there were but six members. All these have died since then except one, so I have been trying to preach to them about seventeen years. At this writing

there are but nine of us. I have baptized in this time twelve, of whom seven remain. Several have been excluded for railing against the doctrine of the universal sovereignty of God, yet I try to preach it, and at Babylon I hope I spare no arrows, and I feel that I should bend the bow and shoot the more, as I see the evil day approaching. I feel that I am responsible to God alone; to my Master I stand or fall. There is but one salvation, and that of God.

Now let me speak more particularly of myself. Sometimes I find that I am ready to do as did Peter, and sometimes I feel that if I knew that I would only get a gentle rebuke from my Master, as did Peter, I, as did Peter, would give way. Brethren, I hope that I know the truth, and it hurts and frets me to see others abusing it. Jesus is the truth, and no lie is of the truth, but those who do lie, would make Jesus of none effect. I have been for a long time in the condition of a brother who said that he feared and trembled, but could not say it was on account of his sins. I cannot tell why I fear, and with this brother I often think if the brethren could see me as I see myself, they could not fellowship me. I would be as a light in the church, but fear that I am more in the way, a sort of blunder between them and the light. Like this brother I am cold, and lifeless, and indifferent to the cause, and not at all as I once thought it would be. It seems that I was very ignorant, for I thought that the life of a believer was calm and serene; I thought it did not matter which way the wind might blow, nor how much the lightning might flash, nor the thunder roar, the believer would always be cheerful; I thought that a christian would never murmur, but if this be indeed so, then I am not one. I have

been with the brethren twenty-six years, and it seems to me that the older I grow, the meaner I become. It seems to me that I had more control over myself twenty years ago, than I have now.

In the spring of 1872, I suddenly saw and felt myself to be a great sinner before God, and then I was much troubled on account of my sins, yet as far back as I can remember I knew that I was a sinner, but to know that I was a sinner in this way, did not trouble me. So far back as I can remember, I had a hope, but it was a natural and legal hope, but in 1872, I think I realized something of the dealings of God with me, and at the moment that the Lord began his dealing with me, that moment that legal hope began to give way. Then I was greatly troubled, and my sins were what troubled me; I went mourning and groaning for months under a weight and burden which it seemed would sink me down. All this time I was trying to pray, asking the Lord to have mercy upon me. I wanted relief, and would have welcomed it from any quarter, but no relief could I get. But this was no wonder, for until this I had a little strength, the remainder of my legal hope. I had not yet realized that the pains of hell had hold upon me. This was all me, not something within me that felt this, but me. I felt that I would exchange places with a brute, for it seemed to me that if God had ever known me, now he had forgotten me. My case was an outside one. I felt all this while that I must sink down under this great weight of my sins, and I must and did go down under this weight, but this was not until my strength was exhausted. Then all my legal hope perished. So down I went, without hope and without God in the world, but the next I knew, the burden was gone, and from that day to this the

burden of my sins has been gone. I think that I have realized what was said by the angel to Mary, "He shall save his people from their sins."

Brethren, I leave this with you. Do with it as you think best.

Your brother in hope,

U. J. BELL.

CLANTON, Ala., April 14, 1901.

DEAR BRETHREN EDITORS OF THE SIGNS:—I have often thought that I would write to the SIGNS, as I so much enjoy the writings of others, but I feel so poor and unworthy that it seems to me that to write would but put a damper upon all good people, and so I have not written. I would like to write some of my troubles and travels in the past, but they seem so bad that I fear if you read them you will lose fellowship for me, and quit sending me the SIGNS, that is, if you ever had any fellowship for me. The article from brother Rowe, published in the SIGNS for April 1st, is the best I ever saw upon brotherly love. It brought up to me so plainly a portion of my experience. It seems to me that the SIGNS gets better and better. They teach the good old doctrine of predestination and election which Christ taught. He taught his disciples so to preach, and to preach no other doctrine. If any one should preach another gospel let him be accursed. And so many are accursed in these days. The devil has called so many preachers, and sent them out, and they go so willingly. He calls any but the chosen or elect, for he knows that they will go readily at his bidding, and preach whatever he bids them. As the blessed Lord knows how to teach his servants how to preach to his children, so Satan knows how to teach his preachers to preach to his children. He knows that they cannot understand

election and predestination, because he is not the author of these truths. I have a hope that I am not of his children, although I bear much evil fruit, yet this is not willingly, but through weakness.

To-day I am sixty-nine years of age, and if I am any better now than when I first began the race, I am not able to see it. I was raised a Methodist, and sometimes am afraid I am one in heart yet, though I hope that God for Christ's sake has forgiven my sins, and made me a Primitive Baptist. My parents were Methodists until God's time came, when he made a Primitive Baptist minister of my father, and he turned my mother to himself. When I was about thirteen years of age I saw myself a great sinner, and could not rest day or night. I greatly feared the devil and hell, and would dream of them night after night. I went on so, and would tell my mother that I would die at such and such days, until I was about eighteen years of age, then I went one night to stay with a neighbor, and while there I dreamed that I had come to a hole which went down into hell, and I was right over it, and was about to fall into it, and could not get away, and there was no one to take me away, and just as I began to fall in, a person appeared to me and took me away. It seemed that I loved him. Now, brethren, whether you can believe me or not, I never had any fear of hell after that time, but I do hope that I fear God; I have had this much change. Now let me tell you one of my great troubles: I united with the Missionary Baptists, and remained with them for awhile, and then left them and united with the Primitive Baptists, and was baptized by my father, before the war. When I got to the war, I found myself contending with others about the doctrine. God in his mercy brought me

home from the war, and I have been contending for the truth ever since, among all classes of people.

I have lain hundreds of nights and preached to the people at different places, either asleep or awake. Many a night, when wearied down, and all my family asleep, I would not sleep at all till midnight and after. I have never told any human being of this before. I now attend all the church meetings, but my hope is very small.

I am so feeble, and write so badly, I will close. Please correct all that is amiss in this. I have not told the half.

Yours in hope,

JOSEPH CHANDLER.

SNOW HILL, Md., April 8, 1895.

DEAR HOUSEHOLD OF FAITH:—Shall I make the attempt to write a few lines of my travel through this wilderness, in the name of my good Master? I will try, it has long been impressed on my mind to do so. I read two good experiences this morning in the SIGNS, which caused me to take up my pen.

I was born among do and live people, taught to be good when I pleased, but attended Old School Baptist meetings about as far back as I can remember, and I think I have loved them just as long, but was made to mourn on account of my many sins. I traveled along between hope and fear. I was married in 1848, to a lady of Methodist parents; emigrated to the state of Indiana; fell in with the Missionary Baptists, and thought I was all right. My wife and I united with them, we thought we were all right, we felt rich indeed, but my dear wife soon died, and I found it necessary to return to Maryland, where I was raised. Now I began to feel poor. I brought my church letter with me, thinking to be received by

the Old School Baptist church, but this failed, which gave me trouble. I was so drawn to them that I attended their meetings when I could. So time passed on, when a dear man came from the west, by the name of David Bartley, and preached at Indiantown, his text was, "As in Adam all die, even so in Christ shall all be made alive." This seemed to be for poor me, I had been opposed to being baptized again, as some call it, but after hearing that sermon, this was all taken away, and all my good works seemed to fail me. I now went before the church at Indiantown, and was received, and baptized by Elder T. M. Poulson. I now saw very differently. I soon married again. My father died and left me some money, I knew not what to do with it, so I went off like the prodigal son, disobeyed my father's commands, and grew so cold towards the church to which I was a member, that they excluded me for not attending the meetings. I feel that I have been beaten with many stripes. Bless the name of Jesus, he has led me along. I feel to say, Bless his holy name, for his mercy endures forever.

I am passing through bitter trials now, my last wife was taken away from me March 7th. I hope my blessed Savior is leading me to the Rock that is higher than I. My sun is nearly set, if I live till the 18th day of this month, I will enter my seventieth year, my eyesight fails me very fast, my step grows feeble, my hand is unsteady, which makes me know my end on this earth is near. I try to say, Thy will be done, not mine. Bless all the good brethren and sisters that write for the SIGNS, for they comfort me. May they continue to do so, for they strengthen me so much.

A brother, I hope,

ALBERT M. BAILEY.

(See obituary notice on page 734.)

ROCA, Neb., Oct. 27, 1901.

G. BEEBE'S SON—DEAR BROTHER IN A PRECIOUS HOPE:—I desire to write a few lines for our family paper, the SIGNS OF THE TIMES, to obtain information with regard to Old School Predestinarian Baptists in Oregon, near Oregon City, as I have two sons there, and expect to move there myself some time in February, and I do want to find some of those poor and afflicted people whose only hope is in a crucified and risen Savior, and who hold the doctrine of election, predestination of all things, and final preservation of the saints to glory. I say predestination of all things, not of some things, and the rest simply permissive, as some would have us believe, lest otherwise we make God the author of sin.

Dear brethren, sin is the transgression of the law, and God is, as I understand, above all law, and the author of it, so that he cannot be under it, and he also has declared the end from the beginning, saying, My counsel shall stand, and I will do all my pleasure. Peter was not ashamed or afraid of the doctrine of predestination when he said, "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him, in the midst of you, as ye yourselves also know: him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it." Thus we see, dear brethren, that Peter with all the other inspired apostles, was not ashamed nor afraid of the doctrine of predestination, nor did he fear that somebody would think that this would make God to be the author of sin.

Again I would repeat that sin is the transgression of the law, and God is above all law, and the author of it.

But I will close, hoping to hear from the brethren in Oregon soon.

Yours in hope,

JOSEPH BRUCE.

[ONE thing to which brother Bruce has referred in the above short letter cannot be too clearly presented, or too much insisted upon, viz: Our God is not under any law, and can violate no law therefore, and still another thing referred to above, must be remembered, he is not the author of sin. When man with a blow, purposely given, destroys the life of a fellow-man, it is sin and a violation of the law of God, but when our God by a lightning's flash takes away the life of another man, fulfilling an everlasting purpose to do so, he is not a transgressor, either of his own law or of any other law, and has not sinned. When our God purposes, and then fulfills his purpose that his Son should be crucified, he has not sinned, though that Son was holy, harmless and undefiled. Yet those men who did it, sinned, because they in so doing, condemned an innocent man unjustly, knowing that it was so. So likewise when God purposed that the brethren of Joseph should sell him into Egypt to save much people alive, it was not a sin in God, but it was a sin in the brethren of Joseph, because they had violated the law of God in hating him, in being envious of him, and in abusing him in shameful ways. God was not the author of this sin, though he had predestinated it to be, and it could not have been otherwise. Man did sin in this, though it was predestinated to be, and though it could not have been otherwise. So far as the principle is involved, as well may we believe that our God has predestinated all the wicked deeds, words and thoughts of

all wicked men, as to believe that he predestinated any one wicked deed or thought of any one wicked man. If this would not prove that he is the author of sin in the one case, neither would it though all things were proved to have been predestinated of him. He might have predestinated that every man, woman and child upon earth should fall by the sword, dying a violent death, and yet this all would not have been wrong in him, while yet those who used the sword, would have all been sinners, because transgressors of the law of God. Man has no right to take away what God has given to his fellow-man, but the God who gave it has a perfect right to take it all away. Thus he, without any shadow of wrong, took away the life of all infants in the flood, and of thousands in the destruction of Jerusalem, and in multiplied millions of instances infants have died violent deaths, according to his appointment, and yet he has not done that which is wrong. But the evil men who have executed these decrees of almighty God, have sinned. They have not meant to carry out the purpose of God, any more than Joseph's brethren did in selling him, or those who crucified the Savior did in his betrayal and cruel death.

Nevertheless God's will was done in all these things. The old London Confession of Faith has the matter right, when it declares God has predestinated all things whatsoever comes to pass, and yet so as that he is not the author of sin. Paul has put the whole matter plainly in the ninth chapter of Romans.—ED.]

OPELIKA, Ala., Oct. 28, 1901.

ELDER F. A. CHICK—DEAR BROTHER IN CHRIST:—I reached home safe after an absence of two months, and found all safe and well, for which I have reason to

thank God and take courage. I am now more than ever confirmed from what I have seen and heard, that God is one, and there is none beside him; there is none else. Many dear brethren have expressed to me that they have found comfort from my writings, and have asked me to write more. I will now try through the grace and mercy of our covenant-keeping God, to write out a few lines to the saints.

“Stand fast in the liberty wherewith Christ hath made you free.” O, how great is the true freedom and liberty which God hath vouchsafed to the dear saints, and how miserable must be the stealthy robber who would rob the saints of this precious boon, by teaching for doctrines the commandments of men, and by putting their false construction upon the word of our God. These disturbers of the peace of the city of our God, which is full of quietness, who scatter their false doctrine, and raise the fumes of dead works as being acceptable to God as a living sacrifice, are those of whom Paul said, “I would that they were cut off, which troubles you.” These would remove the child of God from the simplicity of the gospel of Christ by their false teaching, which is seductive, to gain to themselves honor, and to be called good. But sooner or later they will become a stench in the nostrils of the heaven-taught souls, and when every paper or preacher who contends for the perfect freedom of the children of God are called heretics or heretical sheets, how can fellowship exist? How can two walk together except they be agreed? “A little morsel with quietness, is better than a stall fed ox, and contention therewith.” Solomon also said, “Better dwell in the corner of a housetop alone, than in a wide house with a brawling woman.”

It remains for us to set forth in plain



words, and clear terms, according to the word, the immutable principles of the perfect salvation of our God, which is by grace, and grace alone, and no legalism in it whatever. The law is under the church; she is above it, having become dead to the law by the body of Christ. "Ye are not under the law, but under grace." Grace has the pre-eminence, as it was treasured up for us and existed long before the law was ever given, and still has the pre-eminence in the wondrous gospel system.

It seems some have a perverted taste, and call bitter sweet; they must be blinded, not to see and distinguish between law and grace. Still they sit in Moses' seat, and by the transfiguration of the Lord, they have not learned that Moses and Elias have receded, and Jesus only is now seen. He alone is our watchword, and the true shibboleth of our great salvation, which is by grace from the beginning to the finish, and by grace alone. These men who speak perverse things to draw away disciples from the truth, and after themselves, should be watched and avoided, and should be squarely met and sharply rebuked as disturbers of the peace of the city of God. I will write again if the Lord will.

Yours in hope,

WM. LIVELY.

RUSHING, Texas, 1901.

G. BEEBE'S SON—DEAR BROTHER IN THE LORD:—I have returned from Corpus Christi, and Beeville, on the coast, where I went, as I humbly hope, to preach to the people a crucified and risen Savior. With some exceptions my visit was pleasant, and as I trust, attended by the grace and mercy of him who spake as never man spoke; therefore my poor heart feels strengthened and encouraged by the sure

mercies and loving-kindness of our eternal King. I would thank and praise his great name for his unchanging love and preserving grace, which keeps a poor sinner like me not only when in the light, but also when in the darkness and depths, where I seem to be so much of the time. Also I would thank him that notwithstanding the weakness and frailty of my nature, and the vileness and rebellion of a poor, depraved man, that I can still hope to claim him as my Intercessor, my Lord and my God. If saved at all, he hath called me and hath given me the sweet assurance that he is my salvation, and the shield and hiding-place of my weary soul. I feel to repose in the comfort and consolation of his undying grace. To feel his presence, and the riches and glory of his love, even for a moment, exceeds a thousand worlds like this, even though time were to roll on for millions of years. What then will it be to be in his presence eternally? The thought of being one day transported to that glorious world, fills me with emotions of joy inexpressible. At times how the believer longs for that day when Jesus shall say, Come up hither; come home, my child; come hither, all ye ransomed of the Lord, inherit the kingdom prepared for you before the foundation of the world. He says, "I have loved thee with an everlasting love, I have redeemed thee out of the nations, thou art mine." O, then may this love inspire my heart, may I be still and know that he is God. How pleasant it is to proclaim him as the way, and the truth, and the life, the only potentate, the King of kings, and Lord of lords. It is pleasant to reflect upon this holy and just God, and upon the power of that truth which keeps the feet of his saints firmly, and which surrounds his church with a wall of fire, while he is the

glory in their midst. This is all by faith; this all points to the Lamb of God, our covert from the storm, and our eternal home.

As a poor pensioner of sovereign grace, I feel to rejoice in his great name, and to preach him as an all-sufficient and complete Savior; I have no confidence in the flesh. He says, If we have not the Spirit of Christ, we are none of his. It is the Spirit that quickeneth, the flesh profiteth nothing. He says, "My grace is sufficient for you."

But I must soon cease writing, lest I weary the editors and readers of the SIGNS with my feeble production. Like brother Durand has recently expressed himself, I feel daily my ignorance and inability with regard to spiritual things, so much so that I often feel that I ought never to try to speak or write upon such things. He has exactly expressed my own heart troubles, which so much depress and afflict my soul. I have long desired to see our brethren in the east, and to visit the office of the SIGNS OF THE TIMES, and to look upon the place where Elder Gilbert Beebe devoted his life to the cause of truth, but God alone knows whether it will ever be. I pray heaven's blessings upon his successors, and for the continuation of the SIGNS, to contend for the doctrine of God our Savior. May the God of peace guide you.

From your brother,

ASA HOWARD.

LONGVIEW, Texas, Sept. 5, 1901.

DEAR BROTHER BEEBE:—I send you the names of five subscribers to the SIGNS. All of them are members of the Primitive Baptist Church, and are not fault-finders with its doctrine. I believe that if the people would read the SIGNS more, and would go by the admonitions

which are contained in its columns, there would not be so much vain jangling among us. Men differ sometimes upon very small points, and call each other unsound because they thus differ, but the difference is alone in the carnal mind. I believe that the children of God differ as much in the Adam-mind as do any others. They are actuated by the carnal mind differently, and that is why there is contention. Offenses come by the flesh, but offenses must needs be, but there is a woe pronounced against him by whom they come. If every one should study to show himself approved unto God, nothing would be said or done to cause confusion, for it is written, God is not the author of confusion, but of peace. He said, "Blessed are the peace makers." Now when brethren advance notions which they know will cause divisions among the brethren, they are peace breakers, and the woe is upon them. It seems that the most gifted are the ones that oftenest cause confusion; members more ignorant, such as myself, get confused over something that is too deep for us to comprehend.

I do not believe that any one person upon earth can comprehend all the Bible; there are many things in the Scriptures that the children of God do not understand, but God reveals to them all that they need to know, and when any one endeavors to go further than what is revealed to him, he causes confusion. It is right to hold fast to sound doctrine. The followers of Jesus are to love one another, not in word, or in tongue, but in deed and in truth.

I remain your brother,

W. H. SHADDOCK.

[WHAT wisdom is required to contend earnestly for the faith once delivered to the saints, and yet avoid questions about

words merely, which can never be to profit. Let us strive for the things which make for peace, and things whereby we may edify one another. Nothing but the truth will do this. The wisdom which cometh from above is peaceable, but before that it is pure. Let us proclaim the truth, but proclaim it in love; this alone will tend to peace.—ED.]

KALAMAZOO, Mich., July 31, 1901.

DEAR BRETHREN:—The time to renew for the dear old SIGNS has come, and we think that we cannot do without it. It comes bringing the precious gospel of the meek and lowly lamb Jesus, who was led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth. He suffered and died for our sins; he was delivered for our offenses and was raised again for our justification. This gospel is sweet, and we love to read it. The SIGNS OF THE TIMES carries that joyful sound and should find its way into every home. O, what joy there is in doing our Master's will. I think of that little stream, where such sweetness came in my poor heart, the day I was buried with Jesus, to live and to die with him. O, it makes us poor, it makes us humble, it makes us rejoice and it makes us happy to think that we do rejoice, and cry out, As the hart panteth after the water-brooks so panteth my soul after thee, O God. O, dear ones, what a wonder of wonders, that we ever were made to love that name above every name. We are given but a foretaste here of that world to come, and what shall the substance be in its full glory?

Dear brethren, may God enable you to still send forth the SIGNS OF THE TIMES, to the praise and glory of our blessed Redeemer.

(MR. & MRS.) D. D. McALPINE.

## EDITORIAL NOTICES.

### EXPLANATION.

ON page 623, in number for October 15th, 1901, will be found a letter from the wife of Elder J. B. Buntyn, of Hillsboro, Texas, in which she says, "We have had a great deal of trouble in our association of late," by which we supposed she had reference to the divisions that are taking place in Texas, on account of difference in views on doctrinal points, and knowing Elder Buntyn was sound on the questions at issue, we naturally inferred that whatever trouble there was, arose from the opposition of those who disagreed with him, and under this impression we added the little editorial note found at the end of the article. But since then we have been informed that the trouble referred to, had no reference whatever to doctrinal matters, but was of an entirely local nature. Therefore we hasten to make this explanation, lest our brethren might think that we were meddlesome. It has ever been our aim to avoid publishing church difficulties arising from local issues, and now that we have made the above explanation, we hope our brethren will not ask us to give any further publicity to this matter. B.

### 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, 1901.

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

**THE RIGHTEOUSNESS WHICH IS OF  
THE LAW: THE RIGHTEOUSNESS  
WHICH IS OF FAITH.**

(Romans x. 5, 6.)

No more important subject ever engaged the attention of men than the difference between faith and the law, and the righteousness which is of each. This will at once appear if we remember the large space which is occupied in the Scriptures by this subject. Not only did holy men of God think it important, but the Holy Spirit by which they were moved in writing shows that it is so, because by this Spirit they were moved to say so much concerning it. It is then important that we look into this subject, and come to a right understanding of it. There can be no greater contrast between any two things, than exists between the law and the gospel. There can be no greater contrast than is found between the righteousness of the one, and that of the other. Paul in the portion of Scripture referred to above sets this difference forth very plainly and strikingly. In doing so he quotes from Moses as recorded in Deut. xxx. 11-14. We will quote that to which Paul has here referred: "For this commandment which I command thee this day, is not hidden from thee, neither

is it far off. It is not in heaven, that thou shouldst say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldst say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it."

Now Paul refers to, and in substance quotes this language, and applies it to the righteousness of faith, in distinction from the righteousness of the law. From this inspired testimony by Paul we learn two things. First, that under the law there was a foreshadowing of the gospel, and especially that the above inspired words of Moses did point forward to the gospel message which was to be received by faith. Second, we learn that as addressed to the people of Israel nationally, by Moses, these words did not mean that the commandment was written in their heart as it is now in the heart of all who love God in truth, and as it was then with a very small remnant who among carnal Israel were spiritual. To national Israel God had given the law upon tables of stone, and upon parchment. They were not without law in that sense. In that sense the word was nigh them, as it was not to the Gentiles. They could not plead that they had not known the law, so far as any natural man can know it. The law was written, and was to be read in their hearing at all times. It was also especially declared to them at Sinai by the voice of Moses. But while all this was true, yet Paul clearly shows that the Jews under the law did not really have the work of the law in their hearts. To them the law said this, "Do and live." They did not have faith, and so the word of salvation did not profit them. In all

the legal service there was a setting forth truly of the redemption that was to be revealed in Jesus. The tables of stone on which were written the ten commandments, clearly set forth the need of a redemption through the spotless righteousness of another, and all the types and ceremonies clearly testified of him that should come, and of the need of his coming, but all this did not profit them, as they had not faith. They were under the law, and their eyes were holden, that they should not behold the true salvation, which should be by faith. This is true of all who are under the law to-day. To the legal Jew, all that was written was legal. He instead of seeing a free salvation pointed out in all the types and shadows of the old covenant, only came under deeper bondage, in that he believed that these things were the conditions of his salvation; things to be done by him in order to be saved. Their very table became a trap and a snare to them. This will always be true of all who look to the deeds of the law for salvation; such neither know the law nor themselves. We need not wonder that the carnal Jews were so blinded and deceived, for at this day the great multitude of religionists see in the gospel only a modified form of the law. To the great multitude Christ is nothing but an assistant to help them do the commandments, so that by so doing they may live. Still it is the belief of most men that the man who doeth these things shall live by them, as the law saith, and the saddest part of it all is, most men are satisfied, as were the Jews, that they have done the needful things, and so are entitled to live by them. This was Paul's own belief once.

Israel did not attain to the righteousness which it sought after, because they sought it not by faith, but by the law.

If true faith had been given to them, then they would have not sought salvation by the law. Israel did not attain to even the outward form of righteousness, failure was written on all their life. All have failed and come short of the glory of God. In that same thirtieth chapter of Deuteronomy, Moses said that while he set before them obedience and disobedience, with the results of temporal blessing, or temporal cursing, yet he knew them that they would depart in the future, even as they had in the past. He knew that they would not even outwardly obey these commandments; and above all he knew that they would not obey in spirit. If they did at times observe the outward forms of service, (and indeed later they became great sticklers for the forms) yet in heart they would never obey. For the Lord gave as the substance of all his law, "Thou shalt love the Lord thy God with all thy heart, mind, soul and strength, and thy neighbor as thyself." And no man, either Jew or Gentile, ever did obey this substance of the law in his unrenewed state. God's law is impossible of fulfillment by any man when left to himself. It was impossible for the Jew to fulfill it in spirit, and in fact they never did fulfill it, even in outward form, strive as hard as they might. But when they did thus strive, it was worse than useless, because thus they became proud of their own righteousness, and so were, if possible, further away from God than ever. It is so yet with all who go about to establish their own righteousness, professing great zeal for the service of God, and thinking in fact that it is really so with them, yet they do not submit themselves to his righteousness, but are going about to establish their own. Truly the man that doeth these things shall live by them, or in

them, but no man save the man Christ Jesus, has ever done them. How impossible then, as Paul teaches, is salvation by the deeds of the law. Was it possible that the Jews should keep the law given to them? Is it possible that any man should keep the law? If it were possible, then Christ is dead in vain. If it were possible, why has not some man, at some age of the world, kept it? No man has. Some have thought that they have, but this has only proved them perverse. But if salvation cannot be attained by the deeds of the law, why was the law given to man at all? "The law," says Paul, was added because of transgression, till the seed should come to whom the promise was made." "By the law is the knowledge of sin." "We should have not known lust," said Paul, "except the law had said thou shalt not covet." Since the fall man has never been able to keep one of the least commandments in substance and spirit. Who has ever been able to love God with all his powers, and his neighbor as himself? The letter then killeth; it can do nothing else but kill. The law is good and holy, but it cannot save, because it is weak through the flesh. The law is holy, and just, and good, but I am carnal, sold under sin. God knew that men would not, and that they could not, keep the law ere he gave it to them. But the law shows what sin is, and its exceeding enormity, and it shows this by revealing the righteousness of God. It is the transcript of the divine will; it reveals the vast distance of man from God. In the light of the law what a total failure has man been all the time. God has proved and tried men in many times and ways, not that he might know them, but that they might know themselves. Man failed in the garden, Israel failed all along their history, though God gave

them advantages that he gave no other people, and even under the gospel men who feel the wonder-working grace of God, confess that in them, that is, in their flesh, dwells no good thing, and day by day it is their constant testimony that they cannot do the good they would, and many a time they must acknowledge that the very desire to do good is faint and cold in their hearts. Man is a failure. Nothing but the grace of God can save.

How infinitely better is the righteousness of faith. What much more excellent things it declares. What does it declare? Let us see: it does not say that the man who does these things shall live by them, for then it would have no better message than the law; a modified law is no nearer the gospel than it was before; salvation upon conditions, be the conditions ever so much reduced, is not salvation by grace. The man in whom is no strength is as bad off if his salvation depends upon taking one step, as though he must take an hundred to be saved. Job said, "How have ye helped him that is without strength?" If then any man must live by doing something required of him in the law of God, be that one of the least things, he is as hopelessly lost as though he must keep the whole law. If to-day a believer has only the salvation he lives for, he never will have any salvation at all. The law has no place as a condition of the new covenant. Grace reigns all through alike. Grace all the work shall crown. If a believer under the gospel obeys, that very obedience puts him still deeper in debt to grace. The law demanded all, and gave nothing, but the gospel gives all, and requires only what it first gives. How blessed then is he who possesses the righteousness of faith. The righteousness which is by faith speaketh on this wise, "Say not in thine

heart, Who shall ascend into heaven? (that is, to bring Christ down from above,) or, who shall descend into the deep? (that is, to bring up Christ again from the dead.)" Christ has already come down from heaven, and he has already come up again from the dead. This is a finished work; the righteousness of faith declares this, and it is all done in Christ. The righteousness of faith is a finished righteousness, nothing needs to be added to it. Faith does not say something yet remains to be done. Faith says that all is done; it is finished. The law tells us of things to be done, and done by ourselves. The gospel tells us of work accomplished, of salvation completed, and of rest. The righteousness of faith says the word is not in heaven, to be brought down with labor, nor beneath, to be brought up with labor, but it is nigh thee, in thy mouth, and in thy heart; it is given to us, and brought to us already; it is ours without conditions, because Jesus has done all for us, and now lives for us, and lives in us, as our immortal life, for ever. How precious is this salvation which is ours without labor or price.

Let us mark that it is not only imputed righteousness of which the apostle is speaking, but of a righteousness imparted also. The word is, "In thee, in thy mouth, and in thy heart." Christ not only justifies, but he sanctifies us. He not only gave his life for them, but he lives in all his. That he lives in us, is the full proof that he died for us. We preach Christ crucified, but we also preach Christ risen and living, and living for evermore. We preach not only Christ crucified and living again, but that Christ who said, "Because I live, ye shall live also." The righteousness of the law never could give life, even though a man

had been found who could and did keep it, but here we have a life given, and living in him who possesses it, and manifesting itself in his mortal flesh. Moses said that the commandment which he gave to Israel was in their mouth, and in their heart, but much more really could Paul say of it, that it was in the mouth and heart of believers. Israel did not love the law of God revealed by Moses; it was to them a law of bondage. The true Israel have the law so written in their heart that they love it, and find great peace. Because they love this law, they must complain bitterly that they come so far short of doing what is right, and so far short of doing what they do with a pure motive, or with an eye single to the glory of God. To complain of unrighteousness is the best of all evidences that the righteousness of the law is fulfilled in us. As the true light shines more and more, it reveals the great lack that is in us by nature. If then it be given to one to realize deeply his want of righteousness, it is because the word is nigh him, even in his heart, and in his mouth. What great things the Lord has done for such ones. How wonderful it is that any man having tasted of this present salvation within him, should still be striving to be saved. How wonderful that any should turn to the weak and beggarly elements of the law, yet some in all ages have done so. It must be true that some do so yet, and so miss the perfect freedom that is in Christ, and revealed by the righteousness of faith. Therefore the need is great that this gospel should be proclaimed with no uncertain sound. Those who rejoice in a salvation that is nigh, will be glad when they hear it, and give it their hearty approval.

## EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

DEAR BROTHER BEEBE:—I heard an Old School Baptist preach some time since, and he remarked that if sinners were lost, it was their own fault. I should like to have your views upon the subject. To me it had an awful squinting towards Arminianism. I hope you will go fully into the subject, as it is one that seems to puzzle the minds of a good many of the Baptists, even in this part of the world, though I am not of that number.

JOHN R. MARTIN.

FRANKLIN COUNTY, Va., Feb. 3, 1859.

### R E P L Y .

Old School Baptist preachers should be exceedingly careful how they express themselves in setting forth their views, as a very considerable of the apparent difficulty which too often agitates the Zion of our God arises from a failure to understand the real meaning of each other. A loose, careless way of dashing out off-handed expressions can hardly fail to produce or promote such agitation, which, when produced, is often very hard to allay. The wise man, we are told, sought out suitable or appropriate words; and words fitly spoken are like apples of gold in pictures of silver. If we would preach, or talk, or write so as to edify the saints, and promote union, harmony and christian fellowship, we should avoid as far as possible all ambiguous expressions. We remember a short time ago a brother in the south said that he did not believe in revealed religion, and the expression startled many of his and our brethren, whereas the brother had no idea of denying what we generally mean when we use those words, but probably designed only to show that in his view the word "religion," as used in the Scriptures, has reference to the conduct and works of men, rather than to what is revealed to them. So also some expressions made by us, and others, have been so construed as

to charge us with holding sentiments for which we have not the least fellowship, and although we have from time to time disclaimed the imputation, the charges are in some quarters reiterated with as much zeal as though we had never disclaimed them.

In regard to the remark which brother Martin heard an Old School Baptist make, we should be at loss to know the meaning of the brother, unless he should explain. In some respects, with brother Martin, we think the remark has a "squinting to Arminianism."

First. Because it is a favorite expression of all Arminians, and is used by them to signify that in their opinion every guilty sinner has salvation offered to him on certain conditions, which conditions they are able to perform, and that it is therefore optional with them to be saved or damned.

Second. Should we hear an Old School Baptist make the remark, we would very naturally understand him to signify that he was not in perfect unison in his views with his brethren, or that he designed to convey the idea that his brethren exonerated that class of sinners that are finally and forever lost, from blame, and thus implying a charge of unrighteousness and injustice on God. In either or any case, we think such expressions thrown out are calculated to produce jargon and discord among those who, of all men, should strive to keep the unity of the Spirit in the bond of peace.

Third. The IF in the remark seems to imply a doubt whether sinners will be, and a disbelief in the scriptural doctrine that sinners are already, lost; and this we think implies an Arminian idea. The blessed Savior has informed us that he that believeth not, is condemned already, and the wrath of God abideth on him.



From the condemnation and wrath of almighty God nothing short of the blood of Jesus Christ can possibly save any of them, and the application of that blood is by no means within the reach or power of any sinner; if it be applied at all, it must be by the sovereign grace of God.

That men are in fault for being sinners, and that they are justly and righteously condemned as guilty sinners, is taught both by the word and Spirit: by the word as recorded in the Scriptures, and by the Spirit in his work on the heart, and in the experience of all who are born of God.

We have not room to pursue the subject farther at this time, but we hope our brethren will be more careful in the selection of words, knowing that we are surrounded by enemies who watch for our halting, and who rejoice when they can, either by fair means or foul, succeed in stirring up strife and discord among us.

MIDDLETOWN, N. Y., March 15, 1859.

## ORDINATION.

PURSUANT to a call made by the New Valley Church, Loudoun Co., Va., the brethren from different churches met in council, Nov. 20th, 1901, to consider the advisability of setting apart to the work of the ministry, brother John E. Gore.

The council was organized by choosing Elder J. N. Badger, Moderator.

The candidate was called upon by the Moderator to relate his experience and call to the ministry, which he did to the satisfaction of the council.

The ordination sermon was preached by Elder Lester; ordination prayer by Elder Eubanks; laying on of hands by Elders Badger, Eubanks, Lester and White; charge given by Elder Lester; right hand of fellowship by Elder White; benediction by Elder Badger.

E. V. WHITE.

## MARRIAGES.

By Elder A. B. Francis, in the Old School Baptist meeting-house, in Delmar, Del., Nov. 5th, 1901, Miss Alice E. Hastings, daughter of Levin Hastings, Esq., to John G. Jones, both of Delmar.

## OBITUARY NOTICES.

DIED—In New Castle, Delaware, Oct. 26th, 1901, Edith, daughter of Alfred and Sarah R. Hance, and granddaughter of Elder E. Rittenhouse, aged 9 years and 8 months.

KETURAH RITTENHOUSE.

DIED—At his home in Flanagan, Livingston Co., Ill., John Moulds, Sr., Oct. 26th, 1901. The subject of this notice was born in Cambridgeshire, England, in 1808. He was 93 years, 2 months and 26 days old. He left his native country and came to America in 1853, and settled here in Illinois in 1855. They had a family of fifteen children born to them, and at the time of his death he had thirty-two grandchildren, forty-five great-grandchildren, and three great-great-grandchildren. Brother Moulds was not able to attend our church meetings his last years, the distance being over twenty miles from our place of worship. He was stricken with paralysis over two years ago, from which he never recovered. He united with the Particular Baptists in England near seventy years ago, and tried to walk in Christ Jesus the Lord, as he had received him. He served the church as deacon over forty years, and was gifted in prayer and exhortation, and was a good help to us, and not afraid to let his light shine, and confess his Lord before men. In his last days he desired to depart and be with Christ. He was conscious to the last, but unable to talk, from paralysis in his throat. "Precious in the sight of the Lord is the death of his saints."

Elder S. H. Humphrey, of Galesburg, was sent for, and preached an able discourse from Job's question, "If a man die, shall he live again?" Asserting with proof that being partakers of the divine nature, they shall live again through Christ Jesus the Lord.

JOHN DOWNEY.

SISTER May Furr, consort of Elder Joseph Furr, departed this life Nov. 9th, 1901. She would have been 79 years old the 13th day of February, 1902. She was married to Elder Joseph Furr in March, 1854, and baptized by the writer August 18th, 1889. Sister Furr was thrown from a buggy, her head struck some hard substance and rendered her unconscious; she lingered in this condition a little over a day. Though her mind was gone, the grace of God was still in her heart, and she repeated the words,

"Alas! and did my Savior bleed,  
And did my Savior die?  
Would he devote that sacred head  
For such a worm as I?"

Just before the last spark of life fled, she said, "Come and go with me through the deep waters."

Her funeral was preached on Nov. 11th, to a large congregation of mourners and sympathizers, most of whom followed her to the Leesburg Cemetery, where

she was interred. Her whole life, so far as I remember her, was devoted to helping others; unselfish to a wonderful degree; an honor to womanhood; a credit to every station in life she occupied; to the church she was unfailing in her attendance; courteous, kind, forbearing and compassionate toward us all. We miss her much, and grieve for our loss, for it is great, but we humbly hope and believe her gain. The Valley Church, of which she was a member, will long feel a vacancy, and mourn that she is no more. She left no children, but many nephews and nieces. I think every one who knew her was her friend. But there is a hope that pierces the darkness, goes through the deep waters, anchored beyond the vale.

E. V. WHITE.

LEESBURG, Va.

Mrs. Nancy W. Records was born Oct. 3d, 1822, and died August 26th, 1901, her age being 78 years, 10 months and 23 days. Sister Records was a member of the church in Broad Creek, Delaware, for more than forty years, but for the past twelve or fifteen years had lived in Salisbury, Md. She was a faithful attendant on the meetings of the church as long as she was able. She was twice married, her first husband was a Mr. Smith, by whom she had two sons; both survive her. She was married a second time, to Wm. D. Records, Nov. 22d, 1854, by whom she had three sons, two of whom are yet living. She also has one step-son living, Mr. Thomas Records, of near Kansas City, Mo. Thus are we passing away, here to-day, and gone to-morrow, and the places that knew us know us no more for ever. Sister Records' second husband, brother Wm. D. Records, preceded her to the tomb, and we hope to a better land, a few years ago, since which time her health has been poor, and she was able to go out but little. At last came a stroke of paralysis, which caused her death. Our sympathies are with the bereaved children and grandchildren, and we would say to them, You have not occasion to sorrow as those that are without hope. May the Lord send to them the blessed consolations of his word.

A. B. FRANCIS.

DELMAR, Del., Nov. 6, 1901.

DIED—At her place of residence, about six miles south of Philippi, W. Va., Mrs. Harriet Boyles, on the tenth day of October, 1901, of paralysis of the stomach, in the 63d year of her age. She was born Dec. 24th, 1838. Her first husband was Thomas Sharp, by whom she had three children, only one now living. Her second husband was Daniel Boyles, by whom she had four children, two girls and two boys, whom she leaves with her husband to mourn their loss. Sister Boyles came to the Mt. Olive Church on the 29th day of June, 1874, and related her christian experience, and was received, and baptized by the unworthy

writer. She came up out of the water smiling, and shook hands with the dear members. She came out of the midst of a Methodist persuasion, her husband also being a Methodist, but she never hesitated to follow her Lord and Master, realizing as she said, that he was a Baptist. She was an ornament in the church, a beautiful singer, loved to sit and sing with the assembly of the saints. She punctually filled her seat through rain and snow, when she was able, though she had to come about eight miles to her church. She was useful in her neighborhood, in visiting the sick, and in preparing the dead for burial, that died with some contagious disease, when many were afraid to go about them, such as diphtheria, &c. She was well established in the doctrine of election, predestination and special atonement of Christ for his people.

I was at the funeral, and tried to talk from Psalms cxvi. 15: "Precious in the sight of the Lord is the death of his saints." The lamentation and mourning was great by the dear children and others. She is no doubt at rest with God, and the great resurrection day her body will be raised in the likeness of her dear Master.

"True, death's cold stream is wondrous deep,  
And heaven's walls are high,  
But he who guards us while we sleep,  
Can guide us when we die."

J. S. CORDER.

PHILIPPI, W. Va., Nov. 5, 1901.

Elder Z. Wisman departed this life July 1st, 1901. The subject of this notice was born Oct. 10th, 1821, in Henry Co., Tenn., and at the age of eleven years emigrated to Missouri. I have not got the date of his conversion; he joined the United Baptists in 1847, and stayed with them a short time. He became dissatisfied with their doctrine and practice, and went to the Old School Baptists, and was received, and baptized by John Abbet, into the fellowship of Prairie Valley Church, in 1867, and was ordained to the work of the ministry. He was soon chosen pastor, and served the church faithfully, and was dearly beloved by all the Baptists that knew him. He traveled and preached among the churches of Little Pione and Ozark associations, and Lemen and Pinifares, where he was received and beloved by the churches for the doctrine he held forth. He was united in marriage to Nancy Wade, January 27th, 1842. To this union were born four sons and three daughters; one son and two daughters died while infants. His first wife died Aug. 2d, 1860, and on June 13th, 1861, he was married to Nancy Barnett. They lived a loving husband and wife until death called her away, April 9th, 1895. He made his home among his children, though still preaching to the churches, and was pastor of Peace Valley church, of Howell Co., Mo., and Little Zion church, of Shannon Co., Mo., until his son emigrated

to Weiser, Idaho; he then gave up the care of the churches, and came with his son, and settled near Salem church, in Washington Co., and united with that church by letter. He was dearly beloved by the members, and all that knew him. The writer has lived in the church with him the most of the time for twenty-five years. He was strong in the faith of salvation by grace, and had no confidence in the flesh. The writer was with him often while he was sick, and talked to him about his near departure. He was always ready to talk on the subject, and said, "I know I cannot get well, and I am ready at any time to go." I was with him a short time before death came; I said to him, "Brother Wisman, is that little hope still with you?" He looked me in the face, and smiled, and said, "O yes, brother Barton, I know I have a building not made with hands, eternal in the heavens." These were the last words I heard him speak, and so he passed away. We miss him, but we are confident that he is at rest. The writer tried to speak words of comfort to the children and members of the church, at the September meeting, from Job xiv. 15. May the God of all grace guide and keep us from error, and finally save us all.

G. B. BARTON.

WEISER, Idaho, Oct. 24, 1901.

"IN the way of righteousness there is life; and in the pathway thereof there is no death."

The death of our dear beloved sister, Hulda Koon, occurred August 30th, 1900, at Morincia, Mich. The dear sister was a native of New York State, and at an early age, I think twelve years old, united with the Baptists at Pen Yan, N. Y., as the dates are not known. I have heard her say it was over sixty years since she had a standing with the Baptists, which she greatly loved. She was twice married, her first husband's name was Mead, and after his death she married Mr. Koon. At her death she had two sons living, one by the first husband, and one by the last. This dear sister was greatly favored of the Lord to express his wonderful workings in her soul. In her early life she came to Michigan, where she tried to find her people by going from church to church, but could not. She lived very lonely, often sorrowing greatly, but after a long time she heard of a kind of people called Baptists, in Fairfield, Mich. She at last got her husband's consent to start out one Sunday morning to search again, and after a half day's drive at last found her people, and what a joy it was to hear the dear old hymns she used to hear in her native State. Then she found the church of Columbia, Mich., after her husband died, and I think about twelve years ago she united with the Columbia church, and was a dear, beloved sister, coming some thirty miles or more to meeting, and O, how glad would be the dear ones to receive her warm greeting, but most of all we loved to hear her tell the precious story of the Lord's

visits to her soul. It was her meat and drink to be with us. Many times she expressed a desire to die and be buried with us, if it was the Lord's will, but it was not. She died quite suddenly at her home, her youngest son living with her. She loved her Bible and hymn book, and to sing the dear old hymns, and one of her favorites was 673 (Beebe's Collection):

"Sometimes a light surprises  
The christian while he sings:  
It is the Lord who rises  
With healing in his wings."

Dear brethren, remember us at a throne of grace, for we are few, and so many of the dear ones have gone to that bourne from which they return not.

(MRS.) M. P. LEWIS.

JACKSON CITY, Mich., Oct. 21, 1901.

Mrs. Belinda Wilson died April 23d, 1901, aged 62 years. Our sister united with the church at North Berwick, Maine, July 3d, 1851, and was baptized by Elder William Quint. During her last illness, which was extremely painful, she often exclaimed, "O for patience to endure this suffering," and down to the end of life's journey she confessed herself to be a poor sinful creature needing the blood and righteousness of the Lamb of God as her only hope of salvation. On one of the visits that I made during her illness she expressed herself very sweetly and feelingly upon Christ's sufferings for the redemption of his people, and repeated two or three times the words, "He trod the wine-press alone," and on another occasion, when speaking to her of the unsearchable riches of Christ, she exclaimed, "Christ is all." Thus,

"As they draw near their journey's end,  
How precious is their heavenly Friend:  
And when in death they bow their head,  
He's precious on a dying bed."

At her funeral the writer preached from the words, "The righteous perisheth, and no man layeth it to heart: and merciful men are taken away, none considering that the righteous is taken away from the evil to come. He shall enter into peace: they shall rest in their beds, each one walking in his uprightness."

ALSO,

Elizabeth Abbott died June 27th, 1901, aged 87 years and 9 months. She united with the church May 1st, 1858, and was baptized by Elder William Quint. In her early girlhood the Lord was pleased to call her by his grace; the Lord taught her the need of his salvation, and brought her to hope in his mercy, but a number of years elapsed before she united with the church. During the time that she was first exercised in things pertaining to God, she would often on a Saturday afternoon, when the church meeting was held, creep along side the meeting-house and listen to the members speaking one to another upon the things of the kingdom; she felt too timid

and unworthy to go in and sit among them, but crouched down beneath the open windows in the summer time, she could hear them speak of things so precious and comforting to her soul. Our sister all her days belonged to the poor of this world, but through the electing love of God she was exalted to sit among princes, rich in faith, and an heir of the kingdom, which he hath promised to them that love him. During all her long life perhaps no one was more constant in attending the assemblies of the saints, and during the last years of her life, though unable to hear the preaching, she was always found at all the gatherings of the household of faith. She loved the Zion of God, and loved to see the faces of the members of the church. We all miss her very much. The writer preached at her funeral from Job xvii. 9.

ALSO,

Betsy Ann Randall died July 15th, 1901, aged 72 years, 5 months and 15 days. When about seventeen years of age our sister was convinced by the Holy Ghost of her lost and perishing condition, and continued in trouble of soul over her sinful estate about three years. At length she was greatly comforted, and obtained a hope in the Redeemer while listening to the preaching of Elder Quint, from Isaiah xl. 1, 2. At this time also she was much helped and encouraged in the way in listening to the members of the church conversing upon their experience of the grace of God. She was received into the membership of the church Sept. 1st, 1850, and continued a worthy member until her departure. During her last long and painful illness she was graciously sustained by the Lord. At times she was much tried by the accusations of the enemy, and encountered much distress and darkness while thus buffeted. But the Lord again and again appeared to her help, and then in what affectionate praises she would speak of the Lord's everlasting kindness to her soul. How many hours during the last year of her life I have sat by her bedside conversing with her upon the deep things of God, or singing to her at her request of the exceeding riches of God's grace, and again and again she would say, "Let me hear you sing once more before I die, 'Rock of ages, cleft for me, let me hide myself in thee.'"

The writer preached at her funeral from Psalm xcii. 13.  
FRED. W. KEENE.  
NORTH BERWICK, Maine.

Albert M. Bailey died in Snow Hill, Md., Oct. 5th, 1901, in the 76th year of his age, after a lingering illness of paralysis. He was stricken about eleven months previous to his death. Our father came to me where I was at work about one year ago on election day, and said to me, "I have been and voted, but it is the last time I will ever vote." This was on Tuesday, and he was stricken with paralysis on the Friday following, from which he never recovered. He had

been in poor health for six years, and would frequently say to us, "I will not be with you long," and would have times of rejoicing, and say, "Jesus is with me." Owing to disappointments which attend this natural life, he was unable to meet with the church of which he was a member, and grew so cold toward them that he was excluded for a short while, but he went back to the church, and there was manifested by him such a spirit of love towards them, that they gladly received him back. He moved his membership from the church at Indiantown, to Snow Hill, for convenience, where he held his membership until his death. A few days before his death I asked him if he knew me? and he said, "Of course I do," and I said, "Who is it then?" and he answered, "It is Humphrey," and then said, "Poor fellow." He did not seem to know any one else. We miss him, as he was always a loving and devoted father. He possessed a very quiet and humble disposition, which enabled him to live a peaceful life.

His funeral was preached by Elder T. M. Poulson, after which his remains were laid to rest in the Old School Baptist cemetery. We have a hope that he is at rest.  
HUMPHREY H. BAILEY.

(See communication on page 720.)

DIED—July 9th, 1901, at his son's home in Fairfield Co., Ohio, Edward P. Ashbrook, his age being 84 years, 1 month and 22 days. He was united in marriage to Margaret Redman, Nov. 28th, 1839. To this union were born four sons and one daughter, of whom three sons and one daughter survive. At his death there were one brother and three sisters living, but his brother has died since his death. He leaves behind the reputation of an honest and upright man, which will sweeten the memory of all whose fortune it was to know him. He was not a member of any religious organization, but was a regular attendant of the Primitive Baptist church, and a firm believer in the doctrine of salvation by grace.

His funeral was largely attended on the 11th, and an appropriate discourse delivered on the occasion by Elder G. N. Tusing, after which the remains were interred in the old Turkeyrun Cemetery, to await the resurrection of the just.  
G. N. TUSING.

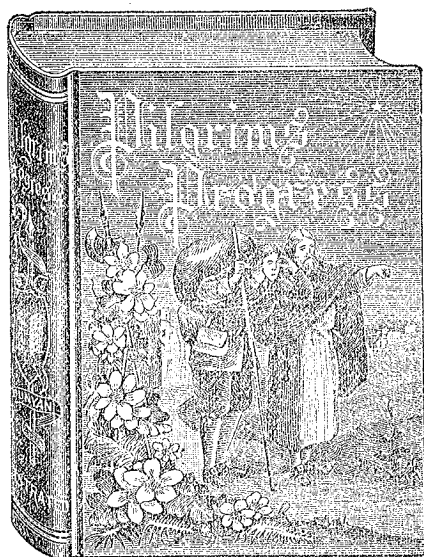
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“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 69. MIDDLETOWN, N. Y., DECEMBER 15, 1901. NO. 24.

## CORRESPONDENCE.

### LUKE XVI. 9.

✓ “AND I say unto you, Make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations.”

“*And I say unto you.*” Jesus did not speak like other men. The officers that were sent to take him said truly, “Never man spake like this man.” He taught not only in a different manner from other men, but upon a different principle. The words of his that are written by the pen of inspiration are not words by which his teaching is *to be* done, but the words which tell how his teaching has already been done. The written words tell to the enlightened understanding what the spirit and life of those words has already written in the new heart. “The words that I speak unto you, they are spirit, and they are life.”—John vi. 63. When he said, “Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven,” he said in words what his Spirit always says within his people. These words do not express a proposition on his part which may or may not be complied with by those to whom they are addressed, but they tell what has been, and is being

wrought in them by his creative power. They express the same invincible power by which God commanded the light to shine out of darkness, as he now shines in their hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. (2 Cor. iv. 6.) When Jesus says, “But I say unto you, Love your enemies, bless them that curse you,” he did not present a condition to those to whom he spake which they might or might not fulfill, but he declared what he speaks with living power in the hearts of those to whom he gives spiritual life, and which they can, in the Spirit, no more refuse to obey than Adam could refuse to breathe when God breathed into his nostrils the breath of life. This speaking of Jesus is not to the fleshly mind and heart, but to the new heart, and the flesh responds to these living words of Jesus as it is moved upon by the power of spiritual life. These spiritual powers are *always* inclined to perfect obedience, and when they are in exercise, by the grace of God, then they become effectual weapons of warfare, pulling down the strongholds of fleshly opposition, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bring-

ing into captivity every thought to the obedience of Christ. (2 Cor. ix. 4)

"And I say unto you." Not as one man says something to another which it will be profitable for him to hear and attend to, but as the Creator says to the creature in that creative work by which he is "created in Christ Jesus unto good works." When we come at the true meaning of the words of Jesus which are at the head of this article, we shall find in them not a recommendation of a course that will be for the benefit of his people to follow, but a command which has already been written in their hearts. Here is the difference between the legal character and the subject of gospel grace. Here is the difference in principle and action between the unjust steward, who is a pharisee and is covetous, and who sees in legal things only a chance for self-exaltation and emolument, and the gospel character, who has been given an honest spirit, and who sees in legal things the just requirements of a holy God, whose name must be glorified. Here is the difference between the teaching of this world's wisdom to "the children of this world," and the teaching of the wisdom which is from above to "the children of light."

The unjust steward made friends *with* his lord's goods, or riches, by requiring of his debtors less than they owed; and his lord (not our Lord) commended him, not for honesty, but for a wise forethought and care to provide for himself against the day of adversity. His wisdom was earthly, sensual, devilish, but it was wisdom in a worldly sense, and looked to his worldly advantage. It pertained only to worldly things, and was eminently selfish, and it was only commended in a worldly sense. It is only as using the wisdom that he thinks will best advance his in-

terests that he is commended by our Savior to the attention of the children of light. They are not directed to do as he did only in one thing, and that is, to diligently pay attention to the dictates of the wisdom which belongs to them, as he diligently attended to the directions of the wisdom of this world. The Savior said, "Be wise *as* serpents, but he did not say, "Be wise *like* serpents." The children of this world are compared with the children of light to the disadvantage of the latter in one thing only, and that is, that they are wise in their generation, looking after what will be best for themselves in this world, while the children of light are not wise in their generation, when left to themselves to look after their own interests, but are constantly liable to turn aside from the path of true wisdom, and cannot therefore trust in themselves to guide themselves for one moment, but must be led constantly by the dear Savior.

That point in which they are liable to fail of true wisdom is their tendency to make use of the wisdom of this world, which constantly holds out allurements to them to follow its lead. And how often they follow the lead of that worldly wisdom, looking for the advantages it promises, until they are led by it into trouble, desolation, famine and death. The true wisdom of the child of God is to *always* distrust the dictates of earthly wisdom. Therefore from the beginning of his experience he is turned away from the ways of this world, and taught a different way, and a different wisdom. This is indicated here.

"And I say unto you, Make to yourselves friends *of* the mammon of unrighteousness." To make friends *with* those riches was to use them unjustly, as the pharisees (the unjust steward) did; to



make friends of them is to experience and acknowledge the justice of their claims against us; to honestly own our full indebtedness, and to ask no reduction, even though we have nothing to pay, but must give up our own selves to satisfy the claim. For the mammon of unrighteousness undoubtedly means the things of the law. The word mammon simply means riches, wealth personified. Unrighteousness here does not mean anything evil or wrong, but the lack of righteousness or value. There is no real value in a pattern or in a type, but only a representative of value; there are no riches in an account, but only the representation of riches. The things belonging to the legal dispensation had no real righteousness in themselves, but they were important as representing the "true riches" of the gospel dispensation. And these true "riches of righteousness" brought forth in the gospel, which belong to the children of light, are only committed unto them after they have been found faithful in regard to the riches of unrighteousness, or the things of the law in which there is no righteousness, but only a typical representation of righteousness. One has made friends of those legal riches, the commands, ordinances, types, accounts of the legal dispensation, when he has acknowledged the justice of them. Under the law an Israelite had paid the debt when he had given up himself to be sold for it. Then the claim was settled, and in the year of jubilee he went free with no claim against him. No charge could be brought against him, for the law would stand his friend. So the law is the friend of the poor sinner who has acknowledged the justice of its claims against him. The moment he feels that he is justly sold under sin, that he is justly condemned, and feels that his con-

demnation is just, that moment for him the year of jubilee has come, and he is received by the very law which held such a claim against him, into the everlasting habitations of the gospel.

All of this chapter to the eighteenth verse confirms the view of the text which I have thus briefly suggested. The pharisees were covetous, so is every one who justifies himself before men. These are those who depend upon the works of the law for salvation. Though they appear to men, and to themselves, to be true servants of the law, yet in their hearts they are covetous, and do not really care for the honor of God, nor seek to magnify his law, but are seeking their own honor and riches. They are not faithful in that unrighteous mammon, or riches, which belonged to another man, and under which they were known as servants, because they had not faith. As soon as one is born of God he has faith to see the true requirements of the law. He feels that its claims against him are just. He can say, "The law is holy, and the commandment is holy and just and good, but I am carnal, sold under sin." Now he wants the law honored. He could not accept deliverance at the expense of the law, it would be no deliverance for him. He is faithful in these riches of the law, though there is no righteousness in them, yet they represent righteousness. There is no real value in the page of the account book which shows the great debt he owes, but it represents the true value, which he knows ought to be paid. It represents true riches. He could not dishonor those riches, that holy law, by accepting any release upon the payment of half or four score. He feels in his soul the truth which he does not yet understand, that every jot and tittle of the law must be fulfilled, that the whole debt

must be paid.

"That when ye fail." There is a time when every living soul must fail, and that is when he sees the amount of his indebtedness under the law of God, and the justice of it. When that is seen and acknowledged then the time of failure comes. Ten thousand talents in debt, and not a farthing to pay. Then all at once the law ceases to hold us, the soul is delivered, and we are astonished and amazed to find ourselves at liberty, freed from guilt, and rejoicing in a sense of righteousness. In his own time and way Jesus appears as having satisfied the law, and it is the riches of that legal dispensation, the accounts of that law now satisfied, which receive us into the gospel, the city of habitation. The righteousness which that law represented is now fulfilled, so that nothing can be laid to our charge, and thus the gates of the holy city are opened unto us, never to be shut any more.

SILAS H. DURAND.

SOUTHAMPTON, Pa., Nov. 15, 1901.

ASHLAND, Ill., Sept. 23, 1901.

DEAR BRETHREN EDITORS OF THE SIGNS:—I have a burden upon my mind, and such a desire to write. It has just now struck the hour of midnight, and I have been lying upon my bed, wakeful and tossing, and could not sleep, so many things are in my mind.

In 1875, I believe it was, I first became so troubled about the doctrine of election and predestination. The humble hope that had been given me that I had been regenerated by the grace of God and by grace alone, had caused me to rejoice to hear the Primitive Baptists speak of just such things as I had felt. They told of how the Lord, for Christ's sake, had forgiven them, and made them to rejoice,

and to trust him for his grace, and grace alone, for time and for eternity. I went to Bethel church, Indiana, often when they would preach there. Elder P. K. Parr, our beloved pastor, and Elder Isaac Sawin, and many other ministers would come, and when they would preach upon the subject of experience, O how I would long to go and bow at their feet, and say to them what Ruth said to Naomi, "Entreat me not to leave thee," &c.

But the thought that God had made only a portion of mankind to be saved eternally, I could not be reconciled to; I could read it in the Bible, but I felt sure that it must mean different from what it said. Well, a beloved and faithful servant of God came to preach at Bethel, and the first day of his preaching I wept like a child; I wanted to be one with them, but I felt to be a poor cast out; something seemed to say, You are casting yourself out; why do you not come in? And now, dear reader, if you are one who is standing out as I was, I pray God to hasten the time when you will be reconciled to God, yet I know that you cannot understand until it is the will of God to show you.

I must again refer to the preaching of dear brother Bartley, for he it was that I have been speaking of. The next day it was God's appointed time to show me, through the preaching of brother Bartley, the grace of his salvation, and I became reconciled. I saw his perfect and sovereign right to do as it pleased him, and I saw that what he had done no one had any right to question him about. The dear brother spoke two hours, and O, the beautiful wave that seemed to be floating before me, with the purposes of God upon it, as well as the plan of redemption. I could see Christ as a lamb slain, and I could see with a reconciled faith, a people

who were just as many as it was the will of God to choose before the foundation of the world. And, brethren, I saw one thing more upon that wave, and I was made to be sweetly reconciled to it also, viz: God is just and good; I felt that it all was in the purpose of God, and that in that purpose he was just and holy, and that he was a sovereign Ruler; he knows how to work all things right, and not leave any room for poor, finite mortals to charge him with sin or wrong. When I saw all this I could say, "God be thanked that I was the servant of sin, but had now obeyed that form of doctrine delivered unto me." It was through the first transgression that we now have redemption, and a blessed hope in Jesus. But who can charge God with sin, or with being the author of it? No! No! and yet I cannot but believe that it was his sovereign purpose that sin should enter the world. I have read much against this doctrine, and have myself tried to denounce it, fearing I was wrong. There is presented to my mind the words which record that he commanded Pharaoh to let the children of Israel go, but why did not Pharaoh let them go? We have the reason, and O, my dear ones, let us lay our hand upon our mouths and cry, Poor lumps of Adam's clay that we are, who murmur at what God does. Dare any man say that God was unjust in destroying Pharaoh's first-born, because Pharaoh did not let the children of Israel go, when he is said to have hardened his heart that he could not let them go? No! No! It was a sin in Pharaoh to be so cruel and hard. He was cruel and wicked before God commanded him to let the children of Israel go. But why did God raise him up for that purpose? None dare ask him. In the beginning of the creation we do not question his sovereignty.

Some have said that our God did not intend Adam and Eve to eat. Let this be so or not, I will not decide, but it does seem to me that to foreknow all this evil, and to have our Lord Jesus Christ ready provided in his mind, and to have a people chosen in Christ before the foundation of the world, and then through the atonement to make the people sinless, shows that his power is unlimited, and that his purpose is fully carried out. I may be wrong, but I do believe that he purposed in eternity whatever has been done. We might as well say that our God sins in not giving repentance to all, when he has all power both in heaven and in earth, as to say that he sins when his purpose is done among the ungodly of the world. He has all power and can limit the power of Satan, as he did once with Job. Could he not have limited the power of Satan with Eve and Adam? But the tree was there, and the tempter was there, and Adam and Eve were there. Our God ruled in heaven and earth, and used them all as seemed good in his sight. He makes himself a glorious name in accomplishing his purposes, and yet he does not sin. All were his, and he had a perfect right to use them as he did, and as he did Pharaoh afterwards.

Now, when we feel the blessed love of God in our hearts, we can rejoice even in affliction. Walking in the footsteps of Jesus and contemplating the joys of heaven we can say, Not unto us, not unto us, but unto thee, O Lord, be all the glory. Let us lay our hands upon our mouths, and prostrate ourselves before him, and pray for grace to help us to walk worthy before him, and to thank him for the hope given unto us that we are sinners saved by grace.

Brother Beebe, I have written to relieve my mind, read it carefully, and if

there be anything in it unsound do not print it. I have tried in my mind to oppose this doctrine, and to write against it, as so many dear children of God are against it. It seemed surely that I must be wrong, but still it clings to my mind with such force that it seems that I can neither rest or sleep.

I have written what was in my mind, and I feel relieved of a burden. Do with this as shall best honor the Lord; he is a God of truth, a God that sins not, let him use his own as seems good in his sight. I love the dear saints, even those who, if they shall read this, may say I am in error. For my part I feel that it is a God-honoring truth.

Remember me at a throne of grace.

I remain yours,

S. B. THOMPSON.

CAMDEN, N. J., Oct. 27, 1901.

ELDER F. A. CHICK—DEAR BROTHER IN CHRIST:—I have had a desire to write to you since my short visit with you last Monday evening. Perhaps you had no idea how much I enjoyed it. I do love to meet often with my brethren, and talk of what I hope have been the dealings of the Lord with me, poor and unworthy as I am. I love to talk of how he goes with me, and watches over me from day to day. I used to have such sweet little talks with brother Coulter, when I was living over near him, but since I have come to Camden I do not get to see him as often as I did, but I am now, as you know, in a Baptist family, and brother Horace Lefferts is with me, and we have our little talks, and singing, and reading, nearly every evening. But still I desire to visit with other brethren also, and I am glad that I do. I find it to be the case the more I am with them the more I love them, and the more I want to be with

them, and when I am with them I desire that our conversation shall be in heaven, from whence we look for the Savior. Surely our treasure is in heaven, where moth and rust do not corrupt, and thieves do not break through and steal. Here we only see in part, and know in part, but there we shall see face to face. To bask in the sunshine of the glorious Sun of righteousness is enough for me. "Were I in heaven without my God 'twould be no heaven to me." But, "Prisons would palaces prove, if Jesus would dwell with me there."

O, brother Chick, I do feel this evening that I love my blessed Savior; I know it is because he first loved me, and shed abroad his love in my heart. O, that I might be enabled to love him more and serve him better; the desire is present with me, but how to perform that which is good I find not; the spirit is willing, but the flesh is weak. I do not know this simply because I read it in the Bible, I experience it every day of my life. I am thankful for the desire and willingness to that which is good. It is not what we do, or what we know, but what we are, that the Lord looks at, and it is by the grace of God that we are what we are, as believers. We are the clay, and he is our potter, and if he has made us a vessel unto honor, how thankful we should be. When we see a good, spiritually-minded brother or sister, we love them, but we do not praise them for it, but we do praise and glorify our Father who is in heaven, because we see in them the good works which he has wrought. The poor cripple who lay so long at the gate that was called Beautiful did not praise the apostle when through his preaching to him he was enabled to walk, but he went into the temple leaping and praising God. If we receive great comfort under the preaching

of some brother, it is right that we should love that brother for the truth's sake, but it is not right to be continually praising him above all the rest of those who preach the word. Paul did not want any praise; he laid aside his worldly wisdom, his enticing words, and excellency of speech, lest the brethren should praise him and not God.

Sometimes when I have been listening to the word preached with such power and ability as I knew the Lord alone could give, I have rejoiced not only in the precious truth, but also in the manifestation of the power of God, enabling his servants to thus declare it. Then I have felt to exclaim, "How beautiful upon the mountains are the feet of them that preach the gospel of peace, and bring glad tidings of good things." Such ministers do not proclaim the unsearchable riches of Christ in their own strength, any more than David slew the lion and the bear, and the Philistine in his own strength. Perhaps David's brethren thought him forward and conceited for going forward to fight the Philistine giant, but David declared that he went forth in the name of the Lord. I have long had a desire to oppose the enemies of the Lord's people, and to defend them whenever the opportunity was presented. Somehow I almost constantly hear a voice saying, "Go, and I will be with you." In my little talks I have many times had the precious evidence that the Lord was with me, at other times I have not had that evidence. I have desired to go where brethren have wanted me to go, and where my little talks may be comforting to the brethren; I desire no more privilege than this. I am thankful for the privilege. I think I feel willing to spend and be spent for my brethren.

I did not start out to write all this to

you, but have written as my mind has been led. I wanted to talk of my daily experiences, and of how good the Lord has been to me of late, in feeding me as a shepherd does his sheep.

The meeting that evening at brother Coulter's was very comforting to me. It seems to me that if we are edified and strengthened we should be satisfied, this is what preaching is for, and not simply to be stored away in our memory. If we could remember it all, what good would it do us? It would only be stored up manna. If I can feel the presence of the Lord, I am satisfied, whether I gather any points to take home with me or not. I enjoyed the SIGNS of October 1st very much. I could not read sister Ruth Keene's letters through without weeping.

Now may the Lord sustain you by the angel of his presence, is my prayer.

Your brother in hope,

EDWARD F. ROUNDS.

SODDY, Tenn., Oct. 28, 1901.

ELDER F. A. CHICK—DEAR BROTHER IN CHRIST:—To-day I am at home alone, and yet not alone, for that God who neither slumbers nor sleeps has been pleased to grant me a period of refreshing, a brief period in which my hope was made to abound, and I was made to delight in feeling that indeed Christ was precious. I cannot say that he granted me a season of rejoicing from his presence, as he did when I was made to rejoice in the forgiveness of my sins, but he has granted me a brief insight into the glory of the blessed truth that he will never leave nor forsake his own. Never, ah no! While his presence now seems far from me, yet I desire to thank him for the consolation which I have received in my distress and tribulation. Surely God is good to Israel, and his promise

never can fail. As for me, I must say, My feet were well nigh slipped, and I was given over to despair; I was brought into captivity to the law of sin, and surely, I thought, his mercy is clean gone forever. Then came a time for the tempter to increase his attack upon me; the densest of darkness came over me; I became indifferent, and indulged my lusts, and went on as far from God as sheep can run; if I followed at all it was afar off. I tried to pray, and my prayer was a grating noise; I tried to call to mind some passage of Scripture which had been a support in days that were gone, but I could not; I turned pharisee, and tried various maxims, forms and rules, and all these failed me. I even tried to make myself a good "mixer," which I confess with shame, some had hinted that this was all I lacked to make a success of my profession, but this only subjected me to the ridicule of those with whom I tried to mix, and like Elder Curry in the attempt to escape one thing in the imaginary heaven suggested by the Arminians, another would overtake me. So where was I to flee? How could I escape? What he saw when fancy took possession of him, was mine to encounter, to a certain extent, in reality. Beside all these things from without, the afflictions of the flesh, and a wretched wandering mind were mine. Beside all this, and I add this with fear and trembling, a care for the Primitive Baptists, with whom I had been associated, which I cannot describe to you, was with me. I imagine it would have been similar to the feelings of Peter's friends, had they, when they began to pray for him, been made to feel that they themselves were imprisoned by an invisible enemy. However, I do not believe that they would have been as indifferent as I have been, even if such a thing could have been pos-

sible. In the midst of all this a desire to be made fit to enjoy the company of the saints, and delight in the unity of the faith of the Son of God, and to be enabled to suffer for his sake, seemed to have been lost sight of for a time, and even the longing which I have at other times felt to be restored, no longer existed, or at least was not realized by me. But I received some little assurance from a letter from Elder Lively, published some little time ago, and I was made more willing to wait the Lord's time.

I leave this to your judgment as whether to publish or no, or any part of it. I dare not suggest what would be of profit, for to me, everything I do seems to be wanting; the deed is wrong, or else the motive is unworthy, so that I cannot do anything other than to leave my efforts to the brethren.

When brother Lively found it in his heart to write to the SIGNS, and not only speak of the past trial through which he had passed, but also of the deliverances which Zion's King had sent, I felt to thank God that he was indeed like-minded with me, if I am not mistaken in myself, and if this should reach him, I can but add that he has witnessed a good confession. Some magnify confession, but God alone begets a good confession, and those who are able to make it, are led to forsake their sins, and have no more fellowship for them. He who confesseth that Jesus is the Christ, God dwelleth in him and he in God. Happy, happy indeed is he who is in such a state; God will never forsake him; he may cast him down, but he will not destroy him; he will be the Friend of that man, a Friend who loveth at all times.

When I took up my pen it was my intention to write briefly about the comfort I received while reading the letter of Miss

Ruth Keene. Surely the Lord is good. I trust that you will forgive me, if you deem the above a vain repetition, for that seems to be the burden of my soul. Of his goodness and mercy will I sing, while I have my being. "Surely goodness and mercy have followed me all the days of my life," and amid tears of joy I desire to express the assurance that he will be our guide even unto death; the guide of all them who are led to find in him their portion, and in the world to come they shall enjoy the fullness of his glory forever.

But I must desist. A new field is opening up, I spare you.

Elder Durand asked me about the Baptists in Tennessee. I have never answered him as I desire to, but cannot in this. By this time he knows what some are enduring for the truth's sake, which they love, and which he loves, and for which he contends with the ability which God giveth.

To brother Hatcher I must extend a word of encouragement. He speaks of his afflictions, but he will remember that it is written that we are appointed thereto. I trust it may be a comfort to him to remember that Simon helped to bear the cross: "On him they laid the cross, that he might bear it after Jesus." So this Cyrenian is an example to all those who must bear the cross after Jesus, and fill up that measure of the sufferings of Christ which is left behind for them.

Desiring to continue faithful, if not deceived, and that our God may remember the inhabitants of Zion, I remain your unworthy brother,

F. D. WALKER.

571 CENTRE ST., TRENTON, N. J., Nov. 6, 1901.

DEAR KINDRED IN CHRIST:—By the grace of God I am enabled to claim this blessed relationship, and can say,

"'Twas the same love that spread the feast,  
That sweetly forced me in,  
Or I, without a saving taste,  
Had perished in my sin."

All my strength, my help is from him who is the altogether lovely One, and now in him do I trust for guidance both of mind and pen.

I have been impressed for some time to write to the dear ones; I do not know why, but will make the attempt, simply to relieve my mind. In a sermon recently I heard this: "When one is on the mountain there is great rejoicing; when one is in the valley, there is much mourning, but if one is traveling on the plain, he does not have much to tell." I have been traveling for a long time on the plain. I have my daily needs supplied, yet neglect to give thanks. I can see the hand of the Lord leading me in all things, yet I am not filled with praise; I am simply journeying very quietly, so much that I fear at times that I may be at ease in Zion, and grieve not for the affliction of Joseph. I once said, "If I could be free from sin one moment, I could praise God with a pure heart," but I have been made to see that "where sin abounded, grace did much more abound," and the only way that I can praise God is with a pure heart; a heart purified by the grace of God; one that contains the love of God. "I create in them a clean heart," therefore if I praise him it is with a pure heart, and not the sinful heart of this flesh. As I said in the beginning of this letter that it was by the grace of God that I could claim relationship with the people of God, so it is only by the grace of God that I possess the pure heart. I feel thankful that I am as nothing in his hands: "He knoweth my frame, he remembers that I am dust," yet I feel that he has had compassion on me, and led me about in the wilderness and instructed me, and like

David I can say, "In the Lord put I my trust."

I have been able this last year to hear Christ preached by different servants of God, and it is like precious food served in different ways; all the same food, but delivered in different vessels, and I feel to thank God that "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." I have not only this to be thankful for, but for the hope that vile as I am, I have been bought with a price, and it humbles me to see that instead of growing more worthy of him, I am daily sinning. Yet as I look back since I was first awakened, I am made to acknowledge the Lord in all his ways. "Surely goodness and mercy have followed me all the days of my life; I will dwell in the house of the Lord for ever." "A garden inclosed is my sister, my spouse; a spring shut up, a fountain sealed." Surely such is the house of the Lord, and a glorious dwelling-place for the child of Jehovah. The world cannot understand the church of Christ; they are a foolish set of people when seen by the world, but by Christ we are all glorious within; we are as a "spring shut up, a fountain sealed." The people of to-day cannot understand how we differ, for our difference is in Christ. We are a peculiar people; we are not of the world, therefore the world knoweth us not. We will forever remain to the world "a spring shut up, a fountain sealed," for they know not Christ, and he is the life of the fountain.

To-day I have been made to wonder why I am so much like Peter, I am ready to deny Christ, to say I do not know him, I have not been with him. Yet how compassionate is God, he does not turn me off, but makes me see that there is need of Peters, Pauls and Johns to-day, just

as in the old days, and I cannot but rejoice when I see my experience is the same as the dear ones gone before.

I hope that what I have written will not seem like boasting, but it has been a relief, and I leave it to the brethren to do with as they think best.

I am your sister in hope,

E. P. FETTER.

Dot, Okla. Ter., June 29, 1901.

EDITORS OF THE SIGNS OF THE TIMES—  
DEAR BRETHREN IN CHRIST:—I herewith send you a letter from a precious brother who lives in Texas; if you think best please publish it. He is young in years, and I believe that some day it will be his to declare the unspeakable riches of Christ.

Now, dear brethren, may the God of all grace sustain and keep you in this dark and cloudy day; may you be enabled to still contend for the truth as it is in Jesus. The SIGNS still come as a welcome visitor to my home; I do love the doctrine for which it contends. I am glad that I can feel to say with the poet,

"Grace, 'tis a charming sound,

Harmonious to the ear;

It soothes our sorrows, heals our wounds,

And drives away our fears."

Your sister in hope of eternal life through grace,

R. WILSON.

KELLAR, Texas, May 17, 1901.

MRS. ROWENA WILSON—VERY DEAR SISTER IN A PRECIOUS HOPE:—I have had a mind to write to you for some time, but have put it off from time to time, but this evening I will try to write you a word. I have desired for some time to have a word from your pen. To me there has always been a consolation attached to your letters; it seems to me that the dear Lord in his amazing mercy and goodness



has given you a greater measure of faith than to many of his little ones, so that you are enabled to many times speak by his grace to the poor, little, trembling children with comfort. Such words comfort those who feel themselves undone, and unworthy of the least blessing belonging to the house of God. These realize that in themselves dwelleth no good thing, and they find that it is with themselves as the apostle said, When they would do good, evil is present with them, and how to perform that which is good they find not. This seems to be my state of mind most of the time; I am so weak and depraved, and so dependent upon the goodness of the Lord for all the blessings which I receive, that of all men I ought to be the most grateful. From my advent into this world he has fed and clothed me all the days of my life, and then by his grace has given me to hope that he has been merciful to my unrighteousness, and that he will remember my sins no more forever. What a precious thought that the Father did so love us that he gave his only begotten Son to die, the just for the unjust. O, how my poor heart does at times leap for joy, yet I tremble when I have a ray of light, or even venture to hope that I am among the number for whom Christ shed his precious blood. What am I, a poor, sinful, weak worm of the dust, that I should meet with such boundless, unmerited favor, as to be a guest, and to dine at the King's table? and hear the welcome plaudit, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." I sometimes feel that of all Adam's apostate children, I am the most unworthy, and without unmerited and free grace treasured up in Christ Jesus before the world began, for the heirs of promise, and to be made manifest in the fullness of time, there could be no help nor hope for me. As the curse of sin has fallen upon all men by the disobedience of one, so by the obedience of one have many been made righteous. This is by the imputed righteousness of Christ. This is, my dear sister, a mystery to the carnal mind. How can one be justified by the obedience of another? But we hear the Scriptures saying to the church, that Christ is her Husband, Head and High Priest. As he was and is our Head, and our spiritual life, we can see how his righteousness could be imputed to us, and how his sacrifice on Calvary redeemed us. The bride, the church, was ten thousand talents in debt, and had not one farthing to pay; she had sold herself for naught, and all like sheep had gone astray, and all had altogether become unprofitable, but Christ in his love and pity redeemed them, and bare them and carried them all the days of old. O, is not this glad tidings to the poor, tempted, tempest-tossed child of God? In the darkness and gloom of night, how sweet to feel that we have an Advocate with the Father. He is the Redeemer, and he said that he knew that his Father always heard him; he is that one who spake as never man spake, and who declares to us by the word of inspiration that he came down from heaven not to do his own will, but the will of him that sent him, and this will was, that of all that the Father had given him, he should lose nothing, but should raise it up again at the last day. Then since the beloved Son of God and Husband of the church suffered the shame of the cross, and poured out his own blood to satisfy the demands of a just and holy law, he has most surely released those who were under the condemning sentence of the law. May not those who confess

that they have no work or merit of their own, and depend upon this offering upon Calvary, and look to their High Priest as their Intercessor alone, take courage? for he has declared that he and the Father are one, and that his Father always hears him, and that his intercession is made according to the will of God, and that not for the world, but for those whom the Father had given him out of the world.

My dear sister, such loving-kindness and mercy as this sometimes seems to me too remote for me to even hope for it. But for God's own purpose and grace which was given us in Christ before the foundation of the world, we would all alike be without hope. But thanks be to his holy name, he has fed and clothed us, and watched over us all our days, and gave his only Son for our redemption, and he has promised to be merciful to our unrighteousness, and that he will remember our sins and iniquities no more for ever. I do love to extol the name of the God of Israel.

Lest I weary you with this imperfect scribble I will close. With love to you and to the household of faith, I am, as I hope, your brother,

W. S. BOURLAND.

EAST DIXFIELD, Maine, Aug. 8, 1901.

ELDER F. A. CHICK—DEAR BROTHER IN CHRIST:—In trying to suitably reply to your good and kind letter of August 1st, I wish first to sincerely express my heart-felt thanks that you so kindly and fraternally remember me. When I first wrote to you I did not know that you remembered me at all, but in your reply I learned that you were familiar with my situation as regards the dispensations of Providence in my family. Then I feared that your commiseration and kindness of heart prompted you to heed my some-

times frequent letters. As from time to time I receive your replies, I am made to shrink into nothingness, that I am enabled from my isolated and tried position to give a word of consolation.

In your last you write that I have not the trial of fearing that I listen more to the voice of the people of God, than to his voice. But I do have this trial: of not being able to compare the way in which God is leading me with that of others of like precious faith. I recall when you first wrote me that you said, The people of God are one. How sweetly this does come to the heart when we are low down in the dark, with faith almost gone, and hope but dim; so dim that we wonder if indeed we do possess a hope at all.

Here I must write the saying of a so-called minister of Christ who was visiting from house to house; he met an old lady who had been a member of an Old School Baptist church, who told him she had a little hope. His reply was, "Throw it away, and we will give you a better one." She replied, "I cannot, I cannot get rid of it." It was very good evidence, as sister Hubbard who told it to me thought, that she belonged to the "can't help its." God will not leave his little ones comfortless. We read, "A garden inclosed is my sister, my spouse." The walls of salvation are enduring, else our hope would be in vain, for with all our willings and runnings, we are but unprofitable servants. That help has been laid upon one that is mighty and able to save, and who bore the sins of his people, and became their ransom, calls for ceaseless songs of praise. If we are bowed down with a sense of guilt and insufficiency, we are only in fellowship with the sufferings of Christ, who was made sin for us, who knew no sin, that we might be made the righteous-

ness of God in him. Although my condition is lonely, I am at times made to mount up upon wings as eagles.

I enjoyed your account of the spring associations very much; I also enjoy, I was about to say, the writings in the SIGNS upon experience, but instead I will say the whole. They are very fruitful to me, and for this enjoyment I desire to praise God who enables me to so richly enjoy the word of truth. I desire to render thanksgiving that we have such a medium of communication. I desire that its editors may long be spared to proclaim the unsearchable riches of Christ, and I pray that as the aged ones are cut down as shocks of corn fully ripe for the harvest, in God's way and time, the young may be gathered into the fold of the great Shepherd. God will not leave himself without a witness.

I am rejoiced that you propose coming to Maine this fall. I do not expect to meet with you, but my prayers will be for the blessing of God upon both speakers and hearers. My health is greatly improved; I have gained in strength and vigor, and am comfortably well. My husband is comfortable, although he has many bad days. It was almost with a pang of regret that I read the notice of the meetings in Maine, but I desire not to be rebellious or unreconciled. I know that God doeth all things well.

This is a meagre reply to your good letter. I do enjoy your sermonizing, as you call it.

I remain your sister in hope,  
ELIZA WHEELWRIGHT.

OAK LANE, PHILADELPHIA, Pa., August, 1901.

DEAR BRETHREN AND SISTERS OF HOPEWELL CHURCH:—I have felt an impression to write a few lines to you. We were talking about the time of my moth-

er's baptism; it was twenty-six years ago to-day as I think, since she came before the church, and I am thinking what a number of sad changes since that time. I can look back in my mind and see her so helpless, like a little child, in the bed, but with a strong desire to be brought to the Saturday meeting, that she might ask for a home with them, and visibly cast in her lot with the church. I also remember how it was the will of God for me to be strengthened to grant her her desire, and how I dressed and made her ready, and how when I had brought her to the head of the stairs I could not see how I could get her down, and told her so, but her faith was firm, and she said, "You can do it, my child; let me put my hands upon your shoulders, and I know that you can get me down." I can recall how I felt at that time; it was so strange for her to think I had strength to do so much. But I have since been made to see that her thought of it was so different; she felt that the will of God was to strengthen me to do this work. I can recall her walk all the way, so firm and strong in the time afterwards; she never seemed to go astray.

It is now twenty-five years since I was made to come, and as I look back I behold only a crooked and broken path; in many places I have been so far astray. As the years go by it seems to me that I have less fervor in these things, I do not seem to have the hunger that I did then, my mind does not become so absorbed in a sermon as was then the case, and I do not think that I get so hungry to hear the word. I have been in the dark so much of late years; I am so very dark at times that I am humbled before God, and feel too poor to even beg for his mercy. At such times I can only groan with groanings that cannot be uttered. It has

seemed at times that there was no eye to pity, nor any arm to save; Satan is so full of suggestions and advice, and I am so poor and weak that I cannot refrain from listening to him, and cannot even so much as lift up my eyes to heaven, but yet away down below the devil's hearing I would ask God for mercy; then there has come a calmness. This was the feeling with me when I awoke from sleep with the words in my mind, "Line upon line, and precept upon precept," but then it did seem to me that I could not see the meaning of it, or why this text should come to me at that time, but now, as the day has a little more dawned, I can see that it is as we lose sight of our own strength, and feel our weakness, we learn our lessons in the school of Christ, and this is with line upon line, &c.

I am patiently waiting for noonday, but first I must see, and I desire to see, the rising of the sun. O, may I spiritually see it clear and unclouded! But the Lord knows what is best for me, and I feel submissive in waiting his most holy will; he is too wise to err, and too good to be unkind. How much I do realize that he has been exceedingly merciful to me, as I look back over the past of my life, and realize his watchful care over me. Amid temptations and allurements he has been near me, and kept me from destruction, and from many of the trials of the way. I look back again, and recall that it has been his pleasure to make me to know his mercy, and give me light in some of the preaching of the word, and often he has fed my hungry soul; I have at times felt that I had a foretaste of his great love; among his people I have looked from one to another, and it seemed that I could see the love that was going out from heart to heart; to me they all looked spotless and pure; it seemed that

they had none of the world's hindrances; I could look at all and did not think of their having any faults. When I would come out from such sweet visions and foretastes, it saddened me, and I was not submissive to return to grope along in the way that I go most of the time.

Dear kindred, although my name is not now upon your church book, but elsewhere, I feel as though I want to ask you, How did you come to put it there in the first place? Did I give you any evidence that I was a true child of God, or did you just have pity upon me? I have so often felt as though I ought to ask to have my name taken off the church book, but then to whom else should I go? I have no other friends, and no other fellowship do I desire but that of those whom I do believe to be the redeemed from among men, and who are of the true Vine.

Brethren and sisters, I ask if there is a response in your hearts to this? Am I in the right path, which leads to everlasting life? I send in this my good wishes to you all. May Israel's God be your God and mine.

Unworthily your sister,

MARY HILL TERRY.

DRAIN, Oregon, Oct. 18, 1901.

DEAR BRETHREN:—Through the tender mercies of an all-wise God we are still numbered with the living, but I often wonder whether I am numbered with that blood-washed throng for whom our Savior died. I have had a name among those whom I believe to be the true church of Christ, for more than twenty-five years. In all that time I have never doubted that Jesus was a whole and complete Savior. I have believed in the predestination and foreordination of God, and of all things. I feel that I can make

no compromise with conditional salvation either in time or eternity, yet I have nothing of which to boast. I fear and tremble lest some time I may be tempted to believe unsound doctrine.

Our dear Savior was tempted of Satan, yet he had power to resist, while we have no power at all of our own. All our power to resist temptation must come from him who speaks and it is done. I feel sad when talking with some dear brethren and sisters for whom I have fellowship, and who, as I believe, have been born of the Spirit, to hear them argue that it is in our own power to obey, and for our obedience we shall be rewarded in this life, and also that by obedience we can escape afflictions in this life. Jesus while on earth, told his disciples that in the world they should have tribulations.

Now I believe that it is the duty of all who love the truth to do all the good that they can, but their work is from that love which has been shed abroad in our hearts. Believers work from love, and not for reward. In some places there seems to be a great sifting among the churches, and so many churches seem to be in disorder. I often wonder if we shall ever have quiet and rest again, yet I believe and hope that all these afflictions shall work for our good, and for the glory of God. "Not a single shaft shall hit, except the God of love sees fit." I feel so thankful that the dear old SIGNS contends so earnestly for the true faith which was once delivered to the saints.

O, how often my dear old companion and I are melted to tears while reading the many good articles which are contained in the SIGNS. The writers all tell the same old story of Jesus and his love. Often I feel as though I would love to take them by the hand and tell them how much good I receive from their writings.

But we all ought to remember that all these good feasts come from the great fountain of all good, which is the Lord Christ.

But where am I drifting? I only intended to send on a remittance, but when I get to talking or writing upon spiritual things, I never know when to stop; it is a subject which can never be exhausted. I will worry you no more with my poor scribble.

From a poor old sinner who, if saved at all, is saved in the Lord.

SARAH MORNINGSTAR.

GLENS FALLS, N. Y., June 7, 1901.

EDITORS CHICK AND BEEBE—DEAR BRETHREN IN CHRIST:—Herewith please find inclosed money order for renewal of the SIGNS, and with it I bid you God-speed, and recommend you to his grace in the future as you have enjoyed in the past, to so ably write or select matter for its instructive columns. Many times since I have been a subscriber it has found me in such darkness and distress of mind; so cast down and alone, that the sighs and tears of others have been company and comfort, and together with them I have been cheered and encouraged to get up and travel on. And in this fellowship which we enjoy in this way, there must be something beyond nature, carried on by letter by entire strangers in the flesh often, who have little or nothing in common, aside from the grace of God.

Father and mother sent me a box at my request last winter, with volumes of SIGNS in it for many years past; very few names in them appear at present, of faithful ones gone home, or simple ones carried away into Babylon. It is an honor to you and your contributors, brethren, that these old yellow pages are in fellowship with the present editions through all

these years of contention and strife, falling away and persecution, and little wonder that those whom the Lord has blessed with a knowledge of the truth, and has "kept by the power of God through faith unto salvation," desire to read it, and write for it. In some of the later volumes I read articles from many still living, and have been helped over several rough places by replies from four or five brethren, whom I have never seen (for I had felt that if brethren who knew me personally, were burdened with more complaints about darkness of mind, coldness, being cast down, etc., etc., they must be nearly tired of it, and so would have no fellowship for me).

June 12th.

Dear brethren, when I began this, last week, it was in mind to write all that I have at different times felt impressed to say to you, but I have desired of the Lord, that it may please him to open the way for me to visit you some time, and be filled with your company. I have often felt curious to see your plant, and how it works, and attend church with you at Middletown, and then again, the future looks all dark and uncertain as to the return of the privileges of the past, for it is seldom now that I hear the truth, but I am hoping to get to our next meeting at Schoharie, if not, I shall be obliged to look for it in the SIGNS.

Yours in faith, hope and charity,

EVERETT R. KINNEY.

KANSAS CITY, Mo., Oct. 14, 1901.

B. L. BEEBE—DEAR BELOVED BROTHER IN CHRIST:—I feel this to be a great privilege to be able to pen you a few of my thoughts. Though we are strangers in the flesh, yet I feel to know you in Spirit. I have been reading your publication, the SIGNS OF THE TIMES, for

twenty years. I feel that the Lord's time has come that I shall offer up what I have, and do all I can for its circulation. How often have I feasted on its writings; dear old SIGNS, and thought surely that was written for me. I have been a widow for twenty years, and have raised my children all to be grown. I cannot stay with them much longer according to nature. It has not pleased the Lord to reveal himself to one of them, but I put my trust in God, for he has been good to me in my dark hours, and my prayer is to be resigned to his will.

I attended Mt. Zion Association, which met with Oak Grove Church, where I met brother Teague. I will forward six new names. Can you send back numbers?

I hope, dear brother, you may be long spared to do God's work, for it reaches the poor and afflicted in depravity before a just God. If I know myself, I am only a beggar at mercy's door.

Unworthily your sister,

KATE FORBS.

MARGARETTVILLE, N. Y., Nov. 22, 1901.

VERY DEAR BROTHER BENTON BEEBE:—Inclosed you will find money order for two dollars to renew my subscription to the good old SIGNS. I have been a reader of the SIGNS from my early boyhood, and I now lack a few days of being sixty-eight years old. I united with the Old School Baptists forty-nine years ago last July, so I have been with them half a century, and have had a good chance to know the doctrine advocated by the SIGNS, and I find them the same as they were when I first read them. I expect to take them as long as I can read. Change my address from Arkville, to Margaretville, N. Y.

Your brother, I hope,

JOHN A. MORSE.

**EDITORIAL.**

MIDDLETOWN, N. Y., DECEMBER 15, 1901.

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.*

BROTHER H. C. Conway, of Canfield, Ark., asks if there is any Scripture which will justify a woman to pray or speak in public?

We all ought to appeal to the Scriptures alone for all things pertaining to the doctrine or order of the house of God. It is the glory of the church of Christ that she demands a "thus saith the Lord," for all that pertains to her faith or practice. Men's customs, in different places, may differ, but the word of God is the same at all times and everywhere. The Bereans were more noble than others, because they searched the Scriptures daily to see if the things spoken to them were so. The eunuch was reading the Scriptures with a great desire to understand their meaning, when the Spirit said to Philip, "Go and join thyself to his chariot." It is a mark of grace in the heart to hold the Scriptures in reverence, and to desire to know what they teach.

The New Testament does not say very much about the matter of which brother Conway speaks, but we do find the following things written in Luke, second chapter, that Anna, the prophetess, who was of great age and a widow, who departed not from the temple, but served God day and night there, with fastings

and prayers. The prophetic office was a public one under the old covenant. It seems then that under the former legal covenant it was proper for women to serve in some public capacities, and also it appears that God vouchsafed to some women gifts which qualified them for these offices. Thus Anna was blessed of God with the gift and place of a prophetess. And now when the new covenant was ushered in, and Jesus had come in the flesh, she came in and publicly gave thanks for the Savior, and publicly spoke of him to all them that looked for redemption in Jerusalem. See also Acts ii. 17, 18, where Peter quotes from the prophecy of Joel, and says that the daughters, as well as the sons of men, shall prophesy. If prophesying means public testimony in the one case, it must also mean the same in the other.

Also we read, 1 Cor. xi. 5, "But every woman that prayeth or prophesyeth with her head uncovered, dishonoreth her head." Here it is evident that some women were accustomed to pray or prophesy in the meetings of the church, and it is still further evident that Paul did not condemn it, but rather sanctioned it, by giving directions as to what was becoming in those women who did pray or prophesy. Let them do so modestly, with the head covered. In those eastern countries, even to this day, it is considered altogether immodest for a woman to appear in public with uncovered head. Paul would insist here that those women who should take part in praying or prophesying in the church, should do so in that way that would be considered modest. To do otherwise, would be to bring reproach and scandal upon the name and cause of Christ, which they desired to honor.

Likewise at this time, and in our own land, when any one of those women who

love the Lord, desire to speak publicly of what is in their hearts, or to join in prayer with their brethren, let it be done with modesty, and not in a forward or unbecoming manner. True humility felt in the heart will lead to becoming modesty of manner.

The Scriptures in 1 Cor. xiv. 34, 35; 1 Tim. ii. 11, 12; Eph. v. 22; Col. iii. 18, do not in any manner contradict the other Scriptures to which we have referred. These Scriptures seem to simply teach that women are not to claim or seek to exercise authority over the people of God. The Bible assigns to woman her proper place in the family circle, and also in the spiritual family as well. She is to be revered as the weaker vessel, and is to be modest, and not forward in the exercise of the gifts and obligations laid upon her. It is a fact that women occupy a very prominent place in the Scriptures, both of the Old and New Testaments. She has always been recognized among the followers of the Lamb, and has often in the Scriptures been spoken of with praise and honor, but this has all been when she has filled her place with becoming quietness and modesty. We understand that Paul does not contradict himself in his teaching; he does not regulate the exercise of a gift in one place, and then forbid its exercise in another place. It is wrong for a woman to seek to usurp authority in what she says and does, but it is not wrong for her to bear her testimony to the Savior's love and grace, in the meetings of the church, either in the way of prayer, or of what is called in the Scriptures, prophesying.

If women are positively forbidden at all times to speak in the meetings of the church, then they ought not to be called upon publicly to narrate the dealings of the Lord with them, when applying for

membership, because this would be public speaking, as well as at other times. Experience does not cease to go on when one becomes a member of the church. Why may women speak of this experience once, and then be forbidden forever to do so in the meetings of the church?

C.

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#### CLOSE OF VOLUME SIXTY-NINE.

WITH this number the SIGNS OF THE TIMES completes its sixty-nine years of continuous publication, and for about fifty years the principles advocated in their columns were accepted almost unan- imously by those claiming to be Old School or Primitive Baptists, as the truth, and during that time the brethren through- out the United States were enjoying the fellowship, with few exceptions, of all bearing our name, and peace reigned throughout our borders, and to this day in the sections of the country where the SIGNS has the largest circulation, peace, brotherly love and fellowship reign su- preme. But within the last few years there has a spirit of strife arose in some sections, and we are pained to say, with some, a spirit seems manifested to perse- cute those who still earnestly contend for the old landmarks by which the Old School Baptists have always been dis- tinguished.

We are fully aware that a hoary-headed error is no nearer the truth, by reason of its age, than it was at its birth. But the fact we wish to emphasize is this, The articles of faith set forth in the SIGNS for the last sixty-nine years, are the original ones adopted by the brethren at the Black Rock Convention, in 1832, and which we have republished from time to time, but as we have received many new subscribers since they were last published, we trust our brethren will bear with our printing



them again. They were drafted by the brethren at Black Rock, Md., when they assumed the name of Old School or Primitive Baptists, and are as follows, viz:

1st. The extensive sovereignty, immutability, omnipotence and eternal perfection of the great Jehovah—the revelation which God has given of himself as the Father, Son and Holy Ghost. “These three are one.”—1 John v. 8.

2d. The absolute predestination of all things.

3d. Eternal and unconditional election.

4th. The total depravity, and just condemnation of fallen man.

5th. That the atonement and redemption of Jesus Christ are for the elect only.

6th. The sovereign, irresistible and (in all cases) effectual work of the Holy Ghost in quickening and regenerating the elect of God.

7th. The final preservation and eternal happiness of all the sons of God, by grace.

8th. The resurrection of the dead and eternal judgment.

9th. That the church of Christ is composed exclusively of baptized believers—that to her are given able ministers of the New Testament—that the Scriptures are the only rule of faith and practice to the saints of God.

10th. That there is no connection between Church and State, and as touching the proposition of a marriage between them, the Hon. R. M. Johnson, in his report on the Sabbath Mail question has amply revealed our faith.

The SIGNS OF THE TIMES will be decidedly opposed to Bible, Tract and Missionary Societies, Theological Seminaries, Sabbath School Unions, &c., &c., waging war with the mother Arminianism, and her entire brood of institutions.

Whether these principles are true or erroneous does not enter into the question

of who are the Old School Baptists? Those who are still defending these principles are the genuine Old School Baptists, and those refuting them have no right to claim the name. This fact admits of no argument; it is self-evident.

As to the truth or error of the above mentioned principles, good brethren may honestly differ, but they should ever bear in mind that it is only by divine revelation that we are any of us enabled to discern the truth, and knowing this, we have no reason to boast, if the truth has been made manifest to us, and withheld from our brother. The more convinced we are that the truth has been revealed to us, the more patient we should be with our brother to whom the Lord has not been pleased to give the same light he has blessed us with.

But, says one, shall we then compromise with error for fear of wounding some brother by opposing a pet theory he may have, that we feel certain is not the truth? Not at all. We should always contend earnestly for the truth, but let us strive to do it in meekness. There is no stronger proof of one's own consciousness of the weakness of his position than his resorting to vindictive slang, and ridicule of all who do not agree with him, to defend his course. Paul tells us, “If a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.” It matters not whether the fault be that of disbelief of the truth or a disorderly walk, the instruction is equally applicable.

We are painfully aware of how utterly incapable we are in ourself to obey this injunction, for when we are reviled, our old nature comes to the surface, and we are ready to revile again, and if restrained from giving vent to our carnal feelings, it

is wholly by the grace of God.

Within the last five years there has appeared in print some very harsh and unbecoming expressions on the subjects of predestination, and "conditional time salvation," and while the SIGNS has, we trust, made its position clear on these subjects, we have tried to avoid all uncouth and rowdy expressions, or attempts to ridicule those who opposed us. The truth of God needs no such defense, but is rather reproached thereby.

There has of late been a decided change in the feelings of the brethren in some sections, and a returning of many who for a time have been misled by the carnal reasoning of some who have displayed a disposition to be "wise above what is written."

We think it would be well if the brethren and sisters would write more generally upon expositions of Scripture, and experimental exercises. There is nothing more generally accepted by the readers of the SIGNS than the relation of christian experiences, especially their earlier exercises in being brought from nature to grace.

The volume just closing with this number was commenced under more discouraging circumstances than any year within our knowledge, yet the Lord has been better than all our fears, and has sustained us through the year, and enabled us to conduct the publication so as to receive assurances from its thousands of readers, of their approval, and of their comfort and edification in perusing its columns, and in demonstration of their approval have interested themselves in increasing its circulation, so instead of the SIGNS OF THE TIMES "now smouldering under the debris it has caused among God's humble poor," as was published by an enemy of the paper, claiming to be an

Old School Baptist minister, *its circulation and subscription receipts are both on the increase.* We do not wish to boast, but we make this statement in refutation of one of the many misrepresentations that are being published in other papers, whose editors, we fear, are only too anxious for the downfall of the SIGNS, or they would not give space in their columns for the publication of such slander.

Thanking the friends of the SIGNS for their kind support during the past year, both by their contributions to its columns, and for their financial aid, and with gratitude to the Lord, as we trust, for keeping us from falling, and enabling us to contend for the truth, we close our editorial labors for the sixty-ninth year of the oldest paper in the world, "Devoted to the Old School Baptist cause." B.

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## EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

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### ECCLESIASTES IV. I.

"So I returned, and considered all the oppressions that are done under the sun; and, behold, the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors there was power; but they had no comforter."

In this book of the words of the wise man, Solomon preaches the vanity of all things under the sun; or, of all earthly things, and having considered them, one by one, has by that wisdom with which he was especially inspired by the Spirit of the Lord, pronounced them all vanity and vexation of spirit. And the truth of his preaching is witnessed by all those whom God has made wise unto salvation. No amount of earthly possessions can secure happiness, as will appear from the parable of the rich man, who proposed to pull down his barns and build larger, when on the very eve of his anticipated ease and pleasure, his soul was required of him.

Poverty also has its inconveniences and perplexities; and when all is accurately summed up, the full amount is vanity. Yet it is in the earthly nature of mankind to "Stretch their arms like seas, and grasp in all the shore." To the enlightened child of God all things below the sun are vanity; and all earthly things are a vexation to that spirit which is born of God; which is called the new or inner man; and whose conversation or citizenship is in heaven. Although the things below the sun may feed and nourish our fleshly nature, that very flesh which lives on earthly sustenance is a vanity and vexation to the heaven-born spirit. And that spiritual life which feeds on immortal bread, lives on Christ, by living faith, eats his flesh and drinks his blood, can find no comforter under the sun, no food, no consolation or spiritual enjoyment from earthly or sensual things.

"So I returned," that is from the pursuit and contemplation of other objects, "and considered the oppressions that are done under the sun." Literally the world is full of oppressions, and we see the oppressed bearing the yoke. In our favored land, where we have the most liberal and by far the best form of government under the sun, still we find oppression. The strong oppress the weak; the rich too often oppress the poor; the wise and cunning oppress the weak and simple, while the oppressors are themselves oppressed in turn, by that which inflicts on them care, toil and labor. Anti-Christ oppresses the children of God, and has drenched the earth with the blood of the saints, so that in the world, or under the sun, the saints must have tribulation. They are a poor, oppressed and afflicted people, who trust in nothing under the sun; they trust in the name of the Lord, and stay upon their God.

"And behold the tears of such as were oppressed." The bitter tears wrung from the streaming eyes of the widows, the fatherless, the poor, the injured, the robbed and the spoiled, among men in nature, as well as the peculiar trials, and flowing tears of the oppressed, persecuted and afflicted saints, are a witness of the correctness of the wise man's conclusion, that all below the sun is vanity, and vexation of spirit.

"And they [the oppressed] had no comforter; and on the side of their oppressors there was power; but they had no comforter." Can this be said of the saints of God? It is true God's people have a holy and heavenly Comforter. "Even the Spirit of truth, whom the world cannot receive." But that Comforter is the Holy Ghost; is God himself, and their comforts are spiritual and divine. The wise man does not speak of things above; but of things which are under the sun. The comforts of the oppressed saints are above the sun; they are blessed with all spiritual blessings in *heavenly*, not in *earthly* places, in Christ Jesus. And as they are in him, they are not under the sun, in the sense in which the wise man speaks, for Jesus is higher than the heavens. They have no comforter in earthly things. Although in the kind and gracious providence of God they are provided with as much of the production of the teeming earth as their heavenly Father knoweth that they have need of, and which they are to receive with thanksgiving, and use as not abusing it, knowing that its fashion passeth away, yet they are not to set their hearts on earthly substance, for it is all vanity.

"What should we wait and wish for then,  
From creatures, earth and dust?  
They make our expectations vain,  
And disappoint our trust."

With the oppressors there is power, but

not unlimited nor unrestrained; for

"Death and hell shall do no more,  
Than what our Father please."

Power was given to anti-Christ to afflict the saints forty and two months, and power to make war with the saints, and to overcome them, &c., only until the purpose of God is accomplished, and the remainder of their wrath God will restrain. But the oppressed have no power to avert the oppression of earth, and of earthly things. They have no comforter in the things below the sun. God is their portion. He giveth strength and comfort to the weak and fainting, and underneath them are his everlasting arms. We should rejoice in the assurance that from all this vanity and vexation of spirit, God's children shall, in due time, be delivered, and be made more than conquerors through him that has loved us.

"Wait then, my soul, submissive wait,  
Prostrate before his awful seat,  
And 'midst the terrors of his rod,  
Trust in your wise and gracious God."

MIDDLETOWN, N. Y., April 1, 1859.

### CORRESPONDING LETTERS.

*The Mt. Pleasant Association of Primitive Baptists, in session with the church at Cane Run, (Turner's Station,) Ky., on the 4th, 5th and 6th days of September, 1901, to the associations and churches with whom she corresponds, sends christian greetings.*

DEARLY BELOVED:—By the kind providence of an all-wise God, we have again been permitted to meet according to previous arrangements, in an associated capacity, and to receive your messengers, bearing messages of love and fellowship, all of which is a source of great comfort to us, and we feel built up and strengthened thereby. Such expressions of the love and fellowship of the brethren encourages and stimulates, and dispels gloom, and casts doubts aside, and makes

us strong in the doctrine of salvation by grace alone. Ministering brethren are with us preaching the glorious doctrine of salvation by grace; man's weakness, and the unbounded goodness and mercy of God to poor sinners. And while the proclamation of the gospel has been with power and the demonstration of the Spirit, it comes to us as the gentle falling of the dew, or the soothing effect of a passing zephyr.

Dear brethren, we greatly desire a continuance of your correspondence, both by Minutes and messengers, feeling assured we are one people, trusting alone for salvation in the merits of a crucified and risen Savior.

Providence permitting, our next session will be held with the church at Sulphur Fork, Henry Co., Ky., commencing on Wednesday before the first Saturday in September, 1902, and continuing three days; when we hope to again meet your messengers bearing messages of love and fellowship.

C. F. DUDLEY, Mod.

E. F. RANSELL, Clerk.

*The Hazel Creek Association of Regular Predestinarian Baptists, now in session at Fox River Church, Davis Co., Iowa, to the associations with whom she corresponds, sendeth christian salutation.*

VERY DEAR BRETHREN IN THE LORD:—We realize it is through the tender mercies of an all-wise God that we are permitted to meet again and join in worship of that God who works all things after the counsel of his own will. We desire a continuance of your christian correspondence.

May the Lord ever bless and keep his church and people, that he may not be left without a witness, is the prayer of your sister Association.

By reference to our Minutes you will see where and when our next meeting will be held. If it is the Lord's good pleasure we hope to meet you again in an associate capacity. Farewell.

S. B. JONES, Moderator.

J. M. CATE, Clerk.

## CHURCH NOTICES.

BRANTFORD, Ont., Nov. 23, 1901.

MY DEAR B. L. BEEBE:—To-day I mail you *London Advertiser*, in which you will find a short account of the New Ekfrid church opening. It being very interesting, please have it published in the SIGNS for preservation, as your readers will be pleased to see that the Old Baptists of Canada are not dead yet. It may stimulate the Baptists elsewhere. I was present at the services on a lovely day, on the spot where your dear father and other able men from the States often boldly preached the pure gospel. I would like to see it published and preserved on record in the SIGNS, but if not, kindly return me the paper.

Yours truly,

JOHN A. LEITCH.

## THE ACCOUNT.

After nigh half a century of dedication to the worship of God, the old meeting-house of the Ekfrid Old School Covenanted Baptists, was found insufficient to meet the demands of a growing congregation, and Nov. 10th, 1901, the fine new edifice erected this summer, was opened for worship. The new house, which is one of which any rural congregation might well be proud, is a substantial and handsome structure of red brick, fifty-five feet deep and thirty-six feet wide, with a gallery. The interior of the house is finished in white Georgia pine, and the windows are of stained glass. The circular seating arrangement is adopted, with pews of white ash. The pulpit and pulpit furniture are of antique oak, upholstered in crimson. The house is heated by a basement furnace. The total cost was about \$4,200.

The opening services were marked by the attendance of large congregations from the surrounding district, while adherents of the Covenanted church were present from many parts of the province. The services were conducted by the pastor, Elder Carnell, of Dutton, assisted by Elder H. M. Curry of Illinois. In the morning the service opened with the singing of the 20th paraphrase, "How glorious are the courts of Zion." Elder Curry chose for his text, Acts ii. 41: "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." Elder Carnell followed with a short discourse on Matthew xvi. 17, 18, in the course of which he gave an interesting sketch of the history of the two houses which had served the needs of the congregation prior to the erection of the new building. In the afternoon effective sermons were preached by both Elders, and so great was the crowd in attendance that many were unable to obtain admission. So generous were the offerings of the congregation that the church starts its career practically free of debt. In the words of a member of the congregation, "The plates were simply stacks of bank bills, with a handful of silver occasionally to hold the bills down."

The committee which had in charge the erection of

the house was composed of the following gentlemen: George Seales, chairman; A. McTaggart, Sr., secretary-treasurer; Alex. McDonald, Philip Corneill, Malcolm Galbraith, A. McTaggart, Jr., David Cowan and Daniel McDougald.

The history of the establishment of the Covenanted Baptist Church in Ontario is one which the properly qualified historian could make as interesting reading as a chapter of romance. In the early days of the last century, Daniel McArthur, of Cowal, in the west of Scotland, was converted and baptized in the Baptist faith by an Elder in Edinburgh. Young McArthur felt called upon to preach the word of God, and he did so with such force and power that he called down upon his head the anger of the established clergy, who subjected him to persecution and hardship of many descriptions. At their instance he was seized and carried on a warship to England, where he was kept in dungeons, his captors calling him different names to deceive his friends. The latter, however, found him, and secured his removal to Edinburgh, and his trial there by the lord of session on the charge of heresy. He was found innocent, and his adversaries were fined £4,000. He then removed to New York State, where he died. Meantime others were inspired to follow in his footsteps, and one of these was Deacon Dugald Campbell, of North Knapdale, Scotland. Coming to Canada in 1818, he settled in Aldboro township, Elgin County. He was ordained a minister of the Baptist Church of Canada, but as he found that body had departed from what he held to be the faith, he withdrew from it, and founded the Particular Covenanted Baptist Church, which with the exception of the ordinance of baptism, he claimed to be identical with the faith of the martyred Covenanters of Scotland. During the ministrations of Elder Campbell, Duncan McCallum, Duncan Lamoud, Neil McDonald and Thomas McColl were raised up to be witnesses to the faith. Thus before there was a single dwelling-place to mark the site of the city of London, Elder Campbell had implanted in the townships Ekfrid, Dunwich, Aldboro, Lobo and Orford, the seeds of a faith which has sprung up, and given forth many an hundredfold on the planting.

The first meeting-house of the Ekfrid connection was erected only a few rods from where the new building stands. Before the building of the house the spot was sacred ground, for there, amid the beautiful forest, there had been tenderly laid the loved ashes of those whom death had claimed from the scattered settlement. Here the little log house was built in the thirties, and here for twenty years the sturdy pioneers of the district came to praise their Maker. Not with all the comforts and conveniences of modern rural life did they come, but at the expense of bodily fatigue and deprivation. To more than one member of the congregation is the memory handed down as a sacred treasure of the ancestor, male or female, whose zeal

reckoned as naught a walk of ten or fifteen miles to church, with only a handful of chestnuts for the day's sustenance. They were none of them over rich, these pioneers, and with the noble pride of their class they would not trespass on the hospitality of those they knew to be as little able to render it as they themselves. Many of the older members of the congregation remember well when all came afoot to church.

[One sturdy father in Israel, Robert Burgess, sat year after year in the same seat under the pulpit in the old log house. Feeling his time for departure approaching, he made known his fervent wish that he be buried beneath the seat which had become known as his own. His wish was respected, and he was laid away beneath the old house. Now not a vestige of the old house remains.

In 1853 the log house was replaced by a neat frame structure, which was amply sufficient for the needs of the body, as then constituted, but which was of late years found sadly inadequate to meet the requirements of a congregation which grew in proportion to the advancing prosperity and improvement of the district, until it now numbers between 400 and 500 souls.

The roll of sainted pastors who are held in affectionate remembrance by the children and grandchildren of those to whom they ministered, as well as the few survivors of the early days, are Elder Campbell, the father of the Covenanted Baptist connection; Elder McColl, upon whom his mantle fell, and Elder Pollard, who died in Lobo last year after a lifetime of faithful service. Elder Carnell, the present pastor, came from Ohio to take the pastorate, but he was no stranger to the adherents of the faith, as he had visited the church here before.

## OBITUARY NOTICES.

SISTER Ann Elizabeth Williams departed this life Nov. 27th, 1901. She was born March 8th, 1827; her maiden name was Ann Elizabeth Gunnell. She was married to Dr. Ira Williams July 4th, 1849, who died several years ago. She was baptized by Elder Trott in 1857. In her demise the Frying Pan church has lost her oldest member in point of baptism, and I believe in years as well. Not only so, but none stood higher in the confidence, esteem and affection of the Frying Pan church. In her, what Paul defines charity to be, was most strikingly and wonderfully demonstrated. She was among us both a child and a mother. The charms of amazing grace so sympathetically displayed both in compassion and in steadfastness, made her a companion with all. We feel that her place is for ever void; none will ever fill it. Words cannot express the love we had for sister Williams. One of the members said she had known her for fifty years, and had spent much of her time in her company at home, and going to and from Baptist meetings, and that she in all these long years never heard

her speak unkindly of any one. Such a record surely belongs to few, living or dead, but those who knew sister Williams will have no doubt of the truth of it. It would be vain for me to attempt to tell what her brethren thought of her. No mortal words can ever express the intensity of the tenderness of that love. Dear sister Williams, precious above all we can think or say.

The writer spoke on the occasion at her home in Fairfax Co. She was buried in the family burying-ground on the farm. Wish that all could have heard, who never knew the relation that once existed between master and slave, an old colored woman tell, while the tears poured down her black and furrowed cheeks, how her dear mistress many and many times covered her at night with her own garments, and many other incidents that bound them together in ties never to be forgotten.

E. V. WHITE.

LEESBURG, Va., Dec. 2, 1901.

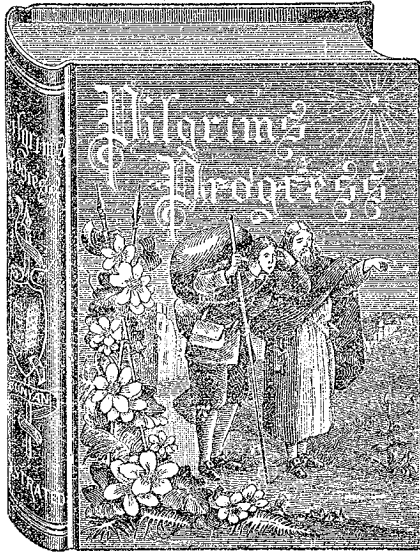
DIED—At her home near this place, Nov. 15th, 1901, Mrs. Martha Silcott, aged 71 years, 10 months and 22 days. She was the daughter of William and Ruth Ewers, and was married to James H. Silcott, in the fall of 1857. She was the mother of nine children, seven of whom survive her. Sister Silcott was baptized by Elder R. C. Leachman, in the fellowship of Mt. Zion church, and has ever been a faithful and much esteemed member. She always manifested an abiding interest in the church and its welfare, and a steadfast adherence to and love for the truth. For many years sister Silcott has been a great sufferer from a painful and lingering disease, which often kept her from the meetings of the church, which was a great privation to her. I have known her well the past twenty-five years, and can witness to her humble and kindly spirit, her generous hospitality, and also her thoughtful kindness to the poor. Death had no terrors for her, she was willing and glad to depart and be with her Redeemer in whom she trusted.

May God comfort her aged husband in his lonely widowhood, and enable him to rely upon that grace in which he has long trusted, and also the sons and daughters, for he has promised to be the widow's God and husband, and the father of the fatherless.

J. N. BADGER.

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