

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 71. MIDDLETOWN, N. Y., JANUARY 1, 1903. NO. 1.

CORRESPONDENCE.

"THINGS WHICH ARE NOT."

(1 Cor. i. 28.)

WHAT complaints often proceed from many of the Lord's dear family because of their felt insignificance. They are feelingly the hindmost ones, so inferior to the rest of the flock, so small in their own sight, just nothing. O, that I could be such as I esteem others to be. Thus they bemoan their littleness.

Dear, humble one, I have often looked upon you and envied you your meekness; I have said, O that I were lowly minded like this dear child of God; O, that I could walk the earth and live before God and his people in humility and simplicity, feeling to be but dust and ashes. It is far better to sigh over thy nothingness, than to have to blush before God over thy pride and fancied eminence. Ah, sometimes I have been carried away captive by my fleshly mind to esteem myself something, somebody. Then suddenly our God has given me a sight of the lowly, and in contrast a revelation has been given me of myself. How my spirit has sunk within me, such loathing of myself, and such a sigh of despair, its

sickening bitterness I cannot put into words. Perhaps you have never been in such a case, God grant, if it is his will, you never may. But again and again the Lord has shewn mercy even to me, and beneath our heavenly Father's rebukes and chastenings I have been brought as dust and ashes before the throne of God.

When we are led by the holy Spirit to contemplate God's infinite greatness, we shall feel that we are exceeding small. David, viewing the immensity of creation, exclaims, "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 visitest him?" And by the mouth of the prophet Isaiah the Lord says, "Who hath measured the waters in the hollow of his hand, and meted out heaven with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who hath directed the Spirit of the Lord, or being his counselor hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught

him knowledge, and shewed to him the way of understanding? Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold he taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering. All nations before him are as nothing; and they are counted to him less than nothing, and vanity. To whom then will ye liken God? or what likeness will ye compare unto him?" How precious it is to trust in such an almighty One. He sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; he stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in. Our puny thoughts are swallowed up in the attempt to comprehend the eternal power and infinite greatness of the high and holy one that inhabiteth eternity.

"The spacious worlds of heavenly light,
Compared with him, how short they fall!
They are too dark, and he too bright:
Nothing are they, and God is all.

He spoke the wondrous word, and lo,
Creation rose at his command!
Whirlwinds and seas their limits know,
Bound in the hollow of his hand.

There rests the earth, there rolls the spheres;
There nature leans and feels her prop;
But his own self-sufficiency bears
The weight of his own glories up.

The tide of creatures ebbs and flows,
Measuring their changes by the moon;
No ebb his sea of glory knows,
His age is one eternal now."

What are you, poor sinner, what am I, that God hath set his love upon us, chosen us in Christ Jesus, chosen us to salvation, and predestinated us unto the adoption of children, and unto eternal glory? Not only are we as nothing when compared to the infinite greatness of God, but when we consider the eternity of God,

surely we are nothing. "Lord, make me to know mine end, and the measure of my days, what it is, that I may know how frail I am. Behold, thou hast made my days as an handbreadth, and mine age is as nothing before thee: verily every man at his best state is altogether vanity."—Psalms xxxix. 4, 5. What is your life? It is even a vapor which appeareth for a little time, and then vanisheth away. God remembers that we are flesh, a wind that passeth away, and cometh not again. As for man, his days are as grass: as a flower of the field, so he flourisheth, for the wind passeth over it, and it is gone, and the place thereof shall know it no more. But "Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: they shall perish, but thou remainest, and they all shall wax old as doth a garment, and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail."—Heb. i. 10-12. But it is especially in the kingdom of grace that the elect are brought to see the wondrous grace and love of God. It is an infinite and eternal wonder that God hath chosen unto himself "things that are not:" "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world, to confound the things that are wise; and God hath chosen the weak things of the world, to confound the things which are mighty; and base things of the world, and things which are despised hath God chosen, yea, and things which are not, to bring to naught things that are; that no flesh should glory in his presence." The apostle Paul could claim that he was not a whit behind the very chiefest apostles,

and says also, "If any other man thinketh that he hath whereof he might trust in the flesh, I more."—Phil. iii. 4. Yet through the grace of God he had such lowly views of himself that he says, "I am nothing."—2 Cor. xii. 11. And in the church he esteemed himself "less than the least of all saints."—Ephesians iii. 8. The exceeding riches of God's grace is displayed in the objects upon whom this grace is placed: "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?" And in that prayer, which the wisdom of this world can never comprehend, we obtain additional glimpses of the ways of sovereign grace. "Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes, even so Father, for so it seemed good in thy sight."—Matt. xi. 25, 26. Far beyond our ways are the ways of our God, how unsearchable are his judgments. The world that knew not the Son of God can see nothing in the members of Christ to excite their admiration. They were despised in the days of the apostles, and accounted the offscouring of all things. In our own times believers in Jesus have liberties and privileges to worship God in public and private, that perhaps surpass all preceding periods in the history of the church since our Redeemer's ascension to glory, yet the carnal world no more loves the glorious gospel of grace than in former centuries, and would if it could suppress the proclamation of the truth, and would banish from the earth the flock redeemed by Jesus' blood. That we are worthless and a thing of naught is not very easily acknowledged, and in truth it

is only by the discipline of the Holy Ghost that we learn our insignificance. "Christ is all and in all," thus writes the apostle, then to appreciate the Savior we are taught of the Lord our nothingness. Persons may claim to believe the truth, to be attached to the church of God; they may have their names enrolled as members of the church, and manifest zeal for the doctrine, but if before God they have not been abased because of their sinfulness, if they know not what it is from their hearts to sigh and mourn, and to be ashamed because of their hearts' sins in the sight of the holy One, then all their pretensions to pass among the people of God as believers are a delusion, and they themselves are deceived, or else they are presumptuous mockers, sporting themselves with their own deceivings. It is well to examine ourselves whether we are in the faith or not. There can be no spiritual attachment to Jesus Christ only according to the soul's felt need of his excellencies. It is only the afflicted and poor, the bruised and wounded, the sin-stricken, perishing ones, that have any need of, or that are brought into any spiritual participation in the unsearchable riches of Christ. Persons may proclaim themselves to be sinners, and tell how carnal they are; (who would dispute their statements?) they may say, I am the chief of sinners; they may talk about their sinfulness ever so constantly, but being a sinner, worldly minded, a contemptible, mean wretch, and talking about it is no evidence whatever that one is a subject of the grace of God, any carnal man might say the same. If we are born again of the Spirit, sin will be our grief, our unspiritual mindedness will make us heavy hearted, our vileness will abase us in our own sight, and loathing it the language of our means and longings will

be, O God, be merciful to me, a sinner, and bring my soul relief. O save me from my sins; grant me thy pardoning love. O let not mine iniquities have dominion over me. "Base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are; that no flesh should glory in his presence." Look at these "things which are not," as they are portrayed in several portions of the Scriptures. In Zechariah ii. 2, it is written, "Is not this a brand plucked out of the fire," and in Ezekiel xv. there is a full presentation of how unprofitable, valueless and insignificant is the vine which the fire hath devoured. "Behold, when it was whole it was meet for no work: how much less shall it be meet yet for any work, when the fire hath devoured it, and it is burned."

The Lord has many fires in which his people are made meet for the display of his glory in them. He disciplines them beneath the fiery law. (Deut. xxxiii. 2.) Beneath this ministration of condemnation and death they tremble, shrink away in self estimation to nothing. The just demands of God in his holy law bring the poor sinner to feel, I die, I perish. (Exod. xx. 19; Rom. vii. 9.) Then again under the Lord's fiery chastenings because of transgression and backslidings, how small Jacob is brought. (Amos vii. 2-5.) Now, the Lord's chastenings of his inheritance is all in his fatherly love. Notwithstanding this, no chastening for the present seemeth to be joyous, but grievous. Sometimes with the "things which are not," whom God hath chosen, this is to be brought out of one fire, and then with scarcely time to take one's breath, to be plunged into another.

"O Zion, afflicted with wave upon wave,
Whom no man can comfort, whom no man can save."

"They shall go out from one fire, and another fire shall devour them."—Ezek. xv. 7. Trial after trial, thus in such measure as God sees fit, our life will be. He hath chosen his people in the furnace of affliction. (Isaiah xlviii. 10; Deut. iv. 20.) But all our fiery afflictions are in the covenant faithfulness of God. (Psalm cxix. 75,) and all is designed by him for our profit, that we might be partakers of his holiness. What dross comes to the surface when we are melted in the fire. Such corruptions of our nature we are made to feel as we little thought were in us. Before the consuming trials came we pictured perhaps to ourselves how quiet and trustful and heavenly minded we would be under the sore providences of our God, but fretfulness, rebellion and unbelief, and O so much of the perverseness of our flesh came to the surface, but deep down in the caldron there is found sighs and cries to the Lord for his compassion and sustaining power. All the wood, hay and stubble is burned up, but the gold, silver and precious stones, our faith and love and all the divine work of the holy Spirit in us, though melted, abides, and is found unto the praise and honor of God. In our fiery trials the Lord separates in us the precious from the vile, but O, so much of the scum, so much that is vile at times we feel and see we fear there can be nothing of the precious left. Our poor hearts sink within us because of our felt destitution of the grace of God in us, so little that reflects the image of the Refiner, the holy One of Israel. There are no people like God's chosen. There was once when even the Incarnate Son of God, the Head of the election of grace, moaned forth, "But I am a worm, and no man; a reproach of men, and despised of the people. All they that see me laugh me to scorn: they

shoot out the lip, they shake the head, saying, He trusted on the Lord that he would deliver him: let him deliver him, seeing he delighted in him."—Psalms cxii. 6-8. Ah, this was in his deep humiliation, when he gave himself a sacrifice for his church. O, to what depths he descended for her sake, to bring her up unto himself in faultless, immortal beauty. Did Jesus in his humiliation say, "I am a worm"? So we abased in our own sight feel to be poor worms, "things that are not."

Ab, this suits me, for much of my time I am as a poor, trembling, crawling worm. Who could take a worm to his bosom? Who takes pity upon a worm? When the baseness of my nature is felt, I am made to despise myself, and subjected to the assaults, insinuations of Satan, I have become so weak, I have feared in my trembling heart that I was such a vile, insignificant worm, only fit to be crushed under the feet of the holy One of Israel. But a mysterious, and as I believe, a divine power, has moved me so that my thoughts have reached forth to the bleeding, dying Savior, and in brokenness of heart I have said,

"I will creep beside him as a worm,
And see him die for me;
I'll hear his groans, and view his wounds,
Until, with happy John,
I on his breast a place have found,
Sweetly to lean upon."

The voice of redeeming love has spoken to my heart, saying, "Fear not, thou worm Jacob."—Isaiah xli. 14. How this reaches down to poor, creeping things, to things that are not! The self-righteous might be offended by being addressed by the name, a worm; but not so those who are born of God, these are so taught of God that they feel themselves to be just such poor, crawling things. "Things that are despised hath God chosen, and

things that are not, to bring to naught things that are; that no flesh should glory in his presence." Therefore when God speaks, saying, "Fear not, thou worm," they are not offended, but they lift up their faces unto his gracious voice; their hearts respond to his soothing, strengthening, saving salutation. Job in his humiliation cries out, "Wilt thou break a leaf driven to and fro? and wilt thou pursue the dry stubble?"—Job xiii. 25. In Psalm lxxii. 6, the people of God are described as "mown grass," and in Isaiah lxiv. 6, they are likened to a fading leaf. With his fellows Job could contend, saying, "I am not inferior unto you."—Job xiii. 2. But how frail and worthless he is in his own estimation when he is turned unto God. In his crushing affliction, his earthly substance all swept away, bereaved of his children, his body covered with sore boils from the sole of his foot unto his crown, O, his grief was very great! (Job ii. 13.) Then to aggravate all this what fierce assaults he endured from Satan, and how the depravity of his fallen nature did at times so arise as a mighty flood that he uttered in his desperation (Job vi. 26,) grievous words before men, and before God, the language of folly. Grace is triumphant! How blessedly is its reign displayed in Job. Amidst all the wreckage of his earthly portion, the blasting of his happiness and hopes he arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshiped, and said, "Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord," and unto his wife he exclaimed, "What! shall we receive good at the hand of God, and shall we not receive evil?" Thus the mighty grace of

God supported him, and even when driven to and fro, amidst his bitter woes and doleful lamentations this precious grace brings him lowly, and he sees himself as abject nothingness, and thus he comes before the Almighty saying, "Wilt thou break a leaf driven to an fro? and wilt thou pursue the dry stubble?" There is the faded, fallen leaf; every wind disturbs it, backward and forward it is driven; it is caught up in the whirlwind, and then let fall from the heights to the earth again; the wind asks not its consent, it has no anchorage, no resting-place, but whithersoever the wind listeth, thither it is driven, a helpless, worthless, hopeless thing.

What are we but base, vile clay? Is this too degrading? O, no! When very low, worthless and helpless in our own esteem, how gracious it is to be drawn near to God with this cry in our poor hearts. "But now, O Lord, thou art our Father: we are the clay, and thou our potter; and we are all the work of thy hand."—Isaiah lxiv. 8. Take us in thine hands and mould us to thy will; O our Father.

Abraham was lowly in his own sight when he confessed before the Lord that he was dust and ashes. (Gen. xviii. 27.) Daniel beholding a vision of the Lord tells us, "There remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength."—Dan. x. 8. A bruised reed and smoking flax. "The destitute," "the ready to perish," are appellations well suited to and accepted by sinners called by God's grace, and even such a view of one's utter worthlessness as is contained in the language of the son of Jonathan, is not too abasing for a poor, vile sinner to feel at times before the high and holy One. "Mephibosheth bowed himself and

said, What is thy servant, that thou shouldest look upon such a dead dog as I am?"—2 Sam. ix. 8. Ah truly it is to such "things which are not" that the "kindness of God" is shewn! To the Lord our King we come, and all self-glorying is hushed before his throne, but here the leaf tossed to and fro, the dry stubble, dust and ashes, brands plucked from the burning, worms, base things, things that are despised and things which are not, poor, sinful, contrite souls can come and find a gracious welcome, abundant mercy, and plenteous redemption. Such creatures so signally blessed are prepared most willingly to give all glory to the Lord to whom it is due. God hath chosen them in his dear Son, called them by his grace, redeemed them, and justified them, and will bring them to everlasting glory. Look upon believers in Christ in all ages, whom God hath called, not many wise men after the flesh, not many mighty, not many noble ones can be found in the chosen host. Happy are we if grace has made us willing to become fools, that we may be wise unto the knowledge of God and his salvation; to be weak that we may be strong in the Lord and in the power of his might; to be base in our own estimation, that we may be raised to the nobility of being kings and priests unto God, and though despised of men, accounted the off-scouring of all things, we are made in Christ our head, and by the sanctification of the Spirit, all glorious in the eyes of the Lord, an eternal excellency, and though nothing in ourselves, "things which are not," in Christ Jesus we have all things and abound, for he of God is made unto us wisdom, and righteousness, and sanctification, and redemption.

Less than the least is a name that well suits me,
For who is so sinful, unworthy, unfit?

To be with the flock is all of rich mercy,
Most blessed am I with God's children to sit.

I am surely included in "things which are not."

FRED. W. KEENE.

NORTH BERWICK, Maine.

NASHVILLE, Tenn., Aug. 26, 1902.

BENTON L. BEEBE—BELOVED BROTHER IN CHRIST:—I send much love to the dear saints that are scattered in these low grounds of sorrow and tribulation. But, thank God, we are told that in the world we shall have tribulation, but the Master said, In me, ye shall have peace; be of good cheer, I have overcome the world. He has said also that we shall weep and lament, but the world shall rejoice. "Ye shall be sorrowful, but your sorrow shall be turned into joy." How true it is. The true church of God is much persecuted with that worldly religion, which desires to be seen and heard of men, and which claims to have a part to do in the redemption of the soul. But the true followers of Jesus do not claim any part in their redemption, since they believe that the work was finished when our blessed Savior said when he was crucified, "It is finished." Also he said just before he was offered up to be crucified "Not my will," (as man) "but thine be done, O Lord." He said that he did not come in his own name, but in the name of his Father, and his Father gave him the will to do of his good pleasure.

The natural man cannot please God, because God's works are spiritual, and man's are natural. They that are spiritual "speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world to our glory." It is also written, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God

hath prepared for them that love him. But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him." Why then contend for a thing that is foolishness? Although so wise in their own conceit, they cannot teach the wisdom of God, not knowing it themselves. If, in the days of the Savior they had known it, they would not have crucified the Lord of glory, but then, and now, they are blinded by the god of this world, and deny the true Lord.

It is said, "Who hath directed the Spirit of the Lord, or being his counsel or hath taught him?" "The nations are as a drop of a bucket, and are counted as the small dust of the balance." We are all as nothing before him, and less than nothing. Then how can poor finite man claim that there is a work for him to perform, and then call it obedience in doing the will of God, when they all are counted to him as less than nothing and vanity? Moses was commanded to take off his shoes, for the place was holy ground. His shoes were the works of man, when he comes with some of his self-righteousness. We are told to deny self in all things, and the prophet said that all our righteousnesses are as filthy rags in the

light of God. Solomon said, "Keep thy foot when thou goest to the house of God, and be more ready to hear than to give the sacrifice of fools; for they consider not that they do evil." The angel was commanded to take away the filthy garments from Joshua. Was not this his self-righteousness? and his iniquity was made to pass from him, and he was clothed with a change of raiment, and his garment was the Lord our righteousness; we have none of ours to offer. Peter was self-confident, and was left to himself to show him that he was not sufficient of himself to do the will of God. But when Peter was brought to weep bitterly, when he was made to see his weakness and inability, he was brought low, as are all the disobedient children which claim to have the will to do or not to do. This is a fine pharisaical religion which was believed by Paul once, when he thought that he was doing service to God, but when the scales dropped from his eyes, and he was told what to do, he went willingly, doubting nothing. God gave him the will, and marked the way in which he should go, and the Lord sent him, and then he did not shun to declare the whole counsel of God, and then he took heed to all the flock over which the Holy Ghost had made him overseer, to feed the church of God which he had purchased with his own blood.

Paul said, "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." How true it is even in this day. Paul knew the trials that awaited them, and he felt for the true church of God, and ceased not to warn them with tears. He commended them to God, and to the word of his grace, which was able to build

them up, and to give them an inheritance among all them which were sanctified.

Dear brother Beebe, the admonitions which Paul gave to the followers of Christ then, are now talked about, and preached among those who put no confidence in the flesh, who are not self-righteous, but like Paul, are still holding to the true doctrine of the prophets and apostles. There are those who still warn the people of God, with tears, and contend earnestly for the faith once delivered to the saints.

I was glad to see our dear Elder Bartley's communication. His writing is so much in harmony with the teaching of the word, and with those who put no confidence in the flesh. And your able editorial upon what constitutes christian obedience, is good and to the point, and is established by the word. If such teaching was to be found among all who claim to be Old School Baptists, there would be more love, and harmony, and fellowship abounding, and there would be less contending for conditions to be performed by poor finite creatures, who are not able to think a good thought, of themselves, neither in this time world, nor in the one to come. For it is all of faith given to us, and we have nothing of our own to offer before God. Outward worship alone is of the flesh, to be seen of men, and to sit in high places, expecting to be rewarded for the good works performed. But I can but say, If I have ever done any good work which was acceptable with God, I do not know it, that is, in and of myself, but I desire to be in all things obedient. I desire to be thankful to him for all his benefits and blessings, and trust that I am; that is all I can claim. It is through him that we live, move and have our being, and, without him, we cannot think a good thought. I feel that I am still a sinner, saved by grace

alone, if saved at all. I do at times feel some refreshing seasons. I felt that it was good to meet with the dear saints upon the third Sunday of the present month; the Lord was in our midst as I felt. Our beloved Elder J. K. Womack was given utterance and liberty, and boldness in proclaiming the gospel of our Lord, saying that nothing but his blood will cleanse us from all sin. It was a refreshing season to thus meet and worship God under our own vine and figtree. We have no conditional worship with us. May this branch planted of the Lord grow up unto a holy temple in him. We trust that he may richly bless us from his bountiful hand. We feel to bless God that we are blessed with a loving pastor, who puts no confidence in the arm of man. He does not come with man's wisdom, or with enticing words, but in demonstration of the Spirit, with power. He is a sweet singer in Israel.

Brother Beebe, the more I read the precious old SIGNS, the more I love them. They are filled with such good things, I love to read them, and often feel thankful that I have experienced some of the travels from nature to grace which are described in their pages. But, dear brother, I have so many doubts and fears. I am less than the least, if one at all, but thank God, I do love the doctrine of our Lord Jesus Christ, and I hope that I feel to give him all the praise. Without him I am forever lost.

May God bless you, and your associate editor, Elder Chick; may he keep you firm in the faith, earnestly contending for it. I hope that you will pardon me, but I felt that I wanted to express myself in this way. It is, I trust, only for the love which the Lord has given me that I write the way I do. My prayer is, my brother, that we may all grow in grace, and in the

knowledge of the truth, as it is in Christ Jesus our Lord. When you feel that it is well with you, remember me at a throne of grace. Though we are strangers in the flesh, I trust that it is not so in the Spirit; I believe we see eye to eye, and speak the same things.

If you think this will be of any service to any one, you are at liberty to publish it.

As ever, your brother in hope, if a brother at all,

O. B. HICKERSON.

THE CHRISTIAN SABBATH, WHAT IS IT?

ON a casual thought, many would say it is the first day of the week, but all who hold this view must excuse me when I most positively deny that such is truth, and if they will bear with me I will try to show them what is the truth regarding this matter. It is written that, "If the truth make you free, ye shall be free indeed." Again, it is written, "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." Note, it is the man of God that is profited, and he will be profited by knowing what the christian Sabbath really is.

What does the word Sabbath mean? By turning to the law of Moses, we find that in every instance it signifies rest. In Genesis ii. 2, it is recorded that God did rest from his work on the seventh day, and he blessed it, and sanctified it as a day of rest, and it is the type of a more glorious rest to the man of God. The Levitical law also, with all its Sabbaths, is a shadow of better things to come. Even the second coming of the

Lord Jesus Christ is portrayed by the year of jubilee, when the church shall enter the perfect rest with her holy Head and Husband. The Head of the church is King in Zion, and as King in Zion he never invites, and never offers any opportunities to any to labor for reward. He commands, and it is a most glorious fact that his word or command is always obeyed. Therefore he says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Here we have discovered to us the rest that is for the weary and heavy laden, even the holy Son of God, who is that glorious holy Sabbath of the man of God. He is the Alpha and the Omega of all that are called with the 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.

Again, the apostle to the Hebrews said, "There remaineth therefore a rest to the people of God." And again, "He that hath ceased from his own works, as God did from his, hath entered into rest," or the Sabbath, which is no less than the holy Son of God.

It is a fact that the members of the church of God often return to the weak and beggarly elements of the world, to seek out a way in which to be independent of the King of Zion, having concluded, no doubt, that the lamp of the love has gone out in their soul, or that it never was aflame there. Therefore, that free-agency principle that exists in the flesh, whispers, "If you would enjoy the comfortable communion of the Spirit, you must do something; you must keep the Sabbath day holy." Yet owing to our environments we may be pardoned for doing things of necessity or mercy, they say which under the law of Moses would

be styled picking up chips, and kindling fires, which would necessitate going out of the tent, which to us is Jesus, and which was under that law, forbidden. The type must be a perfect rest, to truly represent the christian Sabbath, even our blessed Lord Jesus Christ.

But there was no possibility of any one keeping those types perfectly, till Jesus came under the law and fulfilled it in every jot and tittle, and when he on the cross cried, "It is finished," the law had no more demands against the bride, the church, the Lamb's wife. Then how secure, and with what assurance every member can cease from his own works, as God did from his, and enter into that rest which remaineth to the people of God. This truly is the christian Sabbath, and glory be to God it is also a sanctified Sabbath, sanctified by the blood of the Son of God upon the Roman cross, as was ordained by the determinate counsel and foreknowledge of the Father.

Then, brethren, there is no need of articles of faith declaring that we believe in the sanctity of the first day of the week, called the christian Sabbath. Of such as regards days, Paul said, "I am afraid of you, lest I have bestowed upon you labor in vain." It is a fact that those who cannot look beyond the deeds of the law for salvation, are, if heirs of God at all, in the toils of bondage in Babylon, or confusion, and they cannot enjoy perfect liberty, because they have never known what it is; the truth has never made them free. O, beloved brethren, what wonderful freedom it is to implicitly believe in Jesus as our Savior, our life, our all, and to rest in him as our Sabbath. But lest some should not be perfectly satisfied with the proof already presented, I will call attention to Col. ii. There the apostle not only shows that the

seventh day Sabbath was not replaced by the first day Sabbath of Roman Catholicism, but was a type of Christ, who is the substance or body. (Verse 17.)

Now, in connection with this, I want to add a few thoughts upon the true Lord's day, or gospel rest. It also is not understood by many of the children of God. The reason is that antichrist proclaims everywhere, through all its teachers, the first day of the week, called Sunday, which was the day dedicated to the great sun god of the Pagans, (see Neander's history) and which was by the emperor Constantine made the christian Sabbath, is the Lord's day, because he arose from the dead on that day. And I am sorry to see some claiming to be Old School Baptists proclaiming the same. But Constantine appointed this day some years too late at least. The Lord's day is the gospel day. The law and the prophets were until John. Of course the gospel day began when the law and the prophets, or the legal day, ended. No man of God will be likely to be so presumptuous as to dispute these facts.

The gospel is the power of God unto salvation to every one that believes. The gospel is peace on earth and good will toward men. But how can this be among those where hypocrisy pervades every element of the worship, and where Sabbath days, and new moons, and feast days abound, all of which were to perish with the using?

If any brother will take up the history of antichrist, no matter under what name, he will find this Sunday-Sabbath question, with its schools, to look very much like one of the horns of the two-horned beast, which John saw rise up out of the earth, having two horns like a lamb, but speaking as a dragon. This beast, unlike the others, came up out of the earth,

showing as I understand it, its origin to be of the intellectual type, and of a higher order of creation in the creations of antichrist. Hence these two horns represent mighty power, and though so innocent in appearance as a lamb, yet destined sooner or later to dominate and rule the kingdoms of the earth, and bring about that millennium of antichrist of which we read and hear so much.

This letter is written partly because of a request from Elder David Bartley. While corresponding with him I wrote a page on the Sabbath question, and he approved it, and expressed a desire that I, when in the Spirit on the Lord's day, would write more upon the subject. Believing that I have shown what is, and what is not the christian Sabbath, and that the first day Sabbath is the Sabbath of antichrist, and a snare and a delusion, and that the Lord's day is the gospel day, beginning with the end of the legal dispensation, I submit it in love to the truth, to the editors of the SIGNS, and will say, if you deem it worthy, give it a place in your pages, for the comfort of the readers.

As ever your brother,

A. H. HAGANS.

315 SAN PEDRO ST., LOS ANGELES, Cal., Sept. 8, 1902.

[THERE can be no doubt that Jesus is the true rest of the people of God, and that therefore he is the antitype of all the legal Sabbaths, and we do not question that the gospel day is truly the Lord's day, to all who are in the Spirit. When in the Spirit this is realized very blessedly by the humble in heart. The things of Jesus are revealed by the Spirit of truth, the Comforter. How blessed to cease from our own works and find rest in the dear Redeemer, whose work is finished forever.—ED.]

A TOUR IN TEXAS.

DEAR EDITORS AND BRETHREN:—Many of the dear spiritual kindred in Texas desired me to write for the SIGNS of my visit there, so I will give you a brief report.

First, the Lord in his grace and providence moved me to go and sent me, though in weakness, fear and trembling. My health was very delicate when I made the long journey, on which I rested a few days at Gilbert Beebe's, the only remaining one of my three children, who resides in Anadarko, Oklahoma, whom I had not seen for more than three years. The first meeting was the Sulphur Fork Association, which was truly good and pleasant. The preaching was all harmonious, and testified of Jesus, the salvation of God sent unto his people, "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual." And this statement will as well apply to all the churches and ministers and meetings with whom it was my blessed privilege to be assembled, in all my sojourn among them, including the large assemblage of brethren and ministers in a three days' council in Fort Worth. For at all the meetings of the brotherhood of saints in Christ, God, and the Father and Son and Spirit in his sovereign power and wisdom, love and grace, was the theme of all the praise and prayer and preaching; and in this divine service we were all made to rejoice in Christ Jesus, the Rock that was smitten for us, by whose stripes we are healed.

While doctrine and exhortation, encouragement and comfort, faith and hope, and love in Christ, harmoniously blended in the preaching, yet at none of the many blessed meetings was there any selfish or fleshly appeals, or exciting efforts, and no

other motive was presented in all the service of God than his love and glory. "Speaking the truth in love," as also in simplicity and godly sincerity, characterized all those dear servants of the Lord Jesus. They ministered as those who believe and trust in him, as not only saving his people from their sins now in his own fullness of time, but also as building the church and reigning in it so sovereignly that "the gates of hell shall not prevail against it." It is a joy to be with such faithful and true churches and ministers. They believe in God, as did Abraham, "that what he has promised, he is able also to perform;" and he has said to his Son, "Thy people shall be willing in the day of thy power, in the beauties of holiness." Therefore, says our Lord, "If a man love me, he will keep my words." It is in his heart to do this. For love is the dearest and strongest motive, and the most active and earnest force. Those Texas brethren show their faith and trust in the Lord by their works of faith and labors of love and patience of hope; for they do not turn away from the reigning grace of Christ to conditional works, nor get up protracted and distracted meetings, nor call on the people to come up to be prayed for, nor try to excite and drag them into the churches, to thus swell their numbers, as is so common with all worldly and conditional churches and ministers. The very many churches and Elders of those beloved saints, not only keep the faith of Jesus and abide in his doctrine, believing in God, "who worketh all things after the counsel of his own will," (for which the conditional party of Texas have raised bars of non-fellowship against them) but they walk humbly before the Lord, and in love keep his words. Therefore, they will not trample his sacred word under their feet, nor dishonor him,

as their conditional opposers and accusers are doing, by wantonly receiving in their churches and holding in fellowship those who are living in gross unscriptural wedlock. Many humble and godly-walking men and women have been bitterly reproached and cruelly cast out, just because they reverently believe that their blessed and holy Lord God Almighty is equally infinite in his wisdom and purpose and power, as in his knowledge, and that their entire salvation is by his free and sovereign grace as not worthy of the fellowship of Conditional Baptists; but persons having two or three living wives, or husbands in Texas, and Free Masons and Odd Fellows in other States, if not in Texas, are not only good enough to be held in the churches, but also in the ministry, with the Conditional Baptists, who profess a great zeal for God, while they deny his power and transgress his plain word. It was this state of things which led to the Old School Baptist council in Fort Worth last month, the work of which is published in the SIGNS OF THE TIMES for December 15th, 1902. All would do well to read it, and know how the Grace Baptists of Texas stand. One thing is worthy of attention: many of them read the dear old SIGNS, and all those Baptists who do so are united in the doctrine of God our Savior, and are in peace.

On my return trip I again visited my son, who kindly obtained for me free passes both ways, from Chicago to Anadarko, saving me twenty-six dollars in railroad fare. Returning, I visited my brother Joseph, grandchildren, nephews and nieces, and the Hickory Creek church, in eastern Illinois, where my wife joined me. I was in the constitution of this church in May, 1855, and ordained in it January 2, 1857. Much of my gospel

ministry and many of my baptisms were there. Many of its members have fallen asleep in Jesus, and I alone am left of those who formed the church. Sadly enough, conditionalism has confused them of late, as it has done wherever its advocates have been received. Well will it be for the peace of the churches, when they who are not of us will go out from us, as they have done in Kentucky, Illinois, Tennessee and Texas.

We are now resting a few days at the pleasant home of dear Elder and sister Tharp, companions in the afflictions of the gospel for the truth's sake, and have visited their home church.

In all the long sojourn, nearly 4,000 miles, the Lord has protected and sustained me, and gave me favor with his faithful people, who were loving and good to me. "Happy art thou, O Israel! who is like unto thee, O people saved by the Lord?"

Your brother and servant in Christ,

D. BARTLEY.

NOVEMBER 27, 1902.

TOUCHET, Wash., September, 1902.

VERY DEAR BROTHER CHICK:—I read in the SIGNS of March first, 1902, your views upon the words, "The last shall be first, and the first last," and I am pleased with them, and with your bringing the apostle Peter as an example. Surely he was an exemplary disciple; his zeal for his Master was very great, yet we see that the flesh vaunted itself in him in asking of the Master, "What shall we have therefore." Again, when he started to walk on the water see the flesh appear. He said, under the influence of the flesh, "Though all men forsake thee, yet will not I." Just before the Lord began to show them his sufferings and death he said to the disciples, "But whom say ye

that I am?" Peter answered and said, "Thou art the Christ, the Son of the living God." Then the Lord said, "Blessed art thou, Simon Bar-Jona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Then what said the dear Lord? "I say unto thee, that thou art Peter, and upon this rock will I build my church, and the gates of hell shall not prevail against it." Again see the zeal of Peter when he said, "Be it far from thee, Lord: this shall not be done unto thee." Here the dear Lord rebuked him sharply. "Get thee behind me, Satan; thou art an offence unto me; for thou savorest not the things that be of God, but those that be of men." Now, by the foregoing it does not appear that Peter was the feeble one of the twelve, yet it does appear that Satan was ever near to present himself, for we hear the dear Lord say, "Simon, Simon, behold, Satan hath desired to have you, that he might sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren." Yet how soon after this do we see Peter influenced by the Satanic spirit, boasting, "I am ready to go with thee to prison and to death." Then how soon he denied his Lord, saying, "Woman I know not the man;" and even until the third time denying him. Then the Lord turned and looked upon him, and his heart felt the sting, and he went out and wept bitterly.

Thus every saint of the living God will pay bitterly for boasting. The Lord will somehow bring it to their minds, I do believe, for ever child whom he loveth he chasteneth, and I do not believe that his precious blood flowed out for any one whom he did not love, for love comes of God: God is love. So he that hath passed from death unto life will love his

brethren; poor, feeble, tempest-tossed ones will cry, O Father, have mercy, have mercy; teach me to so walk as to show myself approved unto God, and before men. Thus it becometh all saints to walk circumspectly in the sight of men, for they are closely watched on all sides by the infidel, by the man of no religious profession, and by the Arminian world. We are by faith through hope, looking for the glorious appearing of the great God, and our Savior Jesus Christ, who gave himself for us, that he might redeem us unto God from all iniquity, and purify unto himself a peculiar people zealous of good works. Then what shall we say? Paul to Titus said, "These things speak, and exhort, and rebuke with all authority. Let no man despise thee."

Does this "no man," signify the world? I think not. I think it must be the believer. It is true that some of the people of God do not like such exhortations given with authority. But he said that we live in the midst of a crooked and perverse nation, among whom we shine as lights in the world. Again he said, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." This is to the living, for he said, "Christ shall give thee light," not life. "See that ye walk circumspectly." Now if there be no manifestation of our faith, is not the candle put under a bushel? I think so. Again he said, "Speaking to yourselves in Psalms, and hymns, and spiritual songs, singing and making melody in your hearts to the Lord." Dear God give me strength to cross the billowy waves which would cut this melody off.

By the fruit is the tree known, but I fear the fruit of this tree has been frozen, and is consequently withered and fallen. May the gracious God give me grace and

strength unto the end, which cannot be far off. I am seventy-four this month, the sixteenth of September, 1902. I am growing quite feeble. If my memory serves me, I was the second member baptized into the old fashioned Predestinarian church in Oregon, my husband being the first. The first church was organized, as I think, with nine members from the middle states. Some were from Missouri. They, or the most of them, became dissatisfied with this valley, and migrated. Their pastors, Elders Wm. Simpson and John Stipp, their wives, and a few others were organized into a church; my husband, Benjamin Walden, soon joined them, the first, as I think, by baptism; myself was the next. I lived rejoicing many years, yet not without doubts and fears.

Alas, alas, the time came when the bleak winds blew, and the fruit was frozen, and withered and fell. My body will soon be gathered to its mother earth, and my spirit take its flight, and whether the dear Lord will say, "This day thou shalt be with me in paradise," or "Depart, I never knew you," is the great question. I still live in hope, though the place that now knows me, will soon know me no more forever.

Now, brother Chick, if this letter is approved, I would like it published, as there are a few of the old saints who were well acquainted with me, scattered over this far western world. I should like them to learn of my spiritual and bodily welfare. It is tiresome to write to all, and they all read the SIGNS OF THE TIMES; it maintains that doctrine that strengthens the feeble, as well as those who are stronger in the fold of Christ.

Your sister,

I. J. CUMMINS.

MT. VERNON, Texas, Nov. 23, 1902.

DEAR BROTHER BEEBE:—I inclose you a letter from a dear young brother, in which he sketches his christian experience. Since this letter was written he has been given the courage to come before the church, and was joyfully received and baptized on the third Sunday in October. It is a privilege highly prized by me, when blessed with it, to read or hear such testimonies of God's continued goodness to poor sinners, and to his church. How pleasant it is to witness "the Lord adding to the church daily such as should be saved." Such is not a product of excitable protracted meetings, which produce only mocking Ishmaelites, but a product of the Spirit and grace of God. It is good indeed for us to have a mind to wait upon the Lord and witness a fulfillment of his promises to his people, for he "is not slack concerning his promises, as some men count slackness, but is long-suffering to usward."

Print this experience, and let it be numbered with the testimonies of the good old SIGNS OF THE TIMES, if you think best.

Yours in a little hope,

H. B. JONES.

SIMPSONVILLE, Texas, June 6, 1902.

ELDER H. B. JONES—DEAR AND MOST PRECIOUS MINISTER OF THE BLESSED SON OF GOD:—It is with fear and trembling that I in my weakness, both of body and spirit, attempt to pencil you a few thoughts, which I have realized much comfort from, but as I have been afflicted so much here of late, and continually going down, until I am forced to believe that my stay in this world is very short, and the nearer it comes the more I am forced to rely on those sweet thoughts named above, and the weaker they seem

to be. I often groan and mourn for the Lord to restore unto me the joys of his salvation. Then I begin to look back over my past life, and see how kind the Lord has been in leading me along, and protecting me, and my heart is made to rejoice with unspeakable joy. But now, in these seemingly last hours, I am almost left in despair, without God and without hope in the world, but when I realize that in Jesus is life, mercy, truth, power and all, I am bound to fall at his feet and beg for mercy, and cry, "Lord, save, I perish."

Brother Jones, (I sometimes hope that we are brothers) I have had a deep desire for a long time to give you and those I believe are God's people, a reason of my hope, but it seems so little I fear none of them would claim fellowship with it, and if those whom I dearly love could not claim my hope, then all my hopes would be blighted, because I would not dare to question their judgment of an experience of grace.

Now, brother Jones, if not intruding on your valuable time to read what a poor sinner has to hope for an experience, though as dim and as little as it often seems, all this world contains would be less than nothing when compared to it.

I shall begin where I hope the Lord opened my eyes and let me have a full view of my own sinful, corrupt and deceitful heart, which was sad and horrible to look on. All the sins I ever committed were before my eyes, and it looked like I had lost sight of everything but my own sins, and there I hope I mourned on the account of sin. I remained in this condition for something over twelve months. I would try to read our Bible, but the more I read it, the less hope there was for me, for it condemned me in almost every line. Brother Jones,

I will have to skip over many things here, for fear of wearying your patience. After my burden had grown until I thought I was going to die, and meet my awful doom in an eternal hell, which I justly deserved: I was my own witness, therefore I found no escape. But my heart's desire was, "Lord, have mercy on a poor, lost and undone sinner," and was begging if it be possible for God to be just, and pour out his mercies on as vile a sinner as I, when it seemed as if some one said to me, "With God all things are possible." Then a calm feeling came over me, and everything looked bright, and I felt in my poor heart that God had been just, and had been looking down on me in mercy, and I was one of the ones that he had sent his Son to suffer and die for. I shall never be able to tell how my poor heart rejoiced in giving praises to Jesus, the Savior of sinners. This same burden has never returned in its depths any more.

I have had a deep desire to join the church and be baptized ever since, but knowing that I cannot live as I ought, and for fear I would be a disgrace to the people that I so dearly love, I keep putting it off, thinking I will reach the place that I can overcome the sins that doth so easily beset me.

I will tell you a dream which is the strongest brace I have to my hope.

About four years ago I was taken sick, and it appeared that I was going to die on the account of disobedience for not joining the church and being baptized, so I began to pray if the Lord would give me a brighter evidence that I was a true subject, and had eternal life, that I would do anything in the way of honoring my Savior. So on the night following I dreamed that I was in an old trail which I used to travel when I was a boy. It

was very dark, and I was afraid. I knew the place I was at, but I knew I could not follow the trail, as it was so crooked; I knew there was a field not far ahead, and as I raised my head to look, a light flashed in front of me; then the thought struck me that this light was a token from God, and he meant to show me thereby, so I began to beg the Lord to show me this light again, and I would be satisfied, and sure enough, it appeared in arms' length, of me, and I stood and gazed on it in wonder why it was in the shape it was, for it was like a barrel hoop, and about the size of one, and the space that made the light was about as broad as a rainbow, and was brighter than the brightness of the sun. So I wondered why this light had appeared in the shape of a ring, and what is the definition of a ring, and it seemed as though some one said, that it is something without end, and this is to show you that your life is eternal life. So, when I begin to doubt my first experience, this dream affords me much strength.

I will now close, hoping you will pardon me for wearying your patience; look over my weakness, as I have written most of this on my bed. Remember me, a poor sinner, saved by grace, and grace alone, when in prayer.

J. E. HARRIS.

WYOMING, Del., Nov. 3, 1902.

ELDER F. A. CHICK—DEAR BROTHER:—I feel this morning that I want to write you a few lines and tell you if I can how I am feeling at this time. For the last few days my heart seems to be almost overflowing with love to my brethren, or I might say to the church. On Wednesday of the Salisbury association while at home alone at my work, there came over me such a peaceful, calm feeling, that I

felt my Savior was near me, drawing me by the cords of his everlasting love. I thought of you all at the meeting, and would have liked very much to have been there. While feeling as I did that day, I wondered if I would have felt the same with many around me, as I did alone, and yet not alone. Yesterday, and this morning, I have been feeling very much as I did then. What a pleasant frame of mind it is to enjoy, but I do not expect to be on the mountain top very long at one time, I guess it would not do for me, for I so often need to be humbled; much more of my time is spent in the valley; I seem to be in a cold, lifeless state much of my time.

It is just thirteen years ago since our dear old pastor, Elder Rittenhouse, led me down into the water and baptized me. Never have I regretted asking for a place in the church, but a great many times I have felt that I was too unworthy, and entirely unfit to have a name and place among such lovely people as the dear saints of Christ. I feel that I have so much to be thankful for, and I am afraid that I do not show forth nearly as much thankfulness as I should; my walk seems to be more worldly than otherwise.

Some thoughts have been passing through my mind since Saturday night, which I think of trying to write to you. I did write them to sister Hannah Jenkins, yesterday, and when I began this, I thought that I would not write them again, but I have written so far, and no other thoughts would come to me. I may be wrong in the application of the text, but will submit them to you, knowing that you will cast a mantle of charity over my thoughts. I awoke with these words so forcibly on my mind, "The evening and the morning were the first day." It called to my mind the experi-

ence of a child of God, when he is awakened to a sense of his lost and ruined condition, how dark and gloomy the night is; there is not a ray of light to be seen, but when God sees fit to take the burden from us, behold the morning has dawned. Then there is no more night like that we have had before. With some the sun bursts forth suddenly, so that they can tell just where they were when the morning broke, but with me it came gradually, it seems to me as the dawning of day, with just a little light, so dim it could scarcely be discerned, but as the moments passed, it became lighter, until by and by the noonday sun appeared. My night, or evening, was finally gone, yet I did not know how or when it went, but the light appeared, and I knew it was morning then. It is very seldom that any Scripture comes to my mind to cause me to think of experience as this one did on Saturday night. Do you think I have the right application of it? Is it to be applied to christian experience? I do not remember whether I ever heard any one speak of it in this way or not.

Mother is well, she and the rest of the family join me in love to you and your family, and we would enjoy a visit from you so much. Your unworthy sister,

ANNIE MEREDITH.

[WHAT a pleasant experience has been this just spoken of by our sister; how good it is when some Scripture comes to us, and leads us back to remember all the way in which the Lord our God has led us. We are glad for her that this experience has been hers of late. We do not doubt the correctness of the application of the text to which sister Meredith has referred, as it came to her, and as she has expressed it, we do not doubt that this plain and simple narration of the work of the Lord will appeal to many.—Ed.]

ERRATA.

GALESBURG, Ill., Dec. 18, 1902.

G. BEEBE'S SON—DEAR BROTHER:—I notice that you have republished a former article over my signature. I noticed a typographical error in the original letter, and thought to call your attention to it, but thought the letter would soon pass out of mind, and let it go.

On page 746, volue 70, second column, your typo makes it read, "Some will say brother Beebe has gone daft," &c. It should read, "brother Butler has gone daft," &c. I would be very much pleased to have you correct this in Jan. 1st number, as you have given it so much publicity. The way it now reads is without sense, as you never have said anything that I am aware of that I could have quoted you in this way.

Yours truly,

B. F. BUTLER.

RECEIVED

IN RESPONSE TO BROTHER D. M. LEONARD'S APPEAL
TO RAISE A THOUSAND DOLLARS
TO CLEAR THE "SIGNS OF THE TIMES" FROM DEBT.

Previously acknowledged.....	\$272 50
J. G. Ford, Ohio, \$5.00; E. Ketchum, Ill., \$2.00; Sarah Hawk, Ind., \$1.50; Henry Stigleman, Ind., \$5.00; Mrs. Geo. S. Yard, N. J., \$1.00; Mrs. J. M. Macfarlane, Mich., \$2.00; Wm. A. Gwaltney, Ind., \$1.00; Eliza Mobley, Ind., \$1.00; Miss S. O. Heard, Ga., \$2.60; Mrs. T. E. Cole, W. Va., \$.50; A. G. Dawson, N. M., \$10.00; A Friend, N. B., \$1.00; J. A. Davis, Va., \$1.00; A. B. Russell, Pa., \$10.00; Mrs. L. M. Stewart, Pa., \$5.00; Carl Kulander, Kan., \$1.00; Mrs. G. H. Faulkner, N. Y., \$2.00; Mrs. Edward Griffin, N. Y., \$3.00; Mrs. Amy Shaddick, Pa., \$1.00; L. R. Groom, Mo., \$10.00; Dr. B. P. Earle, Ky., \$1.00.—Total.....	66 60
Total to date.....	\$339 10

CHURCH NOTICES.

SHILOH Church meets regularly third Sunday in each month: morning, 11 o'clock; afternoon, 3 o'clock. At present we meet in Womns Hall, Sixth street, No. 721, between G and H streets, N. W., Washington, D. C.

EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 1, 1903.

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.

INTRODUCTORY TO VOLUME SEVENTY-ONE.

At the beginning of a new volume of the SIGNS OF THE TIMES, the arduous duties and responsibilities connected with its publication loom up before us to such a degree that we feel to shrink from the undertaking, yet the marvelous way in which we have been sustained in former years, and the many kind assurances of brethren and friends of their approval of the conduct of the paper, and of the comfort it has been to them, encourages us to hope that we may be enabled of the Lord to continue it on in the old path. We cannot promise our readers to introduce anything new the coming year, but hope that the publication may still be "Devoted to the Old School Baptist cause" in the future as it has been for the last seventy years.

During these three score years and ten the SIGNS OF THE TIMES has met with some very discouraging reverses; not from the professed Arminian world only, that was to be expected, but of our own selves have men rose up speaking perverse things. This has been the most disheartening of all, and we have many times been made to sympathize with Paul when he said that he had been in "perils

among false brethren." It has indeed been painful to receive orders from brethren who have for years been warm friends and strong advocates of the principles to which the SIGNS have been devoted for nearly three quarters of a century, to discontinue their subscription because the paper still maintained the principles that for fifty years had been received by them as the truth, and for nearly ten years the subscription list continued to decrease at the rate of several hundred a year, and in our weakness we have been made to fear that the work of the SIGNS was nearly finished. But, blessed be the Lord, for the last two or three years there has been a reviving of the cause, and more of the old time interest has been manifested, and the patronage of the SIGNS has steadily increased until we are now able to announce to its friends that the present volume is commenced under the most favorable circumstances, and with the largest list of regular subscribers the paper has had for many years, for which we feel to thank God and take courage.

With a publication of the nature of the SIGNS, each subscriber should feel a personal interest in making it as interesting and comforting to its readers as possible, and they can very materially assist us in doing this by contributing to its columns items of church news, writing upon scriptural subjects, relations of christian experiences, and other matter appropriate to the nature of the publication.

Relations of christian experiences are most highly appreciated by the readers in general, especially the earliest exercise in the travel from nature to grace.

In writing for publication it is very necessary to write as plainly as possible, and if lead pencil is used, always use a dark one. It frequently occurs that good and acceptable articles have to be delayed

a long time until we can get time to copy them. If you do not write a plain hand yourself, it is an excellent plan to have some friend who writes a clear hand, to copy your article for you, or, best of all, if you can do so, have it copied in type writing, only be sure if type written to have plenty of open space between the lines. By following the above suggestions you will save us much time, and enable us to give your articles earlier insertion in the paper.

Relying on the continued favors of God, and forbearance and assistance of our brethren, we hope the present volume of the SIGNS will be equal, if not superior, to any of its former volumes. But remember, brethren, in making it so, much depends on you.

B.

A NEW YEAR'S GREETING.

IN all ages of the world, so far as history, both sacred and profane, has informed us, men have set apart special days, and have regarded them as waymarks along the march of events, in which they have deemed it good to take account of the past and of the future. This seems to have been a common thing among all people and nations. As a nation we have our fourth of July, our memorial and decoration days. And all civilized nations have days set apart in memory of some great events in their history. The people of God, under the old covenant, also had their days specially set apart, in which God commanded them to remember and celebrate his mercy to them upon notable occasions in the past of their history. The feast of the passover, and the feast of tabernacles, were two special occasions in which year by year they were commanded to remember the past, and to celebrate God's great goodness to them.

Since the gospel day was ushered in, and the spiritual people of God have been gathered into churches for his worship, they also have set apart days specially devoted to that end.

It is indeed true that Israel ought to have remembered the goodness and wonderful works of God toward them every day of the year, and no doubt many among them did remember and meditate upon his works at all times. It is true that the church engages in the worship of God, when led by the Spirit, every day and hour, yet special occasions are set apart for special remembrance of him, when publicly and together they engage in his worship. And God has commanded this of them. It was his command to Israel, and it is his command to his church now, not to forsake the assembling of themselves together for his public worship. As individuals, believers feel that they receive tokens of mercy from the Lord every day, and that they ought to praise and adore him every day therefor, yet they also remember some special times of blessing in their lives, and often in memory go back over the past. These occasions are waymarks along the way, and they often set up their Ebenezers there, and in the future go back to those special seasons, when the Lord was very sensibly near to save and bless. This is not only not wrong, but God has placed this disposition in their very nature, and it is good to have our minds and hearts occupied upon such occasions, in special praise to God. And this is true notwithstanding that all believers desire that every day should be a day of the Lord's favor to them.

So upon the beginning of a new year, and upon the beginning of another volume of the SIGNS OF THE TIMES, it seems but natural (that is, in keeping with what

has been true with God's people in all ages,) that we should also look over the ground, and raise some special note of praise to God for his mercy in the past, and some special prayer to him that he would continue to keep us during the year to come. It was said to the people of Israel after they had come up out of Egypt, that they should remember all the way in which the Lord their God had led them to prove them and to teach them. No doubt very often the spiritual among them did remember the goodness of God in bringing them out of the land of Egypt, and in conferring upon them the manifold favors which they found in the promised land of Canaan. And we find them in the words of prophets, and in the songs of David, calling up these blessings, and giving praise to God for them. So there comes to us all special times when we remember the way in which we have been led, and in which the Lord has proven us, and in doing so we are filled with shame for our own wretched failures, unbelief, and departures from him, and with wonder, gladness and joy at the mercy which he has vouchsafed to us in spite of our vile ingratitude, and our proneness to lust after the things which are contrary to his commandments, dishonoring to him, and hurtful to ourselves.

It seems also but natural that we should think of the future as well as the past, and that as we remember the weakness and failures that have shown themselves in us in the past, we should fear and tremble as we look forward, and go forward into the unknown future; while at the same time we are made to hope in the continued longsuffering and faithfulness of that God who has done so much for us. Of one thing we feel well assured, viz: we shall need his grace every

moment, else we shall utterly fail to follow him, and serve him, as we have failed so many times in the past. This will be, as we are persuaded, the feeling of every one who has come to know and love God. The Lord's people do rejoice often, but they rejoice with trembling, and so do they work out their own salvation with fear and trembling, as the apostle enjoins upon them. Even in the midst of the happiest hours, when the presence of the Lord seems near to the believer, he can but remember how often he has failed, and how often he has erred through the infirmities of the flesh, and so come to fear. This leads him to go softly in the way. Boasting is excluded from such an one, and he can but trust in the Lord alone for help and salvation.

For ourself, we are often reminded of the language of the apostle: "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." This sums up the whole matter of salvation, daily salvation, in a few brief words. It is all a treasure in an earthen vessel. This is true, whether we speak as did the apostle, of the ministry of the word, or whether we speak in a more general sense, of grace in the experience of every child of God. How great the treasure if we speak of the gift of the ministry, whether as prophets, apostles, teachers, evangelists, pastors, or whatever gift it may be. Paul counted his ministry as a gift from God, and so considered it as a sacred thing, and this gift, or treasure, is in earthen vessels, and in earthen vessels marred and broken and unsightly enough in themselves. How great and precious the treasure; how mean and vile the vessel. So when we speak of salvation which is all of grace, how rich the gift of hope, faith, love, and of every fruit of the Spirit, and

how poor and imperfect the vessel. Yet that vessel, mean and vile as it is, has been washed and sanctified to the use of the Master, before the treasure is committed to it. Of this earthen vessel Paul could say, "I know that in me (that is, in my flesh,) dwells no good thing." But on the other hand he could speak of the riches of grace, of the abounding of grace, and of the glory of grace which does dwell within the vessel.

In the connection of this last Scripture the apostle speaks of the light which shines within the vessel. He says, "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Then he follows on and says, "But we have this treasure in earthen vessels." The light of the knowledge of the glory of God then is the treasure. One of the effects of light is to make manifest, and pure light makes manifest all impurities where it falls. This light shining within also makes manifest, and among other things it manifests the sin, and evil, and vileness, and poverty of our nature. It reveals every crack and deformity of the vessel. No man ever saw these things till the light shined within. That moment that we see the light, we begin to see ourselves also. Then we begin to wonder why such a gift should be put into such a vessel. I am unclean, unclean, each one must be brought to confess, but how glorious the light. It is the light of the knowledge of God in his glory, that is, in his perfections, the chief of which is holiness. As the sinner comes thus to see the holiness of God, he comes also to see the great unholiness of his heart and life.

Such thoughts as these have been in our mind as we stand upon the threshold

of another year. God has been good to us all, notwithstanding all the unbelief and failure of our lives. His mercies, temporal and spiritual, have flowed out to us beyond all our power to express. Personally, we can but say, "Hitherto the Lord has helped me." "Having obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come," was the testimony of the apostle. Both in the preaching of the word, and in writing editorially for the SIGNS, and in the share which we have had in conducting it, we have felt all the time to have come far short of what we have desired to attain to, yet we do believe that the Lord has been with us, and has blessed us in manifold ways, and at many times. Among these blessings from God, he has given the people of God with whom we dwell, and who read the SIGNS, great forbearance toward our weakness. None of them can have realized the imperfection of our labors, as we have ourself done. We can but rejoice that among all the many sacrifices under the law of Moses, which were all typical of the one great sacrifice upon Calvary, there was one sacrifice for the iniquity of their holy things. The poet said, "If I pray, or hear, or read, sin is mixed with all I do." This is the confession that we must also make. How then can any service that we render be acceptable to God, who cannot accept that which is impure or mixed with sin? How can he accept and own and bless what we may do or say or write in his service, seeing that all is so imperfect and filled with sinful motives, and fleshly lusts? Only in the truth stated above, that there is in the atonement of Jesus that which also covers the iniquity of our

holy things, can we find any hope that anything that we have offered has been accepted of God, and blessed of him to the good of his people.

As for the continuance of the SIGNS, we feel that no praise is due to ourself, but to God alone. The editors and contributors are imperfect men and women. All who have had to do with the conduct of the SIGNS, have confessed themselves sinners saved by grace if saved at all. Yet God has been pleased to own and bless its columns to many, as we have had gracious evidences during the past year. Our God works by very feeble instruments in the blessings which he conveys to his people. He has not chosen the mighty, the wise, the noble, neither has he chosen angels or glorified and perfected men, to preach his gospel, or to labor in any way in his vineyard. He has chosen to convey instruction and comfort to his needy ones by the feeble ones who also feel their great sinfulness, and their need of constant grace. Is it not then apparent that no praise can belong to the instrument, which God has seen fit to use, but all praise must be rendered to God, who has wrought so gloriously, by such feeble and imperfect instruments? The treasure is indeed, as said before, in earthen vessels, to the end that the excellency of the power might be of God, and not of us. And so, "No flesh shall glory in his presence." We can say for brother Beebe and ourself, that we desire to render to God all the praise for the favor which has been shown the SIGNS and to us by the people of God.

For the future we can but hope and pray that we may be sustained in the conduct of the SIGNS, so that the truth only may be published in its columns. May all, both editors and contributors, be

kept from all speculation, from all vain disputations, from all debate and strife, from all error, and be led more and more into the truth, which alone makes any one free, so that all that are spiritual may be edified and built up in their most holy faith. It often would be a joy unspeakable to us when we attempt to preach the word, if we could know the spiritual children of God were praying for us as Paul desired that the brethren should pray for him. So, in the conduct of the SIGNS, and in writing editorially, we should rejoice could we feel some assurance that God's humble poor were praying that we might be made of use to those who read. Paul spoke of the brethren helping him by their prayers; we feel to greatly need such help.

During this coming year we hope those who write for the pages of the SIGNS may be kept free from all that is contrary to sound doctrine, and may be enabled to write that which their souls have felt of the indwelling word of the Lord. We should rejoice to see frequent narrations of the way in which believers have been led, narratives of the dealings of God with the soul, by which they have been convicted of sin, and brought to hope in the mercy of God through Christ. It is also good to speak of the daily travels of mind into which we are led after peace and hope are first given.

We see no reason to change our faith from what we have held, and tried to present from the beginning. We do not believe that God ever now gives new light, in the sense of teaching that which was taught by the apostles, and all holy men of old. We do not believe that the true church of God in past ages has been left to very greatly err from the faith. The things which are precious to his children now, have been so to all his people

at all times in the past. If our fathers were in error in some things, we cannot claim exemption from all error, even in this day. For this reason let us go softly, with a realizing sense of our dependence upon God, to keep us in the truth at all times. In this imperfect state brethren must be expected to differ in, for instance, the view which they may have of some text of the Scripture, or with regard to the application of the Scriptures in discipline, and in other ways, but with regard to the doctrine of salvation, they must and will see eye to eye, because the Lord has saved them. We desire to allow freedom of discussion of the Scriptures and scriptural subjects, believing this is right and profitable for instruction and edification, and growth in understanding of the Scriptures, but we do not desire to admit any harsh words, or unkind reflections of a personal nature, and shall strive to keep such things as these out if it be possible, at all times. C.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

VIRTUAL UNION VS. ACTUAL UNION.

WE have read some very labored articles which have been written against the doctrine of eternal, vital union of our Lord Jesus Christ and his mystical body, the church, in which the writers have attempted to draw a line between what they call a virtual eternal, and an actual eternal union, admitting the former, but denying the latter. Some of the less discerning of the saints have become perplexed, and we have been frequently called on to define the difference.

Before attempting to do so, we will remark, that every expression of Bible truth by which the church of the living God, which is the ground and pillar of

the truth, is or ever has been distinguished from the world or anti-Christ has been assailed in the same sly and insidious manner. Predestination, election, special redemption, regeneration, final preservation of the saints in grace to glory, the resurrection of the dead, and ultimate glory of the heirs of salvation, have shared the same fate. Read to the Arminian, "Whom he [God] did foreknow, them he also did predestinate to be conformed to the image of his Son," &c. "Having predestinated us to the adoption of children," &c. "Him being delivered up, by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain." Ah, says he, I believe in predestination; but not in absolute predestination! Well, let us see: What kind of predestination can that be which is not *absolute*? Something like this. The Lord had a design, a purpose or a will to do certain things if men or devils would allow him to do so; but nothing in reality made certain by the counsel or predestination of God. This is in reality a flat denial of predestination in toto, yet it is what predestination must be if it be not absolute.

We believe in election. O yes, says the self-conceited freewiller, certainly, I believe election, but not eternal, sovereign, personal election. But that God chose to save all who would comply with certain terms, perform certain conditions, and make use of certain means. A man must be lamentably stupid who cannot perceive that this is a full denial of election altogether. Special redemption, yes, says Andrew Fuller, and all his motley echoes, we believe it is *special* in its design and in its effect, but general in its nature, and so general that all sinners, if they are so disposed, can avail themselves

of its full benefit. Thus professing to believe it to be *special*, deny its speciality, and rest its efficacy on the will of the creature, and thereby disallow the saving virtue of the blood of Christ. Regeneration. With one voice all the work-mongrel tribes of the earth agree, the sinner must be born again, but at the same time deny that the new birth brings forth anything that the sinner did not possess before the birth; no seminal pre-existence of the life which the birth brings forth: no begetting by the heavenly parent, but a mere change of purpose and pursuit, a new modeling of the carnal mind, and a new formation of the old man. Perhaps this may be a *virtual*, but not *actual* regeneration. All who are thus *virtually* born again, if such a thing could be, would present a race of fatherless children; bastards, and not sons. Perseverance is admitted, if they may be allowed to supply the condition, *if they hold out faithful, &c.* Anything that will strip the crown from the head of Christ, and crown the sinner as his own savior, they seem very willing to admit. The resurrection is only admitted with such qualifications as either, *it is past already*, or that it does not mean what the Scriptures affirm, that "He that raised up Jesus from the dead, shall also quicken your mortal bodies by his Spirit that dwells in you."

We come now to our subject, and will inquire, What is meant by Eternal Vital Union?

2. Does such a Union exist? And if so,

3. Is it Actual or Virtual?

By the term eternal, we mean that which was before all time. The word *vital* means life, and union is oneness—identity as a unit.

What kind of life does God give to his people? Is it eternal, or is it only time-

life? John says, "This is the record that God hath given us eternal life."—1 John v; and Jesus says, "I give to them *eternal* life." Many other express declarations of Scripture prove that the life given to the children of God is eternal, and consequently did as fully exist before they individually and experimentally received it, as afterwards. If it did not exist before it was implanted in us, or communicated to us by the new birth, then why is it called eternal? The eternity of it is attested by the declaration that it was with the Father and was manifested. (1 John i.) This life is hid in God, those who receive it, receive by being begotten of his own will, and born of God. Not of blood, nor of the will of the flesh, nor of the will of man, but of God. This vitality then is eternal vitality, or eternal life, which was with God, the Father, before it was manifested.

Having then settled by Scripture testimony the two points, namely, the life and *its eternal character*, we come to the word *union* in its connection with the terms *eternal, vital*.

2. Did such an union exist? It seems almost like insulting the intelligence of the reader to ask, was this life a plurality, was it legions, or was it one life as it was with the Father before all worlds? Was it more than a unit, when given to us in Christ Jesus, according as we were chosen in him before the foundation of the world? If it was more than one life, perhaps some one can tell us how many lives it was, but if it was one and the self-same life as it originated in God the Father, and is hid in him, if it was but one and the same life as given to us in Christ Jesus before the world began, then the controversy on the subject of eternal vital union may cease, for one of the two propositions must be admitted or the

Bible rejected. To deny that a vital union, or a union of spiritual vitality did so exist in eternity before all time, is rank infidelity, for God has so declared it. This life was and is and forever shall continue to be that which makes us one with Christ, as Christ is one with the Father, and that Christ and the church are identified in, is positively asserted by Christ himself. He is in them, they are in him. He also is in the Father, and the Father is in him, and so completely so that he that hath seen him, hath seen the Father also. And we ask, who has ever seen the Son, who hath not seen the church also? seeing that he is in the church, and the church is in him. He is the head, the church is his body; and does a head and its body make more than one man or person? "For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also in Christ."—1 Cor. xii. 12. Then Christ the head, and his church with all her legitimate members, being many in membership, are but one unit in life or vitality. Christ says, "I am the way, and the truth, and the life; no man cometh unto the Father but by me." If it be admitted that Christ is truly the life of the church, the true God and eternal life, then that same life which unites him to the church as his body, unites his body, the church, to him as her head. If it be admitted that Christ is now to-day the head of the church, will they presume to say that he was not the head of his church yesterday? Dare any one deny the announcement of the Holy Ghost? "Jesus Christ, the same yesterday, to-day and forever." Of course, when we speak of Christ in his oneness with and headship of the church as his body, we speak of him in his mediatorial character as the Son of God, and so revealed with power.

3. Is this union of oneness of life in Jesus Christ *actual* or only *virtual*? As neither of these words are used in the inspired writings in connection with the union of Christ and the church, we must depend upon our lexicons for their signification; Webster's Dictionary is the recognized standard of our language in the principal colleges of our country. His definition is: *Actual*: 1. real or effective, or that exists truly and absolutely; 2. exists in act; real; in opposition to speculative.

Virtually: In efficacy or effect only; by means of some other influence, or the instrumentality of something else.

According therefore to the established and acknowledged laws of our language, those who hold the doctrine of eternal, actual, vital union, believe that the life of the church of God is one life, and that it really, effectively, truly and absolutely did exist in eternity, before the world began, in a sense opposite to that of mere speculation.

While those who deny that it was *actual*, deny that it was *real*, or that it existed *truly* and *absolutely*, in a sense opposed to that which is only *speculative*. And those who deny that this union was actual before the world began, but admit that it was *virtually* existing in eternity, deny that it was *really*, *truly* or *absolutely* so, but in efficacy or effect only; and that efficacy or effect could only be developed or produced by the *means* or *instrumentality* of something else.

Now which of these positions, if either, do the Scriptures and the teaching of the Spirit in our experience establish? To us it is very clear that if this union of the life of the church in Jesus Christ existed in him before the world began, it was more than a speculation; that it was a reality. If it was not then a reality, a

fact, what is there in the communication of that eternal life to us experimentally in the new birth, that can make the life what it was not before we were made to feel its power? But one will say, the word *actual* signifies an *act* or *action*. This Webster admits in a secondary sense, not in its primary signification. Well, be it so; are we not told that the gift of God is eternal life through Jesus Christ, our Lord? Does not the giving a thing imply an act or an action? Certainly it does. Well, when was the act or action of giving us eternal life in Jesus Christ performed? We are told that God hath blessed us with *all* spiritual blessings in heavenly places in Christ Jesus, according as he hath chosen us in him before the foundation of the world. Is eternal life a spiritual blessing? It certainly is not a mere temporal blessing, then it was actually given us in him before the foundation of the world. God hath given us eternal life, and this life is in his Son. The *gift*, not *gifts* of God is eternal life through Jesus Christ, our Lord. It is given us in him, and through him it is in due time communicated to all the members of his body, when they pass from death unto life, are born again, and brought into the unity of the faith and knowledge of the Son of God. If the work of the Spirit in the new birth is the action which makes this union actual, then we set aside the reality of grace given us in Christ before the world began, and instead of the *gift* of God is eternal life, we should read it, the *gifts of God*, there are as many distinct gifts as there are members in the body. And as the relationship of *nearest of kin* could not exist in *reality* before the life union existed, the consequence must be that when the Lord Jesus died for his members on the cross, we, who now live upon the earth, were

not really, truly and absolutely so united with and related to him, as to allow us any part or lot in the atonement.

Much confusion prevails where brethren confound this *vital union* with our individual experience of it when brought into it. The union, spiritually, was as perfect before we were brought experimentally into the enjoyment of it, as it is now, or ever will be. But in our earthly, carnal, sinful nature, we had no union with Christ, but were children of wrath even as others; nay, we were dead in sins, and enmity against God, and enemies to him by wicked works. But although the holy law of God cursed us in the earthly Adam, yet for the great love wherewith he loved us in Christ Jesus, even when we were in ourselves, that is in our earthly nature, dead in sins, he hath quickened us together with Christ, and hath raised us together, and made us sit together in the heavenly places in him, and thus by grace are we saved through faith, and that not of ourselves, 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 therein.

We all know that our earthly nature is estranged from God, and in it we are strangers and foreigners, requiring to be redeemed from the earth, called by grace, quickened by the Spirit and translated into the kingdom of God's dear Son. This gift of God, which is eternal life, was not given us in the earthly Adam, neither was our earthly, carnal and corrupt nature given to us in Christ. The first Adam is of the earth, earthy, and as is the earthy, such also are they that are earthy. But it was given us in the Son of God, who is the Lord from heaven: as is the heavenly, such also are they that

are heavenly. Our natural birth develops us in the one life in which we were created in the earthly Adam, and a spiritual, new and heavenly birth, develops or makes manifest in us, experimentally that one life which was hid in God, and which is now made manifest by the appearing of the great God and our Savior Jesus Christ.

In conclusion, we do not regard either the words *actual* or *virtual* as necessary, or they would have been supplied in the divine volume, but when men deny the reality of this eternal, vital union, or oneness of life, and say it is only *virtual*, or that it is not so in fact or in truth, we are compelled to resist them, and contend that it is an eternal reality.

MIDDLETOWN, N. Y., March 1, 1860.

MARRIAGES.

By Elder P. W. Sawin, Nov. 5th, 1902, at the home of the bride's parents, near New Castle, Ky., Charles A. Rowland and Miss Essica Maye Ransdell, both of Henry Co., Ky.

OBITUARY NOTICES.

Keturah Rittenhouse Myers was born Sept. 12th, 1823, in Hunterdon Co., N. J., the third of six children of Allanson and Mary Rittenhouse, and died Sept. 20th, 1902, at Waterloo, Douglas Co., Neb., aged 79 years, and 8 days, survived by two brothers, one, Elder E. Rittenhouse, having passed away since, and a sister, Mrs. Mary Lawshe, of Trenton, N. J. December 30th, 1846, she was married to Tunis Myers, whose obituary appears in the SIGNS of October 15th, 1901. August 6th, 1848, she united with the Kingwood church, at Locktown, N. J., being baptized by Elder G. Conklin. She continued her membership here till after their removal to Nebraska, when it was transferred by letter, with father's and mine, to the Council Bluffs church, at Loveland, Iowa, which is one of the seven churches composing the Missouri Valley Association. Her two children, their wives and twelve children, and three great-grandchildren, survive her. November, 1901, she made the trip from Omaha to Trenton, N. J., alone, then with her sister visited their brothers at State Road, Del., and Asbury Park, N. J., attended the Delaware and Delaware River associations, and meetings at Hopewell,

and at other points. Also visited relatives in and near New York. In June, 1902, she became troubled with her stomach, from which she could only get temporary relief, and finally, in July, her physician told her he "feared there was a growth in her stomach, and as she was getting weaker, and could eat so little, would advise that if she cared to return to Nebraska she do so while able." On our being advised as to her condition, my brother went east and accompanied her home, arriving here Saturday, August 3d, just seven weeks before she died. At first she seemed much better than we expected to see her, but soon found she was not as well as she appeared, and that she was growing weaker, and having such terrible burning pains, from which there was no relief except from opiates. The growth continued till the lower part of her throat seemed almost closed, and she could only take liquid food. A weak heart caused her to have sinking spells, from one of which she passed gently away without a struggle. Mother never left our house after she arrived here, and here we had her funeral, Elder E. Aston officiating, making appropriate remarks from Psalms xvi. 11, "Thou wilt shew me the path of life; in thy presence is fullness of joy, at thy right hand are pleasures for evermore." The services were as much the same as father's, a year ago, as possible, same pall-bearers, and same hymns sung: "There is a land of pure delight," "Asleep in Jesus, blessed sleep," and "Come unto me when shadows darkly gather." The services then were so much to her mind that we felt we could do no better than have near the same now. I presume no person ever enjoyed a visit more than she did here east, she was so satisfied and content, and felt so thankful for the kindness and consideration shown her wherever she went, speaking so often of the different ones she met, of the sermons she heard and the visits she had, but regretted she was not able to write the many friends she had promised. When she first came home we were in hope she would be able to attend our own association at Soldier River church, Iowa, Sept. 6th, 7th and 8th, but she was bedfast at that time. She was an exemplary christian woman, sound in the faith, and ever ready to converse on the things of the kingdom, to praise her Lord or defend his cause, and now we have no doubt but that she is in the full enjoyment of that home, and rest, and glory, to which we all look, but sometimes with a fear, and a dread of the crossing of the river. We miss her.

E. R. MYERS.

WATERLOO, Neb., Nov. 25, 1902.

DIED—At Otego, N. Y., Nov. 10th, 1902, Miss Emily A. Brown, suddenly, of a heart disease. She had not been usually well for some time, but attended to her various duties, and seemed to be in good spirits till Thursday, the 6th, after over exerting herself a ter-

rible pain began in or back of the stomach, not yielding to any remedies given by her cousin, and by sister Beesley. The doctor was summoned, and he relieved the pain somewhat. No alarm was felt, and she continued about the same till Monday noon, though not able to retain any food or liquid without great pain in the attempt even to swallow anything. Her friends and herself decided Monday that she must go away for a rest, and treatment, and she was going to Rochester as soon as able to travel. She tried to take a little clam broth Monday noon, and great distress followed. Her friend, Mrs. Grant, of Utica, went into her room and instantly saw a great change in our sister's looks, (she at once telephoned for the doctor) and asked, Are you faint? Soon after sister Emily said to her cousin, "I never wanted to go and not know it, but it don't matter," and spoke no more. She seemed to fill up and to be in agony, which was soon over, and she entered into rest indeed. Sister Emily was born in Buffalo, N. Y., March 7th, 1839. She was the only child of Thomas and Hannah Brown, who moved to Oneida County when she was very young. She graduated in the year 1859, and taught in the Utica schools till 1879, except for one year spent at Joliet, Ill., as principal of a school there. She went to New York from Utica, and became a teacher in the school for deaf mutes, on Lexington Avenue. She especially fitted herself for this work, which was much more difficult than her former school work. She continued in the work till 1891, when her health failed, and she was obliged to make an entire change in life. In November, 1891, she went to St. Paul, Minn., where she recuperated fast. After a time she engaged in business with the Anchor Shoe Co., occupying the position of secretary and treasurer. It was said of her that a brighter business woman was not known by those who met her there. In May, 1898, sister Emily came to Otego, to take care of sister E. Beesley, at Elder Bundy's home, and soon became very dear to her, and her society was highly prized by her church friends, and also by those she became acquainted with in the town. Sister united with the Ebenezer Old School Baptist church at Utica, more than twenty-five years ago. She was baptized by Elder S. H. Durand. Her pastor, Elder D. M. Vail, was away from home at the time of her death, and Elder C. Bogardus was able to attend the services at Otego, on Wednesday, at 3 o'clock. He spoke ably from 1 John iii. 1, 2: "Behold what manner of love the Father hath bestowed upon us," &c. The second verse was especially comforting, and caused our hearts to take courage, and rejoice that there was a time when all the saints are satisfied, when they see him as he is, and all like him. "Though cast down, we're not forsaken," we truly felt that day. The grief and mourning at the loss of our dear sister is very sincere, and we can scarcely go on with the cares and duties of life, but we have her ex-

ample to follow, to be brave and not shirk or neglect any duty or work that comes to us to do. Thursday morning, Nov. 13th, Mrs. Grant and sister Squire accompanied the dear body in its casket to Utica, N. Y., where funeral services were held that afternoon at the parlors of the undertaker, Mr. Cassidy, who was once a pupil of sister Brown. Many relatives, friends and former pupils attended the solemn services, and the closest attention was given to the reading and remarks by Elder S. H. Durand, who was visiting at Utica at the time. He read and spoke from 1 Corinthians xv. The 1290th hymn was read at both services, a favorite of our sister's. The burial was at Whitesboro, where the body was laid away at the feet of her parents, according to her request. Her many cousins, friends and acquaintances, together with the church, miss her greatly, and sorrow that her life, which was so useful to others, has gone out, but we feel to echo the hymn sister Beesley requested to be read at close of services at Otego:

"Wait, O my soul, thy Maker's will,
Tumultuous passions, all be still;
Nor let a murmuring thought arise,
His ways are just, his counsels wise."

The whole hymn seemed to be so suitable and required to calm the troubled minds and hearts. Sister Beesley's pleasant little home was broken up suddenly, yet her faith fails not. She believes and knows that he who has cared for her thus far on her journey of life, is able to care for her remaining days, and she feels grateful that she had dear Emily's kind care and lovely society for over four years, in her old age, and she has many pleasant memories to cherish and enjoy. May the Lord in mercy grant, and give to all who mourn this stroke, submission and reconciliation to his most holy will and pleasure.

I have written this little sketch against the expressed wish of our departed sister, who told me she did not want anything said of her, except a notice of birth and death, but others felt they would not be satisfied without more of a notice, though I have tried not to say anything our sister would condemn. I have not said many things that are true and suitable in her case. I will say this: she was faithful and true, honest and sincere, and we loved her much.

SUSIE C. F. GUERNSEY.

OTEGO, N. Y., Nov. 23, 1902.

DIED—October 30th, of pleuro pneumonia, at his late residence, in Winnipeg, Manitoba, brother **Ebenezer McColl**, aged 67 years, 2 months and 17 days. Five years ago he was paralyzed, but such was his wonderful vigor that he attended to all business till within a week of his death. Together with his wife, the daughter of the late Elder Wm. L. Beebe, he united with the Old School Baptist church in this city, January 10th, 1884, and ever remained a devoted and faithful laborer in his Master's vineyard. Broth-

er McColl, we believe, was born in Ontario, where most of his life was spent, but for about twenty years he served his government as inspector of Indian Posts, in British Columbia, and the length of time he held this position attests his integrity, and the faithfulness with which he discharged the duties of his responsible position. To many of our readers, especially in Ontario, he was personally known, and to all such words of commendation from us are needless.

He leaves besides his widow, eight children, and several near relatives in Ontario, to mourn the loss of a loving husband, a devoted father and affectionate brother, together with the church at this place. But blessed be God for the glorious hope that his death was precious in his sight.

The earthly tabernacle in which our dear brother sojourned here was brought to Ontario, and laid to rest Nov. 4th, near the home of his earlier life.

May God grant that consolation which he alone can give to the hereaved loved ones, and may he give us to see that his way is always the right way, thus enabling us to say, "Even so, Father, for so it seemed good in thy sight."

B.

DIED—At her late home, near the village of Eagle, Ontario, November 4th, 1902, Mrs. Mary B. Love, wife of Alexander Love, at the age of thirty-eight years, eleven months and three days. After a long time of suffering she went to a hospital in London, Ontario, the first of April, where a surgical operation was performed for the removal of a tumor. She lay there seven weeks less one day, and then returned home, but she never gained much strength afterwards. Finally she was stricken with nervous prostration, from which she suffered a constant and severe pain in her head. She was never able to raise her head from the pillow. It was distressing to see her suffer, as she did almost constantly, for more than two months, till the end came. The best medical skill could not relieve her in the least.

She left a lonely husband, and four dear little boys, father, mother, (Neil and Ann Blue) and one brother, all of Muirkirk, to mourn their loss, which is sorely felt. But we have the consolation of believing that she is better off. In religion she was a devoted follower of the Covenanted Baptists in Canada, though not a member. She had no use for any other faith, she knew not the voice of strangers.

She had been in great trouble of mind since the meeting last February, in Duart; often telling the writer of the great sermon which she heard on Monday, from that man of God, as she was pleased to call him, Elder Chick. She had been in great darkness most of the time afterwards. She received one of Elder Durand's hymn books about the first of July, which she perused much, while able to read, and marked upwards of twenty hymns of such as suited her case, and described her feelings. A sample of them are numbers 414, 415 and 416, and others having

the same sentiment. Elder Carnell called to see her several times, and was satisfied that she was indeed one of the Lord's little ones, though in such great affliction both in body and mind. A few days before she died, she repeated the twenty-third Psalm to the writer, in a clear and comforting manner, and about twenty minutes before she died, repeated a part of the same Psalm. Then her strength failed. She was conscious to the last. It was a sore distress to see her embrace, and take an affectionate farewell of her dear boys, and husband, and friends present.

The funeral took place on Thursday, the sixth, at the house. The services were conducted by Elder Carnell, before a large gathering of friends and neighbors. The twenty-third Psalm was sung by request of the writer of this. Afterwards there was preaching from the same Psalm. The Elder said this was the text that was in his mind to speak from. It was one of the ablest and most comforting discourses within the memory of the writer. After the service, the remains were conveyed to the Love cemetery upon the home farm.

CONTRIBUTED.

MUIRKIRK, Ontario, November 20, 1902.

Cornelius Davis died October 31st, 1902, aged eighty-three years, one month and twenty-three days. He was born in Missouri, September 8th, 1819, and came to Illinois in his boyhood. He was married July 10th, 1842, to Catharine Clingsmith, who survives him, though her mind has been a blank for three years. Eight children were born to this union, two of whom died in infancy, three boys and three girls remaining, all grown, and all married except Amanda, the youngest daughter. He united with the Primitive Baptist church before his marriage, and was a deacon for about forty years. He was firm in doctrine, sound in faith, yet courteous to all, and his last days were spent in prayer that he might be taken to his eternal rest. His last sickness was of about two weeks' duration, during which at times his suffering was very great.

Sunday afternoon, November 23, a large concourse of relatives and friends gathered at the family residence at Camp Point, Illinois, where services were conducted by the writer of this notice; using as a text, Prov. xiv. 32, (last clause) after which the remains were laid away in the family lot in the cemetery near by.

The family have the sincere sympathy of a host of friends, especially Amanda, to whom the whole care of the worse than helpless mother, and the loss of her dear father, is a double burden and bereavement. May the Lord grant her strength and grace for the duties before her, and resignation to his will in all things. The Little Flock Church, at Coatsburg, will sadly miss his presence and ministration as deacon, where for so many years they were never lacking, except in cases of providential hindrances.

D. W. OWENS.

DIED—At the home of her parents', near Landmark, Va., Nov. 13th, 1902, little Catherine Durand Glascock, youngest daughter of Charles H. and Fannie A. Glascock, aged 2 years, 1 month and 20 days. It was hard to give her up, but we feel that he who doeth all things well, has taken her to himself, to be at rest for evermore, in that home where there is no more sorrow, pain or death. May he enable us at all times to say, "Thy will be done."

HER MOTHER.

DIED—In Topsham, Maine, October 1st, 1902, our brother, Charles A. Clough, aged 71 years and 6 months. He united with the Old School Baptist church at Bowdoinham, Maine, in 1873, and was baptized by Elder Hiram Campbell. He is greatly missed, for he was always present at the church meetings, only when sickness prevented, and ready to speak of the great things the Lord had done for him. He was established, rooted and grounded in the doctrine of God our Savior, and desired to hear all the praise, honor and glory given unto him who inhabiteth eternity. He served as deacon for many years acceptably to us all, and his walk and conversation was becoming as a child of God. Our hearts are sorrowful and sad as our numbers grow less every year, and we can see their faces no more. He had been called upon to part with sister Clough and four children, but a niece cared for him faithfully during his last illness.

Elder Z. M. Beal attended the funeral, and spoke to the relatives and friends with heaviness of heart, for brother Clough was very dear to him.

May God comfort us all with the sweet consolation of the gospel.

ATTIE A. CURTIS.

It is with aching hearts we write you the death of our darling babe, little Charlie Morningstar Powrie, who was born Oct. 3d, 1899, and died Sept. 2d, 1902. Just a "wee bundle of love," let down from heaven only for a little span, just to twine his loving little memories round his parents', sister's and brother's hearts until the separation seems to almost wring life's blood from our sore hearts, yet we have great comfort furnished us from his own little lips; when so very ill he said, "O mamma, I want to go home." I told him he was home, to see that papa and mamma and all of us were here. He said, "No, mamma, 'ish not the home." He asked me to take him in the "rocky day" and sing, "Nearer my God to deo." We know God had shown to that young and tender mind that there was a better home than ours, for out of the mouths of sucklings he has perfected praise. While we feel that life's interests, joy and comfort were laid away with our little one, and we are caused to look towards the setting sun of life's rugged journey, yet we find comfort in God's precious promises. We feel that he has taken the treasure from our earthly home

to himself in heaven, and we only ask for strength to bear our sorrow with obedient grace, knowing that our loss here is his eternal gain. We humbly ask the household of faith to remember us at the throne of grace.

His papa and mamma,

J. B. & OLIVE POWRIE.

DIED—At her home, Oct. 10th, 1902, Mary Schafer, daughter of Henry and Margaret Morris. The deceased was born August 5th, 1845, and was aged 57 years, 2 months and 5 days. She was married to William Schafer, August 6th, 1863, and with her husband moved to Palmer township, Putnam Co., Ohio, in 1864. She was the devoted mother of twelve children, all living; these, with her husband and twenty-two grandchildren, are left to mourn their great loss. Sister Schafer was a good helpmate to her husband, a kind and loving mother to her children. She was a firm believer in the doctrine of grace, and of God's unlimited sovereignty over all things, and that his predestination embraced all events. The Lord blessed her with a clear conception of things pertaining to his house, and his doctrine that distills as the dew, so that she was never moved by any wind of doctrine. Her delight was to meet with the church, and worship God with those of like precious faith. Before her death she gave all instructions about her funeral; selected the text: "I have fought a good fight, I have finished my course," &c. The unworthy writer addressed a large congregation from the above text, after which the remains were laid peacefully to rest in the burying ground near North Creek, to wait till the resurrection day.

May God bless the bereaved with resignation to his righteous will.

H. E. PURRIS.

BLOOMVILLE, Ohio.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 71. MIDDLETOWN, N. Y., JANUARY 15, 1903. NO. 2.

CORRESPONDENCE.

WEST NEW BRIGHTON, N. Y., June 22, 1902.

ELDER H. C. KER—MY DEAR PASTOR:—Words of mine would fail to express to you (if you had never known by experience,) the comfort and pleasure derived from the message you brought me in your last Sunday's sermon. If you have ever felt yourself really starving for spiritual food, and then been provided with a good hearty meal, you can appreciate my feelings on that day. Some days before, I had given a long drawn sigh, and said to myself, "I am starving, yes, actually starving to death for a crumb of spiritual food." Then with a start I thought, "What if I should die? (spiritually.) I am surely not dead now, or I could have no desire for food." O, I am so thankful there is still life, and while there is life there is hope. But we sometimes hear of those who having life are yet unable to taste or perhaps swallow, consequently though the best of food be provided they can obtain no strength or nourishment from it. I am still blest in that respect also, as it is sweet indeed to my taste, and gain much strength and comfort when I receive it. O, how glad

I am that the children of God are "harnessed," as you expressed it in your sermon, and so kept in the strait and narrow way, for were it not so, and if others are like me, they would often become frightened and scattered from the flock, losing sight of the kind Shepherd for a time, when the tempter pounces out upon them unawares, as a great dog will suddenly jump out barking at an innocent flock of sheep trotting quietly along suspecting no danger near, and the poor, timid creatures are so frightened at his noise and bluster that they jump and run, bleating, in all directions, not knowing his bark is worse than his bite, for he is chained, and is allowed to go thus far but no farther. The tempter is always ready to disturb the little ones of the flock by his noise and temptations, and doubtless enjoys hearing their pitiful cries to their Shepherd for help and strength, and seeing them run about in different directions, losing the right path, and getting entangled and torn by the briars of sin and unbelief. But "Fear not, little flock," it is only one of the trials of the way, and "not a single shaft can hit unless the God of love sees fit."

I have been thinking much of the

beautiful figure in which Christ is represented as the vine. Your representing God as the root, Christ the vine, the apostles the branches, and we little ones the fruit, seemed so expressive and beautiful. In thinking it over, an apple tree came into my mind, laden with beautiful blossoms, I have them in my yard, and I thought how lovely and refreshing they look when bearing their snowy blossoms. The church looks like that to me; pure and white like the blossoms, sweet and refreshing like the tender leaves giving the cooling shade; his "banner of love." It seems to me each bud it bears, is a fine representation of the child of God when first made manifest or brought to the light. How pure and sweet and clean they seem in their fresh new robes of white. For "though your sins be as scarlet, they shall be as white as snow." How we admire the delicate blush they wear in shame for the sinful past, and as they gradually unfold or make known to the church the secret of their hearts, they reveal to it what only God has seen before, a tiny tear drop. Tears of penitence for sin, tears of gratitude to God, and tears of joy that they at last behold the light of his countenance, and feel its warmth shining down into their hardened hearts. Like a sweet perfume the old, old story is wafted again and again from flower to flower, making the whole tree or church sweet with their fragrance. Then comes the gentle breeze, as come the many teachings of the gospel, and blow away, petal by petal, all worldly love and deceptions, and lays bare the heart, where rests the coming fruit. And how it grows and expands when the light of divine love shines upon it. Hard and bitter at the first, it now rapidly matures, and how tender and mellow, sweet and luscious it soon becomes. Is there any-

thing sweeter than a dear old saint just ready to go home? And when the fruit has reached its prime, and the dear Gardener comes to gather it in, what a glorious time it will be for all the dear, loving, weary ones, God's tried but happy children. But, dear Elder Ker, what is to be done with the fruit which remains green and gnarly, such as poor, unworthy me? Really it seems to me, though clinging like the others to the branch (for there is nowhere else I want to go,) I do not seem to grow at all. If possible, I am getting smaller and smaller. I do not seem one bit better, if as good, as when I first (as I hope) beheld the light. But I do love his truth, and I dearly love his precious people, and this is really the only encouragement I have. I sometimes have precious seasons of thought, but am so far from being what a true follower of the dear Savior should be. I can point to any brother or sister I know, and truly say they are in every way more worthy than I. I want to be quietly submissive to all God's dispensations, knowing it is best, but instead, I am like a peevish child, asking, Why is it so? Why can it not be otherwise? And right here I want to ask, Do you think it sinful to repeatedly plead in prayer for what we need, or appear to greatly need, when we do not receive it, or does it seem to you like a child teasing a parent who in wisdom refuses to grant the request? I have felt as if it might be so, and have hardly dared repeat my petition at the throne of grace, as he does not answer me. It is right, all right, as long as my heavenly Father does it, but am I right if I continue to plead? You remember he once prayed, "If it be possible, let this cup pass, yet not my will but thine be done." I thought of this Sunday, when you were preaching, when you spoke of our self-

ishness in prayer, and that we receive not, because we ask amiss. It is such a comfort to me to know that the Son of God also knows what it is to offer an unanswered prayer, for I then am encouraged to feel it is not because I am too unworthy to receive his answer, for surely he would have answered his only Son. The first of his prayer shows, O so clearly, the shrinking, timid weakness of the fleshly human nature (of which the dear Savior partook) and was not answered, the last part, the trust and submission of the spiritual, triumphing over the weakness of flesh and blood, and was answered. All his terrible suffering of mind and body, meekly borne to give comfort and strength to his little, trembling followers. I want to love him more and serve him better. I desire to grow daily more and more like him and to follow meekly in his footsteps; I want to put my hand in his and walk, though it may be blindly, just where he sees fit to lead, though it be through flood or flame, and feel that underneath me are those dear "everlasting arms" for my support. Instead, I find myself complaining that the journey is so long, and I am weary. The path is rough and thorny, and I stumble so. Instead of resting my hand in his, and letting him quietly lead me on, I throw it out on all sides to feel in the darkness what I may pass through next, or try to grasp some passing shadow, and when he purposely leads me into darkness, I strain my eyes to see the light. If I am led through pastures green, when they are passed, I look backward and mourn because I cannot always remain beside the still waters. So,

"Tis a point I long to know,
 Oft it causes anxious thought;
 Do I love the Lord, or no?
 Am I his, or am I not?"

But, "The Lord knoweth them that are

his." He can never make a mistake, and he is "too wise to err, too good to be unkind," and I cast my burden upon him, and trust in his holy name.

Please forgive this intrusion upon your time, but I did not intend to write so much. I know you must be busy, and so hardly dare ask an answer, but O how I should enjoy just a few words in return.

With christian love for yourself and family, I am yours affectionately,
 ADELA JONES.

MIDDLETOWN, N. Y., July 29, 1902.

MRS. WM. JONES—MY DEAR SISTER:—Your very good and comforting letter of June 22d, was received gladly by me. Hardly a day has elapsed since that I have not wished I might write you. I have been waiting for a lead of mind in order that the things written might be a comfort to you. If I know my heart, above all things I would like to be a benefit to the church of God. As yet the mind I have desired has not come, but I cannot wait longer to at least acknowledge your letter, and tell you how much good it did me to hear you tell of the Lord's dealings with you, while you do not speak of it in this way. If I know anything of his dealings with his poor and afflicted people, you very clearly demonstrate his work in the things you speak, and the trials you endure. You tell of the hungering and thirsting for righteousness; this is never known except in the wilderness, by the children of God; this is indeed a desolate place; no bread, no water, no light, no strength; so thirsty we become that our tongue cleaves to the roof of our mouth, death is on every hand, and all we have is a desire (and how accute it is) for righteousness; the desire is not satisfied, our longings increase; now in despair we

hear a cry, "Has the Lord forgotten to be gracious? Are his mercies clean gone for ever?" Faith breaks through the darkness, lays hold of the promises, and upon eternal life, whereunto we are called; righteousness has come to us in the appearing of Jesus. So it was with you, dear sister, you felt yourself actually starving, but in his own time and way God said, Come to the waters, the call was obeyed, and your thirsty soul filled with the waters of life. How beautiful the figure you present in the apple tree, its blossoms and fruit, in the work of grace in the children of the kingdom; surely the experience of each one is set forth. But you ask, What is to be done with the fruit that never comes to perfection? The whole need not a physician, but they who are sick (gnarly, green). The branch is not the blossom, the blossom is not the apple. The apple is manifested fruit, is it not? though it does not seem like the other fruit, all the fruit is not ripe at the same time. As it ripens the husbandman gathers it into the garner. In time all will be alike, ready for the harvest. There is no such thing as standing still in this spiritual life. We do grow in grace and in the knowledge of our Lord and Savior Jesus Christ, and to feel our need of him and his righteousness, which is an evidence of a growth. We begin as babes; we feel all our sorrow and sin is over; we shall now rest in peace, but as the knowledge of Jesus is imparted to us, we begin to see we are still vile; this nature of ours is as sinful as ever, this carnal mind is enmity to God. First in the way we talk of the salvation of the sinner by grace from death and sin, but after awhile we feel the need of salvation every hour, on the right hand and on the left. Cannot you see, my sister, your

growth in knowledge and grace? We do often indeed become cold and indifferent, and many times ask, "Do I love the Lord or no? Am I his, or am I not?" But if there was no life or interest, how could such a question be presented to our mind? Under it all there is confidence in God as a Father, and faith that we *are* his children.

You behold the church pure and holy, and say any one of the household is more worthy than yourself. Did not Paul say, Esteem others better than ourself? This commandment of God has been given to you, and you are living in obedience to it. Was the law given to any but Israel of old? Neither is the law written to-day in the fleshly tables of the heart, except in the spiritual Israel of God.

You ask, Is it sinful to repeatedly plead for that which we feel our need of, when the petition is not granted? Read hymn 1007 (Beebe's Collection). There is such a thing as prayer, and answer to prayer, and we, like the prophet Elias, continue to ask. You will remember he prayed seven times that it might rain, when it had not rained in answer to his prayer for three and a half years. The number seven is full and complete; seven thousand God chose to himself in the days of old; seven spirits of God are spoken of; seven churches in Asia, and if our brother offend against us seven times in a day, and turn and repent, we shall forgive him, but the Savior explains this number when he said, not only seven times, but seventy times seven. If the prophet prayed the seventh time, he also prayed the first time, as the prayer was the same. He did not become discouraged, God had heard him in days past, and his faith looked backward as ours often does. Our faith in earthly

friends is soon at an end when they are made acquainted with our needs, and shut up their bowels of compassion against us, but not so with our heavenly Friend and Father; we will go and go again to him, and make our wants known, though he may seem not to hear us; something tells us his ear is not dull that he cannot hear, nor his arm shortened that he cannot save.

But, dear sister, you fully say in your letter you want to be more Christlike. God is answering you all the time, but as the hymn tells us, in a way we never thought of. Remember he said to James and John, when they wanted to sit the one on the right hand, and the other on the left, in his kingdom, "Ye know not what ye ask." They knew full well what they wanted, but how this would be brought about they knew nothing of. After the storm is passed I have often felt had I known how my petitions would have been answered I could never have asked. We ask to grow in grace, and when the Lord begins to answer prayer by leading us into the wilderness to be tempted, and again into the garden with Jesus, having our souls filled with anguish and pain, we begin to murmur and say, O Lord, deliver me from this place. To follow Jesus is to go where he has gone; to be conformed to his image, we must be made acquainted with his sufferings and death. No, dear sister, it is not sinful to continue to ask of God for what you feel you need. It manifests your faith in God, and in spirit you are saying with the queen of old, "I will go in unto the king if I perish." It is in this way we are pressing into the kingdom of God, and have fellowship with those of old. The Lord is blessing us here in bringing into our number such as shall be saved. We have had five additions since our as-

sociation, in the Middletown church. Twenty-one have been added to the two churches in the past six years, and we feel to thank God and take courage.

How glad we would be if you could with brother Jones visit us. Will now bring this to a close; it is far from an answer to your good letter, but is the best I can do. My wife joins me in love to you and family.

I am as ever your brother in hope of the gospel,

H. C. KER.

STATEN ISLAND, Sept. 7, 1902.

DEAR ELDER KER:—You cannot imagine how it rejoiced my heart to receive your kind, interesting and instructive letter. Am sorry I was unable to reply before, but as "it is not in man that walketh to direct his steps," so I find it in our natural cares through life. I have so longed to receive news from my dear little church-home in Middletown, but my time is so occupied and strength so limited I have not felt equal to keeping up a correspondence with any one. O, how it filled my heart to overflowing with gratitude to our dear Savior as I read of the twenty-one of whom you wrote, who have turned their back upon the world and confessed him as their all. This is one of my prayers answered. The Lord is good, and his mercy endureth for ever. I well remember the glorious day in June, 1869, when I (a girl of fourteen) stood with five others much older than myself, beside the sparkling, quiet water in Middletown's beautiful cemetery. As plainly as though it were but yesterday, I can see our dear sainted old Elder Beebe taking one by one to the watery grave, and hear that kind, and solemn voice proclaiming, "I baptize thee in the name of the Father, Son and holy Ghost." I

shall never forget, as he put out his hand to gently lead me in, (the last and least of all) the heavenly smile which illumined his whole countenance as he so sweetly said, "Come, my daughter." It breaks my heart to feel that I shall never see him here again, but it is right, all right I know, for God knows best. Before reaching the cemetery the tempter came to me and made me tremble. He suggested danger, knowing I was timid and feared the water. I began to think it possible there was soft earth and great holes under the water into which we might step and cause an accident, and had I not just read of a case where the minister had let go of the candidate, and the swift current had borne her away and she was drowned? The Elder was old and probably not very strong, and might not be able to hold me, and I might meet the same fate. Though the evil one held possession for a time, he was unaware a better and stronger than he had already come to dwell in my heart, and would suddenly cast him out. The sweet spirit of peace soon stepped between him and me, and quietly whispered, "If death comes to you now, could there be a sweeter time? Would it not be the happiest of times for you to go, while in the act of doing your duty in obeying your blessed Lord and Master?" And immediately I became O so strong and happy that I truly think I could have gone into the water just as cheerfully, and with as much confidence, had I known death was to meet me there. Is it not wonderful, dear Elder, this intense love one feels for him who so powerfully yet gently draws us? O, how glad I am he does draw us to himself, and if we faint or stumble in coming, puts those dear, strong, everlasting arms underneath us, and takes us up, carrying the "lambs in his bosom."

Ours is so unlike the worldlings' God; so faithful, kind, all-wise and powerful. "How firm a foundation" has the dear, old fashioned religion we profess. How high, how deep, how broad and satisfying, and how gentle but powerful that almighty voice that when it calls even the dead are made to rise, the deaf to hear. When drawn by the strong cords of his love none can refuse to come, and even the most rebellious are "made willing in the day of his power." When they are once raised out of the "horrible pit and miry clay," the "everlasting arms" are found underneath them, so there is no fear of falling back. No haughty spirit can soar so high he cannot reach and bring it down; no wretch so low or in such utter darkness he cannot see and hear and raise and give him light; no heart so hard or vile he cannot soften and cleanse it in his own precious blood; no being so sinful and depraved he cannot freely pardon and love, and no mortal too small or insignificant for his ever watchful eye to see, and a great comfort to me has been, he can never be deceived or mistaken, for "he knoweth them that are his," and says, "All that the Father giveth me, shall come unto me, and he that cometh to me I will in no wise cast out." Can we ask more? O such love, such joy, such peace our Savior gives. How very sweet and comforting are all these precious assurances to the timid, trembling, doubting ones. "Fear not, little flock," he knows and loves each one, and not the weakest will be forgotten or left out when he comes to make up his jewels. Paradise will be imperfect if the smallest is left out, and that can never be. There is a place for each and every one which must be filled. A place for me? Yes, even me, if I am his, and we know that we are his, if we

love the brethren.

But how I ramble on and cannot seem to stop, and yet have not answered your precious letter. The hymn to which you refer, No 1007, is indeed very true, appropriate and sweet. If we would reach at last the home for which we sigh, it must be through tribulation. If we would wear the crown we must first bear our cross. And I often ask myself, "Would you be willing to endure the trials poor old Job endured if you could be found as true as he?" Here I find "the Spirit is willing, but the flesh is weak." I sometimes am made to blush with shame when I think how I murmur at my little trials, when others so much better than I endure with patience so much more.

Dear Elder Ker, you ask permission to have my very imperfect letter to you published. Do so by all means if you think there is a particle of comfort for the dear ones in it. If there is any good in it, it is surely not mine to withhold, and I should feel as if I were robbing my Father's children if I refused the slightest comfort I was able to give. I consider it not mine, but a message sent to them through me, and I cannot feel enough gratitude to my heavenly Father that I have been chosen as his humble messenger. The imperfection in that letter is all mine, over which I am sure my kindred in Christ will cast the mantle of charity. All the good there is in it comes directly from above, from the giver of all good and perfect gifts. To him give all the glory. May I too ask the favor of having your answer which I inclose, published beside it? And may it comfort others as it has comforted me. I fear that few in my little church-home still remember me, and only a few of those who knew me still remain. Other

dear ones have come in to fill the places of those who are gone, whom I do not know, but there is always a warm spot in my heart for each of my Father's precious little ones, whether I have ever known them or not.

Mr. Jones joins me in hearty thanks for your kind invitation to visit you, but at present it is impossible, though nothing could give us greater pleasure.

With kindest regards and christian love for yourself and family, I am, I hope, your sister in Christ,

ADELA JONES.

PHILADELPHIA, Pa., June 16, 1902.

DEAR BROTHER EMORY:—It is not simply because I gave you my promise that I am now writing, but because I desire to do so. My visit to the Warwick Association this year, was a time which I hope will long be treasured in my memory. Much of the time during those three days, I felt to adopt the words of the Lord to Moses, when he stood before the bush that burned with fire, and was not consumed, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." The abiding presence of the Lord was clearly manifest in the hearts of the people at that meeting, and the very atmosphere of the place seemed laden with the sweet incense of his presence and his love. Can you conceive, dear brother, of a more beautiful sight, than a company of living children of the God of heaven assembled together for his worship, with faces illuminated with that unmistakable light of God's everlasting love, which proceedeth in its abundance out of their hearts, as they through the windows of faith look for the appearing of their lovely and gracious Redeemer? And do they not present the fullness and the realization of the type,

which God showed to Moses in the burning bush? to wit: the wonderful works of God in the hearts of the children of men, which are marvelous in our eyes. The bush burned with fire and was not consumed. The word of the Lord by the mouth of the prophet comes to us on this wise: "For I am the Lord, I change not, therefore ye sons of Jacob are not consumed." And does not the burning bush typify the preparations in the heart of man, which cause him to do the will of him who hath prepared him? Every living witness of the God of heaven who walks the earth is tried as by fire. "If any man's work shall be burned, he shall suffer loss, but he himself shall be saved, yet so as by fire." Such is the power of grace in the work of salvation. As the timbers that were prepared in the forests of Lebanon, and the stones in the quarry of nature, for their place in the temple built with hands, so also each lively stone to be placed in God's spiritual temple must be prepared to fill its place of usefulness as God hath ordained. They must pass through the fire, and be "tried as gold is tried." All the hay and stubble of our carnal nature is consumed as we pass through the fire of God's burning. Moses had already passed through the fire of God's dealings with him, before he came face to face with this wonderful sight. He had been burned out of Egypt; out of the house of Pharaoh, and was made willing to "refuse to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." Again, forty years was he in the land of Midian, in the house of Jethro the priest, walking uprightly and in integrity in the sight of God, and now he was shown that which was typical of his glorious Redeemer. It was his faith that car-

ried him through many trials, out of the house of Pharaoh, and made him not afraid of the wrath of the king: "For he endured as seeing him who is invisible." It was his faith that led him into the land of Midian. It was his faith that also led him to this spot where God's presence was manifested to him. It was the presence of God that consecrated the ground upon which he stood, and that made it holy ground. And now by faith he could look beyond the bush that burned with fire, and see his gracious Redeemer in the glory of the heavens, and in his salvation. He could say as Job said, "I know that my Redeemer liveth," &c. Yet he was not ready to do the will of God concerning him; his faith caused him to look down into his own soul, to behold his own weakness and unfitness, therefore he answered the Lord, saying, "Who am I, that I should go unto Pharaoh?" &c. And he continued to resist, saying also, "O my Lord, I am not eloquent, neither heretofore nor since thou hast spoken to thy servant, but I am slow of speech and of a slow tongue." All of this wavering and fearing and resisting, was because he had seen the Lord. Was not that also your own exercise of mind, my brother, when the Lord made you a lively stone, and placed you in a fit place in his beautiful building? Jeremiah also said, "Ah, Lord God, behold I cannot speak, for I am a child." And again, "I am a worm and no man." Isaiah, when he saw the Lord "high and lifted up," he said, "Woe is me, for I am undone," &c. Job said, "I have heard of thee by the hearing of the ear, but now mine eye seeth thee, wherefore I abhor myself and repent in dust and ashes." And so, the experience of all the Lord's witnesses on the earth, they are all made willing in the day of his power, when he

makes his presence known in them, and felt by them, in the person of the holy child Jesus through faith which is the gift of God. The antitype of the burning bush, is then, the accomplishment of the work of salvation, God working in his people, fulfilling all his purpose in them, causing them to dwell with the devouring fire, and the everlasting burnings, that they might be holy and without blame before God in love. This is holy work, God's work. The sound of man's hammer, pounding out his works of self-righteousness is never heard in this invisible work of God's holiness. "Put off thy shoes from off thy feet." How significant and yet how beautiful and wonderful is this language. When the poor sinner stands in the presence of God he is on holy ground, all things are made holy by his wondrous and condescending presence, all our creature works which we have been cherishing, and leaning and depending upon, melt away in the sunlight of holiness, and immediately we are unclothed of our shoes of unrighteousness, and we stand naked and bare before him with whom we have to do, fully acknowledging his sovereignty and omnipotence.

Ofttimes this question comes up before me, Who am I, that I should hope in the mercy of God? I feel to say with David, "For all things come of thee, and of thine own have we given thee." Even our prayers which ascend unto the throne of God's glory are indited by him. We are passive in his hands, he moveth us, and he causeth us to stand still and behold his salvation according as he seeth fit. If we are favored to see Jesus as the only begotten of the Father, full of grace and truth, he has opened our eyes of faith. How entirely helpless are we, and dependent upon our God for all things.

Even your present natural affliction, dear brother, has been blessed (in some invisible way perhaps) to the comfort and edification of your brethren, and to the upbuilding of his spiritual temple. Great and marvelous are all his works, for they all do praise him, and all redound to his glory. The life of all his saints is consecrated to his service, and although we each feel ourselves to be unprofitable, yet God knoweth, and has ordained the end and the purport of our life, and as time goes on, each day unfolds another leaf in our book of this present life, disclosing the hitherto hidden mystery of a life of faith in the flesh of a child of God. How truly grateful we should be that all our life is in the hands of God, for the path that we would take leadeth to destruction.

May God, who is rich in mercy, bless you with all spiritual blessings in Christ Jesus our Lord, is the prayer of your unworthy brother,

B. F. COULTER.

P. S.—My wife joins me in love to yourself and sister Emory.

B. F. C.

FREMONT, Neb., Dec. 6, 1902.

BENTON L. BEEBE—DEAR BROTHER:—I have lately returned home from an extended trip to New York State among my dear kindred, after an absence of three months, and as I was also a sojourner among my Master's brethren, it has led my mind to many reflections which I would like to give expression to, if I could find words adequate to express myself in a manner that would show my appreciation of the deep gratitude I owe to those who did so nobly in trying to make my coming among them so pleasant. Added to these are the oft repeated requests for me to write of my travels for

the SIGNS. It was my happy privilege to meet Elder S. H. Durand, at Burdette, N. Y., on my way home. This was a pleasant surprise to me. I heard him preach several times, as he was there the Saturday and Sunday that we were there, also especially did he urge me to write when I had returned home, and to mention that it was his request that I did so. This had the effect to somewhat encourage me, and has led me to try and comply with his, as well as others' requests, with the ability that is given me. I hope I may be kept from saying anything that will lead them to regret or make them ashamed that they have urged this upon me. For I feel so ignorant and simple concerning spiritual things that I cannot write anything that will serve to edify or encourage any one to think that I could have any part or favor in God's electing love and mercy with those who were chosen in Christ before the world began; chosen in him from the foundation of the world, that they should be holy and without blame before him in love. I do so often search in vain for evidence that I am a child of God, and am grieved times without number because I cannot learn to walk more carefully in darkness. I know that God's children have an abundance of charity, and perhaps it is the best gift, for charity covers a multitude of sins, but this would not warrant me to venture upon their confidence or good feeling toward me. One reason why I have hesitated is because I could not bring myself to understand how I could be of any reputation for good among you. But I have hoped that I could plainly see how God could and did take the poor beggar from the lowest depths and make him to sit among princes. It is because it seemed good in the sight of the Father to take the robe the Savior

wrought and cast about him, covering up all his defects: "Thou art all fair, my love; there is no spot in thee." Still another question in my mind is, Would one who is truly a child of God be found so weak in the faith as to shun to declare the whole counsel of God, or so much of it as he himself has learned by painful experience? Would he not be ready to give the reason of the hope he has in him, though it be with fear and trembling? I have no good thing to say of myself:

"Nothing in my hand I bring,
Simply to thy cross I cling."

We are glad that we find no element in ourselves that desires to know anything save Jesus Christ and him crucified. This is the spirit we find prevailing in the true church of the living God, and is one of the reasons why we feel that they are fit companions for such as desire the lifting of Jesus on high. We know the soul shrinks from a confession of its sinfulness and weakness, because it is the very element of its nature to do so. Only divine grace can make us strong to bring the full price and lay it at the apostles' feet, for their judgment and distribution. And for this we humbly pray, for without the Spirit's guiding power it is not easy to command the soul's utterances or subject ourselves to proper control.

How like a dream it all seems to me, that I have been privileged to be with you again; I cannot bring myself to understand, and to fully realize that it is so. To the home church, and to the brotherhood in general, I am compelled to say, I have many things to regret, "For the good that I would I do not; and that which I would not, that I do." But a good name is better than precious ointment. So I conclude that if I have done the things that I would not, it is no more

I that do it, but sin that dwelleth in me. The esteem and fellowship of the brotherhood is more to me than I can find words to express. How pleasant it is for me to recount with freshened memory the continued evidence of christian fellowship and hearty welcome I found among you all. Time will not obliterate it from my mind, I trust, as long as life remains. To me there seemed to be but one thing to mar or tarnish the perfect picture that I had drawn in my mind in anticipation of my visit among you, and that you may all know was the feeling of my own unworthiness among you; of my inability to put off the old man with his affections, and to put on the new man which after God is created in righteousness and true holiness. If I have received Christ Jesus the Lord, should I not walk in him with all humility, that others may see that I have been with Jesus, and learned of him, and glorify our Father that is in heaven? How my soul longs for that peace and purity that is so plainly manifest in the walk and conversation of others whom I esteem so much better than myself. Why cannot I walk as others, and purify my soul that I need not so often to pass under the rod? O my soul, why am I the chief of sinners? Why almost persuaded that I do not know anything as I ought, much less do I do it, though I do feel to thank God that he has kept back my soul from presumptuous sins, and has answered the desire of my heart, "O Lord, undertake thou for me," for thou, O Lord, knowest me altogether. I do know that I have esteemed it a great privilege to have been among you once more to behold your order and steadfastness, and to find you contending for the faith once delivered to the saints, thus making manifest in you the truth that God will not be

left without witnesses in the earth. It was also my privilege to hear several of the faithful servants of the Master preach the gospel of God's dear Son, all lifting up the voice as one man, telling the same old, old, though ever new story, that salvation is of the Lord, in demonstration of the Spirit, and with power. And, dear brethren and sisters, I trust and believe that you, by the quickening power of the holy Spirit, have been brought into an experimental knowledge of the awful depravity of sin, and of its fearful consequences, and by grace divine given unto you to behold him who was made sin for you, that you might be holy and without blame before him in love; that you might be made the righteousness of God in him. "Then, my soul, put in thy claim, sure that promise speaks to thee." I know that you with me greatly desire to be free from sin, and daily realize that you are in the warfare; the flesh lusting against the Spirit, and the Spirit against the flesh, so that ye cannot do the things that ye would. This is the heritage of the saints, and your righteousness is of me, saith the Lord. In the world ye shall have tribulation, but in me ye shall have peace. All the promises of God are yea and amen in Christ Jesus. Therefore we would have no confidence in the flesh, that we would desire to live after the flesh, but would desire to walk as becometh the gospel of Christ, and have no confidence in the flesh. For if we live after the flesh, we shall die, but if we live after the Spirit, we shall live. For the words that Jesus speaks, they are Spirit and are life.

An absence of fourteen years from the scenes of my early life had wrought many changes for me, though the hills and the valleys be not removed. The grand old mountain standing as sentinel

to welcome me back again to the home of my birth, the land of my nativity. Though time, which is ever on the move, had caused manly forms to succeed youthfulness of age, and the middle age that were, I find leaning on their staff, and while of the aged with whom I had been familiar, where are they? The places which once knew them, know them no more forever. I have only to trace my footsteps to a place almost sacred to me, to find inscribed on marble shafts, names that almost startle me, and find that they, too, sleep beneath the stone. Dust to dust; ashes to ashes, had been said, and I realize that I am with the dead, though they speak to me in pleasant memories by their deeds which do follow them. O man, thou proud monarch of the universe, thou hast destroyed thyself. Through the blasting, withering influence of sin thou hast been brought to the dust; to the dust from whence thou wast taken. Is there any hope? Let us see: they that sleep in Jesus will God bring with him, therefore comfort one another with these words. My heart had been made to tremble at the thought of the separation, and the severing of ties which would never again be fully united, when the time would come for me to say a sad farewell, with no expectation of meeting again this side of the grave. But I have been made to see that the power of him who tempers the wind to the shorn lamb is also able to throw the protecting arm about a weakling of the flock, so that almost unmoved with emotion, and seemingly unconscious of the surroundings about me, I passed out from under the sheltering hills of that grand old mountain, and the valley sleeping so peacefully at its foot, surrounded as I was by dear friends who had come to wish me Godspeed, I turned

my face toward the setting sun, and the home of my adoption, where I arrived in safety, welcomed again into the home of a dutiful son and his amiable wife, with a feeling of thankfulness in my heart that the goodness and mercy of God hath no bounds.

As I am about to close this imperfect scribble, I wonder why I have not before spoken of some of the aged disciples and brethren whom I met in my travels, and found worshiping, leaning upon their staff. My mind was much impressed with the evidence that God does have respect in memory of his covenant promise that even down to old age and hoary hairs he will be with his people. Even as the mountains are round about Jerusalem for firmness, so will he surely surround them with his everlasting love, where Christ receives his own to himself; where all danger is past, all doubts removed, all the mysteries of this life gloriously solved; we to know as we are known, and see as we are seen. The Spirit of God has vouchsafed this to all his believing children. Just so, I apprehend, is death. "Only a little longer," has been the watchword for many a weary pilgrim, that they hold out faithfully to the end, hoping all things, enduring all things, as good soldiers of the cross.

I will again say farewell. I know this is imperfect as I myself am, but it is the best I could do with the ability given me. I would have gladly done better. I have at least shown a desire to be subject to the wishes of others.

Yours most unworthily,

ABBIE CODDINGTON.

SNYDER, Texas.

ELDER G. BEEBE'S SON—DEAR BROTHER:—By your permission I wish to give a brief sketch through the dear old SIGNS, of my visit to south-eastern Texas.

On Friday before the first Sunday in October, I boarded the train at Mansfield, Texas, for Wortham, Texas, where we so-journed over night, and next morning hired a livery rig, and early started out over rough country, to the associational ground of the Big Creek Association, which was held with Union Church, near Fairfield, Limestone Co., Texas, arriving just as the association was ready to commence services. After the introductory was preached, the association organized and went into session. The business of the association was conducted in a spirit of peace and brotherly love. The preaching was all of a piece, salvation by grace, and grace alone. The doctrine of God's unlimited sovereignty, his righteous decrees in all things, marked every sermon preached on that occasion. All being united on the good old grace plan, were truly of one heart and one mind, and were contented to stand in the way, and see and ask for the old paths, &c. The trumpet gave no uncertain sound, and the dear servants and saints were all walking together in the order of God's house, believing all things written in the law, and in the prophets; having their souls confirmed in the faith of God's elect, and were not ashamed of the gospel of Christ, but believing it to be the power of God, rejoiced in partaking of the sufferings of Christ, esteeming the reproaches of Christ greater riches than all the treasures of Egypt.

Elder I. W. Bowers is the Moderator of this association. He is a faithful servant, and is well versed in the holy Scriptures; a good judge of order, and is untir-

ing in his zeal for the cause of the christian religion; willing to spend and be spent; willing to endure hardness as a good soldier of Jesus Christ. The dear Lord has made his mountain to abide strong, and given him grace commensurate with all his persecution, and made him able to face a frowning world.

The association closed in peace, amidst great manifestation of love and good will; a time long to be remembered; a blessed oasis to us all, because "The name of the city is, the Lord is there."

Here we rested one day, and on Wednesday following, the writer started in company with Elders J. L. Taylor, I. W. Bowers and J. H. Bourland, traveling across a rough woodland country, through the heat and dust, reaching a place on the road, a desirable spot, by a little running stream, to rest our teams for noon, and take some refreshments for ourselves. And O, dear brethren, at this juncture bear with me while I relate an incident just here. Christian experience was the topic of conversation, after eating dinner. The Spirit of the Lord came upon Elder Bowers, whereupon he began to speak of the wonderful works of God, his mercy to them that feared him, and his exceeding great and precious promises to his people. At this point Elder Bowers arose to his feet, and at the top of his voice preached in the power of the Spirit, in line with his experience, telling his fiery trials, his deliverance from sin, his wretchedness as a poor sinner, the awful temptations that baffled him for a time, his desire to go to the church and tell what great things the Lord had done for his soul, and the strong opposition that confronted him, even his dear companion resisting him, but was made submissive afterwards, the turning point, when by the grace of God he was made to forego all his doubts and

fears, and to triumph over the flesh, and over all the powers of the enemy, but by no worth or merit on his part, save through the blood and righteousness of Christ Jesus the Lord.

This took place under "a lone elm tree," and the dear brother thus discoursed. Myself, and the two other preachers, were overcome, and in the emotion of souls wept tears of grief and joy. Our cup ran over, and we felt how good and pleasant to wait upon the Lord. Even here in this wilderness land, I believe with all my heart, the Lord gave us a banquet. Here in the open woods he renewed our strength by the way, filling our hearts with food and gladness, and overshadowing us with the palm tree of his everlasting love.

Soon as our minds were sufficiently composed we pursued our journey, reaching the Trinity River at night, were detained a few minutes, as we had to ferry the river. Crossing over in safety, we came to the house of A. M. Reagan, who cared for us kindly for the night.

Next morning we felt rested and again resumed our journey in the direction of Elkhart, Anderson Co., Texas, arriving there near twelve o'clock. Here the brethren met and piloted us out to the house of young brother Franks. By night quite a large company of brethren and friends came in, who, like ourselves, were on their way to the old Union Association. That night brother Thompson and the writer held services, preaching to a deeply interested company of people. Here we met Elders Roden and Goss, whom I had never seen before. Next day being Friday, we went to the associational grounds, a distance of about three miles, reaching the place in due time. We noticed the brethren and messengers coming in from every direction.

Elder L. F. Roden introduced the worship by singing and prayer, and was followed by W. Neal preaching the introductory sermon, after which the association went into regular session, and proceeded to business, by choosing Elder Roden, Moderator, and Elder W. Neal, Clerk. Elder I. W. Bowers, was appointed to preach to the people at the stand. The association getting through their business for the day, adjourned till Saturday morning, nine o'clock, which closed the business of that body for the session. Elder J. L. Taylor and the writer were sent to the stand to preach for the congregation, which I hope was according to the ability which God giveth. The writer spoke two hours to a large concourse of people, who patiently gave audience.

On Sunday, Elders Slaughter and Bourland addressed the people, preaching in demonstration of the Spirit, and in power. After this an old farewell hymn was sung while taking an affectionate leave of each other. Then all knelt in prayer, with the writer, and were dismissed to go to their respective abodes. Our poor hearts realized "How good and how pleasant it is for brethren to dwell together in unity;" to be humbled in heart by the grace of God, serving the Lord, vindicating the doctrine of God our Savior, as maintained by the apostles and prophets in the primitive ages, and advocated through the dear old SIGNS OF THE TIMES for nearly seventy years. The more the doctrine of unconditional salvation by grace, for time and eternity, is opposed and persecuted, the more it shines with resplendent glory in the church, "For my people shall never be ashamed."

Now brother Beebe, at the request of many brethren, the above report is sub-

mitted for your consideration, hoping, for the sake of the brethren, that you will be able to give it a place in the faithful old SIGNS. I feel that the Lord has humbled me by his grace while preparing this narrative.

Wherever I go and find the SIGNS in a brother's house, these troublesome times, I am not afraid to enter; for I feel free and welcome in their presence, and pray the peace of God to rest upon them. May the sovereign mercy of our adorable Savior bear you up through all the remaining years of your life, and support you in sending our old reliable paper to comfort the hearts of thousands, to cheer the house of God, and confirm the feeble knees of "a poor and afflicted people," for the sake of Jesus, and the glory of God.

In truth, and christian fellowship, affectionately,

ASA HOWARD.

PINSON FORK, Ky., Dec. 8, 1902.

EDITORS OF THE SIGNS OF THE TIMES—DEAR BRETHREN IN THE LORD:—I have noticed of late years such a growing tendency, both from the pulpit and press of some of the Baptists, that I desire to express a few of my thoughts on the subject to the many readers of the old, reliable SIGNS, if you will allow me a little space. While I have been noticing this tendency in some of the Baptist periodicals, I have never in the very least degree discovered any such thing in the SIGNS OF THE TIMES, for which I desire to thank and praise the God and Father of our Lord Jesus Christ, who has sustained you, the editors, and also the many contributors, whose precious articles appear in its columns.

The tendency I have reference to is the suggestions of these Baptists to the

Old School or Primitive Baptists to discard from their preaching and writing some of the eternal truths of God's word, such as the predestination of all things, or the purpose of God from eternity, respecting all events, &c. They say, This will prevent a division among the Baptists. This seems to me to be healing the apparent division slightly, saying, Peace, peace, when there is no peace, or daubing with untempered mortar, &c. So far as I myself am concerned, or can discern, I see but one result for the Old School or Primitive Baptists if they discard these precious and God-honoring truths, and that is, all will go into the ditch of Arminianism, so that there will be no place that they may be placed alone in the midst of the earth. (See Isaiah v. 8.) These same Baptists also have been and are raising a great hue and cry about the word "absolute" being used with predestination, and say we should not use it, because it is not a scriptural word.

We will briefly notice the word "absolute," as used with predestination, together with some other unscriptural words which they themselves use a great deal more than we old Hardshells use the word absolute. These things cause me to think of the Scripture that tells us of some who strain at a gnat and swallow a camel.

While I readily admit that the word "absolute" attached to predestination does not make it any more full or forcible, neither does it weaken it or hurt it in any way, for it is neither speculative nor misleading in any way, for predestination is absolute; forasmuch then as predestination is absolute, how can it be wrong to call it absolute predestination? I can see a propriety in and a need for using the word absolute sometimes when

we have occasion to speak of predestination. There is the same like reason, and the same need for using the word "absolute" to predestination as there is for the terms Old School, Hardshell, Primitive, &c., when speaking of Baptists. There has been a time when these discriminating terms did not have to be used to point out God's people. Also, upon the same principle, were it not that some of the Baptists are preaching a limited predestination, there would be no need of us, the Old School, using the word "absolute," but just simply predestination would convey to our hearers just what we believed on the subject of predestination. Therefore there is a necessity at times to use the word absolute predestination in order to make straight paths for our feet, lest that which is lame be turned out of the way. If there was no Baptist contending just for a limited predestination, there would be no need of using the word absolute predestination. So it is plain as the sun at noon-day that no harm can arise from the use of the term. And beside all this, the very people that are making such a great complaint about us using the word "absolute," they themselves often use the word "free," when speaking of grace, and say, "Free grace, or the free grace of God," &c., when there is no more need for the word "free" attached to grace, than there is for "absolute" attached to predestination, yet no one is complaining about it, neither ought to, for it does not hurt nor change it in any way, for grace is free as free can be, therefore no harm can arise from calling it free grace. Then why strive about these things? And not only so, but the word "sovereign" or "sovereignty" is almost, if not altogether universally used by both writers and preachers, and if

either of these words are scriptural terms I have no knowledge of ever seeing them. Yet they say "A sovereign God, or the sovereignty of God," while the word "God" does not need the word "sovereign" attached to it any more than predestination needs "absolute" attached to it. Nothing at all can be attached to the word "God" to make it imply any more than it does, yet there is no wrong in using it in that way, for he is sovereign of all worlds, beings and things. Hence no harm can possibly grow out of the use of these terms, for none of them are speculative or misleading in any way. Then why should we strain at a gnat and swallow a camel? but rather let us by love serve one another, and God forbid that the Old School or Primitive Baptists should ever discard from their preaching or writing any of these eternal truths for the sake of a confederacy, or joining house to house.

Just so sure as the sun and moon endure, just so sure when we discard these God-given truths, we discontinue the apostles' doctrine, and consequently their fellowship. But I am persuaded better things, and things that accompany salvation, though we thus speak, for our confidence is in the Lord, who keeps the feet of his saints, and has declared that, "The people shall dwell alone, and shall not be reckoned among the nations."

W. J. MAY.

ASHLAND, Ill., October 20, 1902.

DEAR BROTHER BEEBE:—While I have never seen you in the flesh, yet I have a hope, and feel like we are connected in the brotherhood of Christ Jesus our Lord. For some time I have felt inclined to write for your paper, but have let my weakness conquer the impression, but now, God being my helper, I will try

to write you a few words upon the election of God. In the first place I will try to notice some of the objections or arguments against the doctrine, that God elected a chosen people to salvation.

First, they tell us that it makes the plan of salvation too narrow, because it gives no one else a chance. Let us see which plan is narrower, God's plan of election, or the Arminian plan upon conditions. Upon the Arminian plan they tell us that the sinner must do something in order to inherit eternal life. They tell us that we must fall in with the overtures of mercy which God is offering to every man, if they will only believe. Now let us see how many that would save. What state is the unquickened sinner in? Paul says that he is dead in trespasses and in sins, and that there is none that doeth good, no, not one. Again, it is said that every imagination of the thoughts of the heart, are evil and only evil, and that continually. Now such people as this are told to believe on the Lord Jesus Christ. All will admit that no one can believe anything without evidence. Now where does the evidence come from in this instance? John says, "He that believeth on the Son of God, hath the witness in himself." And in Colossians i. 27, we find that this witness is "Christ in you, the hope of glory." Therefore without this witness there can be no belief. But says one, "We can do something in order to obtain this witness." But the Bible says, "Without faith it is impossible to please God," and also that this faith "Is the gift of God." Now no one can possibly believe for one moment, that if we do something that is not pleasing in his sight, he will reward us for so doing, by placing Christ in our heart. Thus we see, if salvation depends upon the condition above named, to be

done by the creature, it is impossible for one of the race of Adam to be saved.

Now let us see if the doctrine of election cannot be sustained by the Scriptures, and if it is as narrow a doctrine as the one just investigated, held by Arminians. In the first place, the immutability of God cannot safely be denied, for he says of himself, "I am the Lord, I change not." "He is of one mind, and who can turn him?" "For what his soul desireth, that he also doeth." Now if he is of one mind and changes not, he must know every one that will be saved, and must have known them before the foundation of the world. For if he does not thus know, and some person does something entitling him to salvation, then God must of necessity change toward that person, and this he cannot do, according to the above Scriptures. This then shows that the number of people to be saved was fixed in the mind of God. Now the question naturally arises, What determines the number to be saved? In Ephesians i. 4, Paul says, "He hath chosen us in him before the foundation of the world. Jesus said, "Thine they were, and thou gavest them me." Many Scriptures could be urged to show that choice determines the number, but this is not needful here.

Now, as we have seen that God's people are saved according to election, let us see if this be so narrow a plan as is the conditional plan before explained. Christ said, All that hath heard, and hath learned of the Father, cometh unto me: and he that cometh unto me, I will in no wise cast out, but will raise him up at the last day. We draw the conclusion from this, that all that are taught of the Father, are saved, with no chance that a single one will be lost. Jehovah says, in speaking of his people, they shall all be taught of

him, from the least of them even to the greatest of them. Therefore those included in this word "all," must all be saved, since every one whom he teaches, comes to Christ, and Christ has promised to raise them all up at the last day.

What is the method used in this teaching? In Jer. we read as follows, "I will put my law in their inward parts, and write it in their hearts." This, in other words, means the new birth, or having Jesus implanted in the heart, the hope of glory.

Thus all, in whom this work is wrought, have the witness in themselves, which produces faith, which enables them to please God. And now, in conclusion, I would say a word to those outside of the fold who feel burdened by a load of sin, take hope. For, if you will notice in the thirty-sixth chapter of Ezekiel, you will see that the new birth, or the implanting of a new heart, precedes all such feelings. I have written more than I intended when I began to write. I will close, desiring the prayers of all the people of God, for I feel that if saved, I am the least of all.

Yours in hope,

EDGAR LOBBS.

[It is good to have our attention called to the doctrine of personal unconditional election. The Bible teaches it, and all that ever comes in the way of blessing to any poor sinner, is the result of this election of grace. Election injures no one, but it is the cause of every spiritual blessing that ever reaches a sinner of Adam's fallen race. Saints in every age have rejoiced in this doctrine, and in all eternity, their song shall rise to the praise of that God who has chosen them out of every nation, kindred, tribe and tongue. While every christian experience, when rightly interpreted, con-

tains the doctrine of election, yet after all, it is to the testimony of the Bible that we must come for our proof of it. Believers have the experience of God's election in their hearts, but the doctrine was true, before they ever felt its power to save them.—Ed.]

DANSVILLE, N. Y., Jan. 2, 1903.

EDITORS SIGNS OF THE TIMES—DEAR BRETHREN:—Once more, in the providence of God, I forward my subscription to the SIGNS, in the hope that it may be sustained, and continue to promulgate Bible truth, as it ever has done from its beginning, and contribute to the comfort and edification of its readers, who are scattered over this wide country, and so many of them, like myself, destitute of any other means of communion with those who love the truth and rejoice in it. I suppose there are thousands of God's elect people scattered over the face of the earth, in every nation, kindred and tongue, who never heard the name of Jesus, as we pronounce it, and are ignorant of the history of the prophets and apostles, as we have learned it, yet God takes care of them, and reveals himself to them in a way to their comfort and happiness, as he does to us, who claim the advantages of civilization. It is just as easy for God to quicken, by his Spirit, a wild savage of the desert, as it is to communicate spiritual life to a learned philosopher of the schools, and after the change the warfare in one is with human nature in its wild, savage state, and in the other with human nature in its cultivated state. Both now made alive by the Spirit, are subjected to the same warfare within that Paul describes, and the poor savage encounters the same difficulties that Paul describes, though he is not able to describe it as Paul does. Our

learned philosopher finds himself in the same trouble, and after a long struggle perhaps, learns that "It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." Then they both rejoice in that grace which is equally beyond their comprehension, only as revealed to them by the Holy Ghost, who "works in them to will and to do according to his own good pleasure, working in them that which is well pleasing in his sight." Yes, I think it will do to trust God to take care of the salvation of his elect, whether they be Jews or Gentiles, bond and free, or whether they in their ignorance bow down to storks and stones, or in the blaze and light of civilization are carried about by the cunning craftiness of men who lie in wait to deceive. The might and wisdom of man is foolishness with him who said, I will write my law in their hearts, and they shall be to me a people, and they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord, for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity and I will remember their sin no more. The poor savage and the learned philosopher are on equality now; both saved by grace.

This is the way I have learned Christ; the way I understand his teachings; the way it seems to me they correspond with the teachings of the prophets and apostles, and the way the SIGNS OF THE TIMES have unceasingly and invariably taught for seventy years, and will continue to teach so long as it pleases God to stay at the helm as pilot.

Now may this be a happy new year to you in verity, as regards the prospects, financially, of the SIGNS, and may the grace of God sustain you in its publica-

tion for the comfort and edification of its readers.

In the blessed hope that we may ultimately enter into that rest which remains for the people of God, yours,

P. WEST.

EDITORIAL NOTICES.

GRATEFUL ACKNOWLEDGMENT.

ALTHOUGH we have several times before expressed our sincere thanks to the brethren and friends of the SIGNS OF THE TIMES, for the kind and substantial interest they have manifested in the welfare of the paper, yet their continued liberality, as shown on page 60 of this number, compels us to beg forbearance while we attempt to again express the gratitude we feel, first to the Lord for putting it in their hearts, and then to the friends who have so liberally demonstrated their high appreciation of the paper, in defense of the cause to which it has been devoted for more than seventy years. We are too painfully aware of our own weakness and unprofitableness to ever permit of our being so egotistical as to attribute the generosity of the brethren and friends to a personal consideration. Therefore we feel the more encouraged by this proof that the paper is still so highly prized by its readers, and, if possible, it increases our feeling of sacred responsibility in the position we hold on the paper, and it is our prayer that we may be kept from ever betraying that trust.

Owing to a physical debility, causing a trembling, or shaking of the hands, it is with much difficulty that we write, therefore we have not been able to write privately to each one who has sent a donation, and we ask them to each accept this as a personal acknowledgment to them of our sincere thanks for their kind and efficient aid, and we do trust we are thankful that the Lord has blessed the SIGNS with such sincere friends.

B.

EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 15, 1903

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 XXIII. 25, 39-43.

"AND he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will."—Luke xxiii. 25. "And one of the malefactors which were hanged railed on him, saying, If thou be the Christ, save thyself and us. But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise."—39-43.

In compliance with the request of brother John Thorne, of Baltimore, we will present some thoughts upon the above noted Scriptures.

First. It seems to us that in these three men we have the whole history of mankind, religiously speaking, presented. But while much has been said by many concerning the penitent thief, as he is called, but little has been said concerning the impenitent thief, and that other, Barabbas, in whose place Jesus hung and expired on the cross. Yet these two present lessons for our consideration as well as the other who was penitent. These are all representative characters, and it is because they are so that we have the above record of them in the Scriptures.

All men come under the one character or the other. And the whole work of Jesus, in the effect of his atonement, and in the work wrought by his holy Spirit in the hearts of his people, is here presented. And also his place between the living and the dead is here set forth. It seems to us needful that the relation which Jesus occupied to Barabbas should be set forth and considered as well as his relation to the penitent thief, because in the one we have the work or the effect of the atonement presented, while in the other we have the effectual working of the holy Spirit in the new birth presented. And both these things are needful in order to the redemption of any soul from death and final destruction.

Second. What then is set forth in the narrative concerning Barabbas? The first thing to attract our attention must be the fact that Jesus died in his stead. Had not Jesus hung upon the cross, then must Barabbas have hung there. As the high priest, Caiaphas, just before had spoken more wisely than he knew, in saying that it was expedient that one should die, and that the whole nation perish not, thus setting forth unwittingly the truth that all the prophets had testified of, that Jesus must die for sin, so here the people demanded in their hatred against Jesus and his truth, that the very thing should be done for which he came into the world; and also in demanding that Barabbas should be released unto them, and Jesus crucified in his stead, they unwittingly set forth the great doctrine of the atonement, and so presented to the admiring gaze of the people of God the only way in which any soul could be saved from eternal death. True, in the narrative Barabbas is only presented as escaping natural death as the punishment for transgression against

Roman law, but it is by natural figures all through the narrative of the Scriptures that the great work of redemption is shown forth.

Third. There is a most striking similarity between this salvation of Barabbas from natural death, and the salvation of the elect of God from eternal destruction. Barabbas was a transgressor against the law, and it condemned him. By it he had been seized and tried and imprisoned, and was condemned to die soon in expiation of his crimes; to him this death was the end of all here below; from this death he could not escape; he lay in his dark and noisome cell without one ray of light, comfort or hope; he had not a friend among all the sons of men; there was none who could deliver him; the sentence had gone forth that he must die the cruel death of the cross; who can depict, or even comprehend the feelings of his heart as he awaited the fulfillment of the decree of the law that he must die? He knew that he was a transgressor, and that he deserved to die; he could expect no pity nor forgiveness, but at last the door of his cell opened, and a messenger stood before him; no doubt he looked up supposing that the summons had come for his going forth to execution; it was the hour of utter despair to him. But lo, as the messenger looks upon him, and he looks into the face of the messenger, he sees no stern, hard expression there, but rather an aspect of mildness and gentleness; and now what words are these that fall upon his ear? Thou art free; a ransom has been found; another dies in thy place, and behold thou livest. Then the irons are stricken from his hands and feet, and he is bidden to arise and go forth free once more. We are not told of what went on in this man's heart as the glad message reaches his understand-

ing, but we may know what unutterable joy must have been his. Perhaps it was a joy too deep for words; perhaps in a maze of tumultuous thoughts and feelings he went forth to behold once more the light of the sun, and to walk upon the earth, and among men. Perhaps he could hardly realize the whole significance of what was done. But it seems to us that of one thing we may be sure, viz: he could never afterward hear the name of Jesus, who had died that he might live, without a tender love filling his heart, and a sense of gratitude too deep for words. Whenever afterwards he heard that blessed name uttered, he must have listened eagerly to hear what men might say concerning him. Whatever Jesus might have been to others, to him he was the giver of life from the dead.

Now if all this must have been true of Barabbas, the murderer, according to human law, and condemned to die by human law, much more is it true of that sinner who has felt the condemnation of the holy law of God. Each awakened conscience does see plainly the guilt and just condemnation of every transgressor. Death has passed upon all, for that all have sinned. When therefore the work of the law that condemns and knows no mercy is begun in the heart and conscience, at once there is a realization of arrest, judgment and condemnation, and the sentence is passed in that conscience, and horror takes hold upon that man, for that he is so great a sinner, and because such utter destruction awaits him. That soul seems to himself to be only awaiting the execution of the sentence of death, of final banishment from God, and saints, and heaven. All hope of finding any good in self, all hope of mercy in the law of God, all hope of finding any extenua-

ting circumstances is gone, and death is all that the sinner can expect. Yet there is the desire to live. It is in this state of midnight darkness and horror that the word of pardon comes to this man, as it came to Barabbas. When he expects death, behold life is given. When he expects the summons to execution, behold the bestowal of freedom. And to this sinner, as to Barabbas, comes the message that Jesus has died. Looking upon the cruel cross he says, There must I have hung, had not a ransom been found. How sweet the name of Jesus sounds to that ear. Always afterward there will be a power in that name that none other can possess to his heart. Is it any wonder that the friends of Jesus are jealous of all that would seem to rob him of his crown?

One thought more concerning this man. Life and pardon was not offered him, they were given him. The messenger did not come to his cell, saying, I have offered thee deliverance and life, if thou wilt undo thy sins, if thou wilt promise not to sin again, or if thou wilt after this do the best thou canst. The messenger would have been false to his trust had he said any such thing to Barabbas. No, there was no offer of deliverance upon these grounds, neither was there any offer upon the condition that he would accept it. In the first place, he would be sure to rejoice in the message, and gladly receive it, but even if he had not thus gladly received it, still he was free, free in spite of himself; free so that no law upon all the statute books of Rome could bind him any more. So likewise there is no offer of salvation in the gospel. No, we, the messengers of life and peace to the guilty, trembling sinner, do not bear life in one hand, and conditions in the other. We have a message to proclaim, and that is, that the

lawful captive is delivered; the work is done; the redemption is completed.

Fourth. Upon this work of the atonement is founded all the help and hope of the sinner. All spiritual blessings come to any of us, simply upon the ground that the atonement is finished. All the present experience of grace, mercy, peace, communion with God through the Spirit, the privileges of the house of God, which we love and prize so dearly, and every spiritual blessing upon which we rest, and in which we rejoice in our daily travel, come to us simply because Jesus has died, and the atonement is completed. It is because of this last truth that it is so important that we consider Barabbas, as well as the other thieves. Connected with him is the truth of the atonement, and then with the coming in of the other thieves, we come to another truth; another truth, but a truth based upon this first great truth.

Fifth. As we turn to consider the scene at Calvary, one of the first things that must arrest attention is that Jesus hung between two thieves, between the penitent and the impenitent one. This is always his place. Thus did Aaron, the high priest of Israel, stand between the living and the dead, when the plague would have consumed them all, because of the transgression of Korah. And, as he stood with the censor between the dead and the living, the plague was stayed so that no more died. Here was separation, and here was life and salvation for the living. So Jesus hung literally between the spiritually living and the dead on the cross, and so it was set forth, as in the type just alluded to, that he as our great High Priest to-day stands between the living and the dead, so that not one who lives in him, and who is sheltered by him, can ever perish.

Sixth. Let us notice another truth presented here. Two of the evangelists tell us that both of the two thieves cast the same in his teeth. So that at the first there was no difference between the two thieves, both were equally guilty, and both were equally hardened in their evil course, but grace soon works a difference. It must have been grace, and grace alone; if any other thing could work such a change, then it must have wrought that change in both, seeing that both were alike in all things, in disposition, in hatred of the Master, in sufferings, in the events which surrounded this dreadful scene upon Calvary, and in the witnessing of all that went on as Jesus was crucified. But right in the midst of it all, one thief begins to rebuke his fellow, while the other continues right on in his desperate course, and still reproaches the Redeemer. Surely the penitent thief cannot boast over his fellow, neither does he. He says, We are justly condemned; "we," that is, thee and me. Boasting here, as well as everywhere else, among the redeemed of God, is excluded by the law of faith. Works, nor creature choice can neither enter here. All, all is to the praise of free grace. And this poor penitent sinner, is a penitent sinner, just because grace has met and conquered him, and humbled him by showing him his sins against God, and so he confesses the justice of his condemnation, both by the law of the land, and the law of God. Indeed, he never would have acknowledged the sentence just which condemned him to the cross had he not first seen his just condemnation before God, and thus he is prepared to confess his sins and just condemnation and then to pray for mercy. No one else but such as feel these things ever do pray, and these must pray, they have no

other remedy than to look to the Lord and plead for help and salvation at his hands, upon the ground of sovereign grace.

We do not pause here to dwell upon the prayer of the penitent one, nor upon the reply of the dear Savior, further than to say, that both the Redeemer and the thief were that day in paradise as Jesus said. Whatever else paradise may mean, one thing is sure, that it means a state of perfect conscious happiness. Indeed, we need not have added the word conscious, for happiness belong to consciousness; the unconscious are not happy, neither are they miserable.

Of the impenitent thief, we can only say that he died in his sins, and to him was no such promise given as was given to the other; he still remained among the dead in trespasses and in sins; the only reason why the other did not so remain, and the only reason why any child of Adam does not so remain, and die, is that electing grace has chosen otherwise.

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.

Please be particular about this.

2 CORINTHIANS XII. 9.

"Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me."

For some time the above words of Paul have rested on our mind, and we have had some very enjoyable reflections upon them, which we would gladly share with our brethren, if we had the power to convey the edification and comfort we have received, to the pure minds of those whose "infirmities" have been such a source of grief to them; but the ability to apply any portion of the inspired word with its spiritual import belongs alone to him who gives the eyes to see, and the ears to hear, and the heart to understand. Yet while we cannot always communicate the comfort and encouragement with which certain Scriptures may be applied to us, we are told to bring all the tithes into the store-house of the Lord, and if a child of God has been blessed with an experience of grace which has given him special comfort, it is right that he should make mention of it to his brethren, peradventure the Lord may apply it with the same sweetness to some who are "ready to perish," and who on account of their "infirmities" have about concluded that they are certainly deceived, and their hope is a delusion. To all such the above Scripture will be of the greatest comfort, if they are enabled to lay hold on it, as it has been presented to us, and while we feel how utterly impossible it is to express in words the things of the Spirit, yet we know that "A word to the wise is sufficient," and relying on the ability of the brethren to discern, more than ours to express our meaning, we will, with the ability given us, try to make mention of some of the thoughts we have had on the words quoted at the head of this article.

To the natural mind how absurd is this language of Paul's, for to him who has never known what Paul meant by "My infirmities," it would appear, and indeed we have heard it so argued, that he had reference to some physical affliction peculiar to himself. But how careless must be the reader of this twelfth chapter of second Corinthians, to place such an interpretation on this language. Paul had just been relating his christian experience, and telling of the wonderful joys and revelation with which he had been blessed, and then, like every heaven-born child, he had soon to record the realization of a "thorn in the flesh," which he tells us was *given him*, and he also tells why it was given him: Lest he should be exalted above measure through the abundance of the revelation he had received. Also what this thorn in the flesh is: "The messenger of Satan to buffet me." Can language read plainer than that? Now we have a clue to what Paul referred when he spoke of his "infirmity," and he prayed thrice that it might depart from him, but it was not taken away from him, but the answer to his prayer was, "My grace is sufficient for thee; for my strength is made perfect in weakness." Then follows the words first quoted: "Most gladly therefore will I rather glory in my infirmities." Why? "That the power of Christ may rest upon me." And in view of this he now, instead of praying to be relieved of these buffetings of Satan, could say, "Therefore I take pleasure in infirmities, [Remember these infirmities are the buffetings of Satan's messenger.] in reproaches, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak, then am I strong."

How often we hear the saints to-day complaining of these buffetings of Satan,

suggesting to them that they are not the children of God, for if they were they would enjoy more abundantly the revelation of the Spirit, and dwell more of the time upon the mountain top. But instead of always being filled with the Spirit, as they supposed a child of God must be, they go for days, weeks, and perhaps years, bowed down in grief and sorrow; walking in darkness and having no light, feeling that surely some strange thing has happened unto them, forgetting that they were appointed thereunto. And in their terror they flee to the throne of grace and beseech the Lord that these buffetings of Satan, this thorn in the flesh; in short, their infirmities, may be removed, but all the prayers of all the saints have never removed this thorn from a single child of God while in this time state.

We are aware that some good brethren have been carried away with the idea that they can so live as to get rid of this thorn in the flesh, and remain in the third heaven, but unless they are made of better material than was Paul, it would spoil them for the communion and fellowship of the saints, through exaltation above measure, and the poor, weak, trembling, humble child of God would become discouraged in their company.

No, dear brethren, the fact that you feel, see and know your weakness and inability to serve your Lord and Master as you would love to do, and that you feel so lifeless, worthless and unprofitable, is not a proof that you are not a child, but one of the most unmistakable evidences that you have passed from death unto life, and the more you are made to see your own weakness, the more will the power of Christ be made manifest in your salvation. Do not be discouraged if your seasons of rejoicing

seem long delayed; Paul at the time of writing this most glorious letter had to refer back more than fourteen years to the time when he had this wonderful experience of being caught up into paradise, and perhaps it may be the pleasure of the Lord that some of you, dear brethren, may be called to go mourning for even more than fourteen years, without an abundance of the revelations of Jesus being made manifest to you, but fear not, as long as you are mourning over your "infirmities," you are in a safe place, and will give your brethren no trouble, and he who has begun the good work in you, will carry it on until you shall be able to say with Paul, not only that you glory in your infirmities, but that you take pleasure in them, knowing that when you are weak then are you strong.

B.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

MATTHEW XXIV.

MY BROTHER:—Will you please give me your views on Matthew xxiv? I am at loss to know how to present the subject in the form of a text; but I will try to let you know what I want. In the third verse it is said, As he (Jesus) sat upon the Mount of Olives, his disciples asked him privately, What shall be the sign of thy coming, and of the end of the world? It appears to me that from that verse to the thirty-fourth, Jesus describes and tells them what shall take place before his coming and of the end of the world. And then he tells them, "Verily I say unto you, This generation shall not pass, till all these things be fulfilled." The words, *This generation shall not pass*, is what is a mystery to me. The general acceptance of the word, *generation*, means all that were living at that time, and so I understand it. Now the query with me is, what does it mean as used in this place? This is what I want you to explain. Believe me to your devoted friend, and, as I hope, your humble brother in the Lord. May God bless us, and give us light and understanding in his word. Farewell.

E. T. HORN.

LEAK COUNTY, Miss., Jan. 29, 1860.

R E P L Y .

There were three questions privately asked of the Lord by his disciples, as he sat upon the mount; our brother has embraced but two of them in his inquiry.

The questions stated in the third verse are, "Tell us, when shall these things be? and what shall be the sign of thy coming? and of the end of the world?" "These things," mentioned in the first question, referred, as we understand the subject, not to the following questions, but to the things which Jesus had just told them in the second verse should come to pass; namely, the destruction of Jerusalem, the temple and its buildings. The disciples had just attempted to show him the buildings. And in reply to them, Jesus said unto them, See ye not all these things, namely, the buildings of the temple, and then added, "Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down." And as he sat upon the Mount of Olives, the disciples came unto him privately, saying, "Tell us when shall these things be?" This first question must therefore have been asked in regard to the time when the things just predicted should come to pass. Why this inquiry was privately made, may be accounted for on the ground of the well known sensitiveness of the Jews, when anything was said disparagingly of the temple which they held in such veneration. As they had charged him with saying, Destroy this temple and I will rear it up again in three days, Christ had used these words when speaking of the temple of his body; but as the Jews understood him to speak of the temple which the fathers had been forty and six years in building, they were incensed at him for suggesting that it should ever be destroyed. The Jews were so exceedingly hard to admit that the temple would ever be destroyed, that we are informed by historians that when their city was besieged by the Roman army, and famine, pestilence and death raged within their

walls until famishing parents feasted on the flesh of their deceased children, and even after Titus had applied the flaming torch and the devouring element was rapidly consuming the building, they would accept of no peaceful negotiations, but persisted in their belief that God would avert the blow, and preserve the temple, and deliver the city. The buildings of the temple were nevertheless doomed to destruction, and not one stone should remain on another. It is not strange that the disciples should feel desirous to know when these things should be; and therefore they asked him who only could inform them of the matter. In his reply to this first question, Jesus told the disciples of many things that should accompany the fulfillment of his fearful prediction; but, as a final answer to the first question, he told them distinctly that, "This generation should not pass away until all should be fulfilled." We understand the term generation, here used, as our brother Horn does, to mean those who were at that time living; some should live to see the fulfillment of what he had said on this subject; and this was actually the case; there were those then living who did not see death till all these things were accomplished.

The second question was, "And what shall be the sign of thy coming?" Some have understood this question as relating to his coming in the last day, to raise the dead and judge the world, and some have supposed it to embrace only his coming in the execution of this judgment on Jerusalem, and the destruction of the temple. But to us it seems that his answer to this inquiry clearly presents his coming to occupy his throne, to set up his gospel kingdom, gather in his saints, and to make himself known to them as their

risen, glorified and reigning King, as he had frequently said to them that in this wise he would certainly come. I go, he says, to receive a kingdom, and will return to you again. And as he told his apostles, When the Son of Man shall sit in the throne of his glory, ye that have followed me in the regeneration, shall also sit up twelve thrones, judging the twelve tribes of Israel. Was it not probable that in the expectation of these things the disciples would seek to know clearly as possible what should be the sign of his coming? At all events they inquired of him, and he told them of many things that should indicate the near approach of that coming. On the signs of his coming, we have not time now to dwell; but like the first question, this second is also settled by the emphatic declaration, this generation shall not pass away until all these things be fulfilled. This declaration being made in the thirty-fourth verse, is a conclusion of his answer of the first and second questions; must include them both, and expressed the certainty that the overthrow of Jerusalem, and also the coming of Jesus in power and great glory, as the King of Zion, should both transpire while some who were then living should continue to live on the earth. The apostles themselves who were to occupy the thrones of judgment in his gospel kingdom, were then living and reckoned in that generation, and certainly they did live to witness his coming to organize and preside over his kingdom. But in his answer to the third and last question, he does not, as we read the chapter, say, This generation shall not pass away until the end of the world shall be accomplished, but he says, Of that day and hour knoweth no man; no, not the angels of heaven, but the Father only. The day and hour

of the end of the world, in whatever sense we understand him here to speak, is not a matter of revelation; it is only known to the Father, and must be regarded as among the secret things which belong to God, and which we have no right to meddle with; while things which are *revealed* (by the Word and Spirit) belong to us and to our children. While therefore every subject published in the Bible, belongs, as revelation from God, to us and to our children, and it is our privilege and duty to search them, and strive with all the saints to know what is their dazzling height, their awfully profound depth, and to know the love of God that surpasses the narrow limits of our understanding, it is not lawful for us to go beyond what God has revealed.

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

It is enough, but not too much, for us to examine prayerfully the unfolded and constantly unfolding leaves of that blessed book which the Lion of the tribe of Judah has unsealed, and given as a volume of revelation. Therefore, To the law and to the testimony; if any speak not according to this word, it is because there is no light in them.

We do not attempt to fix the application of the "end of the world," as here used, to the final dissolution of nature; for, from what follows in this and the next chapter, we have long believed that the "end of the world" here intended to be the end of the Jewish economy, which was simultaneous with the coming of Christ in his kingdom, as set forth in the foregoing remarks. But as that subject is not fairly embraced in our brother's inquiry, we will leave it, at least, for the present.

MIDDLETOWN, N. Y., March 1, 1860.

RECEIVED

IN RESPONSE TO BROTHER D. M. LEONARD'S APPEAL
TO RAISE A THOUSAND DOLLARS
TO CLEAR THE "SIGNS OF THE TIMES" FROM DEBT.

Previously acknowledged.....	\$339 10
Mrs. John G. Morgan, Mo., \$1.00; A Needy One, D. C., \$2.00; Mrs. Albert Drew, N. Y., \$2.00; Mrs. Lydia C. Wyman, Mich., \$10.00; A Friend, Ind., \$1.00; Richard Wallis, Mo., \$1.00; T. Knight, Mo., \$1.00; T. M., Records, Mo., \$1.00; V. A. Corder, W. Va., \$1.00; Sarah Sayer, N. Y., \$3.00; P. A. O'Connor, N. Y., \$5.00; Martha Scott, Pa., \$15.00; C. E. Miller, Pa., \$5.00; Jacob Hewitt, Ill., \$3.00; S. R. Campbell, Ill., \$1.00; Wm. W. Darby, Md., \$5.00; E. J., Ill., \$1.00; Mrs. N. L. McDonald, N. Y., \$10.00; P. West, N. Y., \$3.00; Elder D. Bartley, Ohio, \$1.00; Mrs. Wm. J. Clark, Conn., \$3.00; Florence Ely, Pa., \$1.00; Mary R. Tompkins, Pa., \$1.00; Wm. Barker, Ohio, \$1.00; Mrs. M. T. Templeman, Va., \$1.00; T. G. Harris, Neb., \$3.00; H. J. O'Bannon, Va., \$1.00; Isaac Larowe, N. J., \$2.00; M. A. Welborn, Tenn., \$10.00; Z. T. Davis, La., \$1.00.—	96 00
Total	\$435 10

MARRIAGES.

By Elder G. N. Tusing, Dec. 17th, 1902, at the residence of the bride's parents', John B. Funk and Miss Maude B. Hansel, both of Hocking Co., Ohio.

OBITUARY NOTICES.

Mrs. Gusta B. Grover, daughter of Charles and Jennie Grover, and wife of Harry Grover, died of consumption Nov. 26th, 1902, at North Berwick, Maine, aged 30 years, 8 months and 18 days. For some time the holy Spirit had been teaching her that she was a poor sinner. This brought her into unrest and grief of soul. At length she could no longer conceal the distresses of her heart, and murmured them forth during this last sickness to her dear parents. She told them that she felt her sins were many, and feared she should die and not be a Christian. "Ah, mamma, you do not know my sins, I am liable to die any time, and when I am called before God's judgment throne I do not want him to cast me away. I feel my sins are very great, and I am afraid God will not forgive me. O, I do want him to receive me and not cast me off." On the morning of Nov. 18th, word was sent to me that she would like to see me. I found her very feeble in body, and in much anxiety of heart over her sins before God. I sat by her bedside and preached unto her Jesus. I told of Christ's sacrifice to purge away the sins of his people, of the cleansing and justifying efficacy

of his righteousness and blood, that salvation, forgiveness and eternal life are all the gift of God through the Lord Jesus Christ. She listened most eagerly, with sighs and tears, to the glad tidings, and then she exclaimed, "O, your words are so comforting, they have done me so much good, I am so glad you have told me these things," and as I went on to tell her of Christ she would say, "O, how wonderful, how wonderful, how comforting, but O, will the Lord pardon my sins?" From this day until her departure she was so comforted in the hope of salvation that she was constantly speaking of her soul's blessedness, or desiring to have the things of Christ declared to her, and to have precious hymns sang to her. In her it was very sweetly exemplified that

"Jesus can make a dying bed
Feel soft as downy pillows are."

These last days of her life will never be forgotten by her dear relatives, and those who called to see her. How often would she burst forth in fervent rapture, exclaiming, "O, I love him; O, how I love him; I do trust in him; he is so dear to me; I believe in him; I do hope he has forgiven me my sins; I believe he is a just and true God, and I love him; I would not wish to live and not believe in him and love him, and I cannot die without him." God gave her a gracious acquiescence to his will in removing her from her loved ones, and she sought to comfort them, telling them not to grieve for her, and that they should look at it in this way, "It is God's will, and I am ready to go to him when he will have me." Her gratitude for the kindnesses of those who waited upon her was very expressive, most touching, and then from this she would turn and declare her love and praise of the Lord for his kindness and love to her, a poor sinner. There would recur little moments of trembling, fearfulness, lest after all she should not be received into the everlasting kingdom of God: "I hope he will receive me, O, I hope he will not cast me away; I am a poor sinner, I cannot live and I cannot die without Jesus." One cannot pen the transforming animation that vivified her countenance as she again and again experienced the restoring consolations of the Lord, and would speak of his goodness. "He restoreth my soul," so she proved it. On Saturday evening, Nov. 22d, while the hymn, "Jesus lover of my soul," was being sung to her, she joined in singing, and sang in sweet but feeble strains the verse, "Other refuge have I none," &c. This was most touchingly blessed to those around her, to hear this dying child of God so sweetly sing of her soul's longings and abiding hope.

At her funeral the writer preached from the words, "Thou art all fair, my love, there is no spot in thee."—Solomon's Song iv. 7. Her father and mother and husband feel their loss very much, but their bereavement is much sweetened by the riches of God's grace

so comfortingly manifested in their loved one. Her body was laid in the grave to await the glorious resurrection at the last day.

FRED. W. KEENE.

NORTH BERWICK, Maine.

Our aunt, **Nancy Ferguson**, so long a sufferer, has entered into rest. We miss her very much, but would not call her back to this world of sickness, sorrow, pain and death. She had her doubts and fears to the last. Just three days before she left us, she said to me, "If I only knew I was going to a better world than this, all would be well with me, but I am such a poor sinner it makes me tremble." I asked her to tell me her experience. She said, "O, I am such a poor thing, and if I have any experience it is so little." I told her there was a blessing for the poor in heart, and Jesus died for sinners. She was sick in our house for four years. I will copy the lines read at her funeral:

"Mrs. Nancy A. La Follette, in the presence of whose last remains we now pay the tribute of our sorrow, was born in Kentucky, May 24th, 1819. Her parents removed to Indiana when she was ten years of age. At the age of twenty-four she was married to Zechariah Ferguson, in Putnam Co., this State. She had been a widow twenty-four years. She received a hope in the Savior in 1855, and was baptized in the fellowship of the Pisgah church of Regular Baptists, where she remained a consistent member until removed by death, Sept. 17th, 1902. She yielded up her spirit in the presence of many loving friends who mourn their loss. Although living to the great age of 83 years, she was an invalid eighteen years, bedfast. A large circle of relatives and neighbors testify to her serenity of mind and patience under severe suffering. It was a coincidence that she was born the same year and day with Queen Victoria, of England. Death spares neither prince or peasant, ruler or subject. To God's supreme providence we bow in submission, believing our dear sister has inherited the true riches of the eternal world."

Elder Oliphant preached a very comforting discourse on the funeral occasion. Her favorite hymn I have often heard her sing while suffering:

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

O when shall my sorrows subside?
O when shall my sufferings cease?
O when to the bosom of Christ be conveyed,
To the region of glory and peace?"

ALSO,

Susan Crane Line was born in 1821, in Ohio; died Sept. 24th, 1902, in Linden, Indiana. Her father, Elihu Crane, moved here from Ohio and settled on a farm four miles west of Crawfordsville, and in his

house was constituted our dear old Sugar Creek church, in 1823, and he and wife were in the constitution. The little band of faithful brethren worshipped there until the first churchhouse was built where now stands the Morrow station. This was the first house of worship in Crawfordsville. When sister Line was a young lady she, with two of her brothers, joined the Missionary Baptists of this place. After living with them a few years she became dissatisfied with the preaching, and talking with my mother, she told her experience of grace, and said, "I am sorry I did not wait until I found my right home, for I love the Old Baptists, but feel too unworthy to live among them." Mother advised her to go to our church and tell her troubles. She did so, was received, and baptized by Elder Jesse Goben, about thirty-five years ago. She was faithful to fill her seat whenever she was able. One time she came without shoes, walking in her stockings. Mother asked her if she had no shoes? She answered, "Yes, but my feet were too sore to wear them; but I could not stay away from this good place, even if I had to come on my hands and knees." She was very happy when with the church, and listening to preaching. I have often seen her smile while the tears were raining off her face. Jerusalem was her chief joy while here below, and now she is safely gathered to the new Jerusalem, basking in the presence of the dear Savior she loved so well.

"O happy soul, safely passed
Thy weary warfare here;
Arrived at Jesus' feet at last,
And ended all your care."

I could say very much more in praise of this christian woman, for she was my neighbor, and I knew her many virtues. She was very loving and kind to the sick, and the poor and needy she never sent empty away. She will be missed in many a household.

LINA W. BECK.

CRAWFORDSVILLE, Ind., Nov. 27, 1902.

Mrs. Julia A. Ellis, my sister in the flesh, departed this life June 25th, 1902. She was born near Springfield, Mo., Dec. 14th, 1839, and was married to Mr. E. S. Ellis, in 1856, and unto this union was born fourteen children. Her husband and two children preceded her to the grave. Nine sons and three daughters survive her. She was 63 years, 6 months and 11 days old at the time of her demise. Soon after the Civil war, she and her husband removed from Parker Co., Texas, to Menard Co., the extreme frontier of the State, where she lost her companion, and was left with the care and responsibility of a large family to raise. Under such discouraging circumstances, exposed to the privation of a new country, and the ravages of the wild Comanche Indians, yet under the special providence of God, she was made able to endure the uneasy hours and restless nights of those

years. Our sister from youth delighted to read the holy Scriptures, and entertained a hope in the blood of the Lamb some thirty years before she united with the church, but during those intervening years she realized her loving Savior's everlasting arms were around her, giving patience, strength and resignation to his matchless will; guiding her by his unerring Spirit to realize her own helplessness, and that all her help was alone in the sovereign mercy and grace of an all-sufficient Savior. Time passed on, and our sister moved from Menard Co., and located in Snyder, Scurry Co., Texas, where she spent the remainder of her days. Being surrounded with Arminian churches she stood alone, and did not consider them anything more than institutions of men. However, soon as an Old School Baptist church was organized in Snyder, she offered herself, and was received into the fellowship of the church the 16th of November, 1895, and baptized by Elder Wm. Lagow, and was ever faithful in filling her seat in church as long as her health would permit. Often she would say the little time she had been in the church was more real enjoyment to her than all the other years of her life. It was her meat and drink, her chief joy to mingle with the church in the worship of the Lord of hosts until her physical affliction, which lasted nearly three years, when death came to her relief.

A large procession of friends followed her to the grave, where funeral services were conducted by Elder J. A. Bean, who after a hymn was sung, read from the seventh chapter of Job, and spoke words of comfort to the many sorrowing friends, after which the remains were laid in the Snyder cemetery.

ASA HOWARD.

SNYDER, Texas, Nov. 18, 1902.

My dear wife, **Lusania Nall**, was born in Nelson Co., Ky., Nov. 26th, 1859, departed this life Oct. 14th, 1902, aged 42 years, 10 months and 18 days. She was married to Charles H. Nall, March 14th, 1882. This union was blessed with nine children, six daughters and three sons, six of whom, together with her husband, survive her. She with her husband moved to Illinois in 1888. She united with the Primitive Baptist church eight years ago, and was baptized by Elder G. W. Murray, and lived an active, exemplary christian life until called to her reward. It was her greatest desire to live to see her children grown, if it was the Lord's will, but she said if it was the Lord's will to take her now, she felt resigned to his will in all things; it was all right. She did all in her power to make a cheerful home for her husband, and has left all along her married life many monuments of love, faithfulness and usefulness, accompanied with christian fortitude, and her family will always arise and call her blessed. She was in poor health for years, and in the last few months

was a great sufferer with that wasting disease, consumption, yet she bore her affliction with great patience, and at the last spoke of her hope growing brighter. She contended earnestly for the faith of the Old School Baptist church, and her comfort was in the blessed truths of the doctrine of God our Savior. Having been given a living faith, she anchored all her hope in the blessed doctrine of salvation by grace. The family have lost a kind, indulgent wife and mother. She said to me during her sickness she was going home, and that death had no terrors for her, and that Jesus was with her. But O, how we miss her; but we weep not as those who have no hope, for we feel that our loss is her eternal gain.

The funeral services were conducted at her home in Pleasant Plains, Ill., by her pastor, John L. Scott, from the text of her choice: "The Lord giveth, and the Lord taketh away, blessed be the name of the Lord," and at the church by Elder J. B. Dobbs, after which her remains were laid to rest in the Old Baptist cemetery near Yatesville, to wait the resurrection morn.

C. H. NALL.

PLEASANT PLAINS, Ill.

DIED—At the home of S. E. Mabey, South Westerlo, N. Y., Nov. 2d, 1902, **Ruth A. Elmendorph**, in the 94th year of her age. Of the deceased it may be said, her long life was filled with somewhat peculiar surroundings and experiences. Her mother having died when she was only three weeks old, she was from early childhood under the care of her step-mother, whose kind treatment and loving care she recalled with pleasure down to the end of life. At the age of thirteen she was converted, but as the religious views prevailing in her home were not in harmony with her own convictions of duty, she did not for a time enjoy the privilege of following Christ as she believed her duty required, although she longed for the time when she would be permitted to do so. Eventually she was baptized, and united in church fellowship with the Old School Baptists, in which faith she lived and died, and until within about two years of her death she was a regular subscriber to the SIGNS OF THE TIMES, the denominational paper. At the age of eighteen she was stricken with disease, and confined to her bed. Medical skill failed to provide a remedy, and all human efforts for her recovery were unavailing, but God watched over his child, whose faith failed not, and after thirteen long years of suffering, she was restored to health, and became an active worker in the service of her Lord. She was united in marriage to Conrad Elmendorph, of Ulster Co., who also was a member of the Old School Baptist church, with whom she lived seven years, when he was removed by death. During the years of her widowhood, she was welcomed and found a home among different members of the Mabey family,

the last twenty years having been spent in the home of her nephew, S. E. Mabey, where she was most tenderly cared for, every kindness being shown her, and all possible comfort provided. Being deprived of her eyesight during the last ten years of her life, she required increased care and attention, which were never lacking. Familiarly known as Aunt Ruth, she seemed to love and to be loved by everybody. No one doubted her christianity, and long will linger in the memory of many her bright example of trust and her words of praise.

Her funeral services were conducted by the pastor of the Christian church, and as we laid her away in the tomb all felt that surely another of the Lord's children was at rest.

SOUTH WESTERLO, N. Y., Dec. 14, 1902.

Joseph B. Turner, son and only child of the writer, was called home from earth Oct. 28th, 1902, after an illness of about thirty-four hours, with spinal meningitis. The subject of this notice was born Nov. 10th, 1894, being a few days less than 8 years old. At the age of sixteen months he was stricken with curvature of the spine, and was confined to his bed for over two years, after which, with the aid of crutches, he was able to go about. He was a child of very bright mind, and uncommonly patient in his afflictions and pain, never having been heard to murmur or complain, always having a bright smile and a pleasant word for every one; to know him was but to love him. Though of the tender age of less than eight years, we feel to have evidence of the dealings of the Lord with him. We rejoice in the thought that he is now at rest in the presence of our God. Of the last few months of his stay on earth, a good portion of his time was spent in reading the SIGNS OF THE TIMES, and the Bible. A short time before his death a friend of ours visiting in town, called to tell him good bye, on nearing the door found him lying on a couch with the Bible open at his head, and a Durand and Lester hymn book open in his hand. He said, "Joseph, what are you doing?" Immediately he arose, closed the books, put them together and said, "Cousin Ernest, these books are the keys." These, with many other things which space forbids us to mention, are to us sweet reflections. While the parting with one so tender and so dear is hard, we weep not as those who have no hope, desiring to be resigned to the will of him who doeth all things right. We feel to say with David, We cannot bring him back, but we can go to him. Also with Job, The Lord giveth and the Lord hath taken away, blessed be the name of the Lord.

May the Lord direct us and protect and guide us all, and in heaven receive us to himself, where we shall ascribe praise, honor and glory to his name for ever, is the prayer of your humble brother in hope,

G. R. TURNER.

TURNER'S STATION, Ky.

Sister Caroline Gebhart departed this life Oct. 15th, 1902. Her maiden name was Williamson. She was born Feb. 4th, 1841, and married brother George Gebhart, Dec. 23d, 1867. Sister Gebhart was a faithful member of Mt. Pleasant church, in Butler Co., Ohio. She was a meek, quiet, godly woman, and loved the truth and the church. She had many friends who filled the house to overflowing at the funeral, which was held at the meeting-house where she had so long attended services with her family. I tried to speak from the text, "All the days of my appointed time will I wait, till my change come."

Sister Gebhart leaves a family of five children, all grown, one of which is a member of the church, and the others give evidence of a work of grace. May God comfort them. She leaves many friends, both in the church and out. Her remains were laid in the quiet and peaceful grave in the graveyard at Mt. Pleasant church, by the side of her godly husband, who went before her. So pass the godly from this sinful world to their home where death never comes.

H. M. CURRY.

Mrs. Rebecca M. Craft was born in Fostereek township, Miami Co., Ohio, July 19th, 1819, and died Oct. 20th, 1902, aged 83 years, 2 months and 21 days. The funeral services were held at her late home near Fletcher, Ohio, Oct. 22d, 1902 conducted by Elder Isaac Bennett, subject, "Strong Faith." She was buried in Fostereek church cemetery, near Casstown, Ohio. Sister Craft united with the Old School Baptist church when quite young, and remained a zealous member to the day of her death. She was a constant reader of the Bible, and the SIGNS OF THE TIMES, during all her membership of the church, being a regular subscriber to the SIGNS during all of those years. She leaves one sister and two brothers to mourn their loss. Her husband, Michael Craft, having preceded her to that other shore.

GEO W. ELY.

PLEASANT HILL, Ohio, Dec. 1, 1902.

MEETINGS.

ELDER Carnell, of Dutton, Canada, will preach in hall, 42 Gratiot Ave., second floor, on the fourth Thursday in each month, at 7:45 p. m. All members and friends are cordially invited to meet with us.

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 (ESTABLISHED 1832.)

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 71. MIDDLETOWN, N. Y., FEBRUARY 1, 1903. NO. 3.

CORRESPONDENCE.

PHILIPPI, W. Va., Jan. 2, 1903.

DEAR BRETHREN EDITORS:—It has been on my mind for some time to write something of my experience and call to the ministry for publication, if in your judgment you think it should be published.

I was born in Barbour Co., W. Va., on the 20th of May, 1850. My father, mother and nearly all my relatives were members of the New School Baptist denomination. I was taught good morals, and until I was approaching eleven years of age I thought I was a good boy. In the winter of 1861 I did not go to school, as there was no school convenient that winter. But I had learned to read previous to that time, and I could read well for my age, and I concluded to read the Bible through that winter, which I did, from the beginning of Genesis to the end of Revelation. In reading the Bible I was greatly impressed with the wonderful power of God. I also read several volumes of Spurgeon's sermons. I cannot tell why I loved to read the Bible and sermons when I was so young, unless it was to be informed as to what the Bible

taught in a historical way, but I did love to read it and talk of many things that I would read.

Towards the close of the winter I attended a protracted meeting held at the New School Baptist Church, and under the preaching one night I felt for the first time in my life that I was a sinner, instead of a good boy, as I had thought before, and then I began to feel my lost condition, and I commenced crying and went out of the meeting-house. I soon dried my tears, but thought I would not go to the meeting, as I did not want any one to see me crying, so I stayed at home the next day, but I did not get rid of my trouble; my conviction of sin was deeper. So I was reading in the Bible that morning, and I read of the crucifixion of Christ, and it impressed me different from what it ever did before. It seemed to me I could see him hanging on the cross, and the blood dropping down from his wounded hands and feet; I could see the suffering Jesus, and then I felt he was suffering and dying for my sins. Tears gushed from my eyes, and I cried unto the Lord for mercy. I laid the book away and went some distance from the house to try to pray the Lord for mercy,

for I now felt I was one of the worst sinners living. My sins seemed to all be brought to my memory, and they seemed terrible and dreadful, and while I prayed the Lord to have mercy on me and pardon my sins, I could not see how he could do it, they were so many and so bad. I went to the house to read the Bible to find if there was any promise there for me. I commenced reading in the fifth chapter of Matthew, and there read, "Blessed are they that mourn, for they shall be comforted." "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." When I read this I thought there was hope for me; I believed God would bless me; I now believe that God then gave me faith, and enabled me to believe that he would do according to his promises in his word. I then began to hope in God. But I thought then I would go to my former place of prayer and ask God to pardon all my sins, and bless me, and he would do it. But when I went out I found I was not crying, and my heaviness of heart was all gone, and before I got to my place to pray I discovered that all nature seemed changed; everything looked bright, and I was full of gladness, and was rejoicing and praising God in the belief that he would bless me; not realizing that God was really blessing me then, and that I was already blessed.

I continued in this happy condition for some time, but I could not understand it all. So I told my mother about it, and she seemed to understand it at once. She was glad, and told me I had a christian experience, which I did not know before. Then I began to understand, and believed that God for Christ's sake had pardoned my sins. I felt very thankful to God for his mercy, and determined to live as near perfect as possible, but soon

found I could not live without sin, which to me was a source of a great deal of trouble, and I had many doubts and fears; many "ups and downs;" many temptations and trials; many conflicts with the world, the flesh and the devil, and all these things I still have to contend with and to perplex me, which still causes me great trouble.

I was then a child in nature and in grace; I did not then understand many things pertaining to the doctrine of grace. I desired to be baptized, but my parents thought I was too young. So I was not baptized until about one year after I received a hope, then I joined the New School Baptist Church, with my relatives, and felt satisfied I did my duty.

In 1870 I married Ann Belle, oldest daughter of Elder J. S. Corder, who was and is yet a prominent preacher of the Primitive Baptist Church. My wife was not a member of the church. I then went to Elder Corder's church frequently with my wife. I liked some of their preaching, and some of it I did not like. I believed in election, predestination, and final perseverance of the saints. I also believed that the atonement of Christ was for his people, yet I also believed in good works, and thought Sunday Schools, long protracted meetings, missionary societies, and many other things of that kind, were all right, and those that worked in these things were doing good works, and that they were approved of God, and that God used all these things as means and instrumentalities for converting sinners.

After several years my wife professed a hope. Then I done what I could to influence her to join with me, but she preferred to wait awhile, and she did not join any church for some time. I was convinced after awhile that she desired

to go to the Primitive Baptist Church, and told her to go, but I could not go, I was satisfied where I was. So she went to the Old Baptist Church at Mt. Olive. I was there; she told a good experience to the church. The Old Baptists were having a good meeting; they were singing and giving my wife the hand. I enjoyed it, and wished to take a part, and asked the pastor if it would be in order for me to give my wife my hand. He said it would be all right if I felt like it, so I gave her my hand. While I felt I could not go with her, I was willing for her to do what she thought was her duty.

So I attended Old Baptist meetings with my wife, and she attended my meetings with me, and we had no controversy.

In the winter of 1879 there was a great revival meeting in my church, in which forty-two professed religion; it was a very long and excitable meeting; I thought at the first of the meeting it was the Lord's work, but I had heard the Old Baptists say such meetings were influenced by fleshly excitement, so I determined to notice closely and see if there was anything like that in that meeting. I believe the Lord opened the eyes of my understanding, and enabled me to see the flesh at work there, and to see there was excitement and confusion there, where Baptists and Methodists were praying and shouting together, and when the young converts would talk to the church they did not tell a christian experience. I took but little part in the meeting, and did not feel like indorsing many things done and said there. So I began to be in trouble, and to examine many things in the order of the church to find a "Thus saith the Lord" for. The more I searched and compared their works and teachings with the word of God, the more trouble I was in, for I became greatly distressed.

I soon found they did not believe the doctrine I believed, and when I found out that I differed with them in doctrine and practice I did not know what to do. They were soon in hot controversy with me, both publicly and privately. I faced their preachers and met them on every point, and I believe the Lord was working in me wonderfully at that time, and that he made me strong, and able to contend earnestly for the faith once delivered to the saints. Soon I heard the voice of Jesus saying to me, "Come out from among them, be ye separate, and I will receive you."

In the June following I was at the Old Baptist meeting at Mt. Olive; it was a three days visitation meeting; the preaching was sweet to me, and the brotherly love that I could see there among those Old Baptists was beautiful to behold, and they all seemed to preach the same doctrine and believe the same things. On Sunday they gathered around the table to eat the Lord's supper; I looked on those Old Baptists gathered together eating of the same bread, drinking of the same cup in union and in fellowship. I thought it was the kingdom of heaven, the church of the living God; tears gushed from my eyes; it was the loveliest sight I ever beheld. I went out of the house and climbed in a covered carriage to hide myself; I did not want any one to see me crying. I was then satisfied that I was in the wrong church for me, the New School Baptists, and that the Old School Baptist church was right, so in August, 1879, I told the Old Baptists of my little hope, and some of the experience that I have now written, and was baptized. I felt if there was any lowest seat in God's house, that was the one I wanted. I felt that I loved the brethren in truth and in deed, and that that love

was of God. I sometimes feel that way yet, and sometimes I feel cold.

But there was more trouble in store for me, I soon felt impressed to preach the gospel. I fought against these impressions, and hoped to get rid of them, but I could not. The struggle went on for years, until it seemed to be the greatest trouble of all. It looked impossible for me to preach, and yet I could not get rid of the impressions, "Woe is unto me if I preach not the gospel." Yet I felt to be the poorest qualified of any of God's people, and then I was so unfit; I was not good enough for a preacher. That was the way I felt, and I feel that way yet sometimes. After a long time it seemed to me I was fighting against God, or replying against God, and I was in great fear. So after much suffering I felt willing to try to preach, if the Lord would give me evidence that I could not doubt that he had called me to that great work. But it was some time before I could think of the nature of the evidence that would satisfy me, until one day in the winter of 1884, while in secret praying unto God to relieve me of the trouble which was very great upon me, I prayed the Lord if it was his will for me to preach, and if he had called me to this great work, that he would bless me now with his presence, and that this blessing might be an evidence that he had called me. Immediately the Lord blessed me graciously and abundantly, unworthy as I was. My heart was filled with love, and I spoke his praise with joy and thanksgiving. How long I was there I do not know, but I said, Lord, it is enough, thy servant heareth. The Lord had heard my cry, and he had granted my request, and I had said it was enough. For a short time after that I felt satisfied, and was only waiting for an opportunity

to try to preach. But after all that my heart seemed to harden, I became stubborn, and again I said in my heart, "I cannot preach." Then I become cold and indifferent. Some time after this I dreamed I was in my father's house at the old home where I was raised, and that I had been upstairs in one of the rooms (exalted above measure); I had gone down, and at the foot of the stairs I met my father. I said, "Father, the Lord has called me to preach the gospel." He said, "Yes, and there shall seven great calamities befall you." (My father was dead at that time.) Immediately I awoke from my sleep, and before I could call my dream to remembrance these words came to me as if spoken by some one, "For I will show him what great things he must suffer for my name's sake." Then I thought of my dream, and then I was in trouble worse than ever. The next day my trouble was so great it made me sick, and as I was lying on the bed, my wife asked me what was the matter? I told her all, and she was the first one I ever told of my trouble. In the evening of that day I presented my case before the Lord in prayer. I said, "Lord, if it is thy will for me to suffer, and if great calamities shall befall me, may I have thy grace to support me in it all. These words were given to me as if they were spoken to me, "I will be with you in the sixth trouble, and in the seventh I will not leave thee, nor forsake thee." I was then satisfied, and felt willing to suffer for his name's sake. I felt willing to do anything he would have me to do. Shortly after this, in April, 1884, I was licensed to preach, and in August, 1886, I was ordained to the full work of the gospel ministry, and in much weakness I have been preaching since that time.

J. N. BARTLETT.

MEMPHIS, Tenn., Sept., 1902.

ELDER F. A. CHICK—DEAR BROTHER:—The principles of doctrine in your editorial in the SIGNS for Sept. 15, 1902, upon the text "As sorrowful, and yet always rejoicing," are replete with comfort to my wife and myself. We have in our daily trials, ever had heartfelt rejoicings because of confidence in the truth revealed in this Scripture, and in the text, "We know that we have passed from death unto life, because we love the brethren." Then when trials and persecutions have assailed us, and we were pressed beyond endurance in ourselves, and tempted most severely to doubt a Savior's love, and even ready to cast away all our evidences of hope, a still small voice would speak, saying, "We know that all things work together for good to them that love God, to them who are the called according to his purpose." Yes! all things. The tempter would suggest that we did not love God, thus we were cast down with doubts, but God, who always comforts them who are cast down, sent unto us this message, "And every one that loveth him that begat, loveth him also that is begotten of him." Thus these two texts were connected, and came unto us with power, and in the Holy Ghost, and in much assurance, and not in word only, assuring us that to love the brethren is to love God, and that loving God, we love the brethren also.

O, we have had many trials of this God-given faith, that is, that "All things do work together for good to them who love God." We have not been able at the time, when such sore trials came, to see how they could work for good, but the sustaining grace of God has thus far kept us in the faith, and as often as we have fallen under the heavy load of doubt, we have been again raised up, and made to let

patience have her perfect work. Thus grace through faith hath saved us in the time of trial, until now, after many years, we are able to see that the trials and persecutions of many years ago, did work for our good.

I am now forty-six years of age, and have had a hope over twenty-seven years. Then persecutions began assailing me, and I have been enabled to know in part at least that it was good for me to be afflicted with sore trials and persecutions. And now while I only see in part, I feel sure that the time will be, when I can say with Paul, that I know that all things have worked together for good to me. The dear people of God may always rejoice when any one tries to do them harm, for in some mysterious way, through the purpose of God, and his dealings with those he loves, offences must needs be. We are told that there is a woe upon them by whom offences come, but seeing our own depraved nature, and our proneness also to offend, we cannot rejoice at the woe which God has pronounced against the offender. The Lord said that it were better for a millstone to be hanged to a man's neck, and he drowned in the midst of the sea, than for him to offend one of the little ones which believed in him. May the grace of God help us to rather feel sorry for the offender, and specially ought we to have charity for a brother who may offend, and pray God to forgive him, since he knows not what he does.

Were it possible for us to know the pain and grief which an unkind word may cause, we surely would strive to be careful. This does not of course imply slackness regarding discipline, but it does mean meekness in our efforts to restore those who are overtaken in a fault. We need to be children of light, yea, light in

the Lord, to succeed in leading erring ones back from the darkness into the light, and from the power of Satan unto God. Without this light we ourselves are blind, and for the blind to lead the blind, the result is disastrous, for they shall both fall into the ditch.

Dear Elder Chick, were it not that by grace you and other writers in the SIGNS are lights in the Lord, and by him do lead and instruct and comfort this poor blind creature, I would so often fall into the ditch. Even from the pens of the babes in Christ I find praise perfect. God bless the little trembling ones. If they could only know the comfort there is in their baby talk, as they may think it, they would write more and feel less embarrassed.

When so severely persecuted it was my nature to strike back with equally severe blows, for I knew their criticism was unjust, but I was comforted by the words of loved ones, and admonished by the pens of others. That I dwelt in the family of Elder W. W. Sammons for seven years, was evidence that I was moral, and therefore all that was said and done against me was persecution. I was reminded not to render evil for evil but to rather turn the other cheek also. In my effort to heed dear sister Martha Sammons' admonition, I was blessed. It was difficult to keep the old man in subjection, but the reigning grace of God sustained me, and as often as wounds were inflicted, I found that there is indeed a balm in Gilead, and unto this day, when in the decline of life, having passed the meridian of time, I still find a soothing balm for every wound, and just at this moment it seems the most peace and contentment comes from the words, "For we know that all things work together for good to them that love God," in con-

nection with the words, "We know that we have passed from death unto life because we love the brethren."

My mind is now away off at a distance of over one hundred miles, where the brethren are assembling in an associate capacity at the church called Beulah, in Gibson Co., Tenn. I am with them in spirit to-day, while affliction, with other reasons, deprives me of the pleasure of the being with them in person. Myself and my wife recall the meeting of an association there twenty years ago, and while the dogma of "Conditional Time Salvation" was beginning to creep into our little Eden, yet that meeting was one of the greatest pleasures to us. There, for the first time, we met our dear tried brother, Elder R. H. Boaz, and our conversation with him then was a source of great pleasure. Our hearts are humbled in prayer that their present meeting may be blessed of the Lord. And while they will admonish one another to faithfulness, they will not forget to say, For it is God that beseecheth you by us, be ye reconciled to God. And if some are persuaded to go home to their friends, and tell the church what great things the Lord hath done for them, they will give all the praise to God. Thus, by many words, they are exhorted to save themselves from this untoward generation, and thus repenting and being baptized in his name, they will ascribe all their salvation to him, believing that repentance and baptism are gifts from heaven. God shut Noah in the ark, and saved him by water, and so in the like figure, even baptism, God saves us now, because baptism, though a figure, is still from heaven, even as was John's baptism, as the Savior taught.

Baptism by water does pertain unto life and godliness, and is one of the all

things given us by his divine power. Thus when we unite with the church, it is still the Lord who adds to the church daily such as should be saved. Baptism, even as a figure, is the gift of God. It is through the faith of the operation of God, and is not done at our own volition or option, only so far as God works in us to will and to do, thus putting in our hearts the desire which so strongly is wrought of him that at his appointed time we find it is something which we shall do. And this is not for fear we shall be damned even with a time damnation, but our fervent desire is to follow in the footsteps of the Savior, and be buried with him by baptism into death. Yes, into death, for then we come to meet persecutions and temptations, more than before.

Baptism is through faith, and faith is the gift of God, so it is by grace we are saved through faith, and this faith not of ourselves, it is the gift of God. This grace and faith of baptism was also treasured in Christ before the world began; it is therefore eternal. Therefore when God saves us here in time, it is also an eternal blessing, eternally treasured up in Christ for us. So, in all things, salvation is of the Lord.

When my mind is engaged upon such precious, divine things as are written by the brethren, I feel as though the language of Baldwin expresses my sentiments, when he says, "To know the greatest men of earth, men who think as I do, but deeper, who see the real as I do, but clearer, who work to the goal as I do, but better, that may be an incitement to my humility, but it is also an inspiration to my life."

Wishing the SIGNS and its editors and correspondents success, and with love to

the brethren, myself and wife are both as ever yours,

DAVID MCNEES.

WILTON, Maine, Jan. 10, 1903.

ELDER F. A. CHICK—DEAR BROTHER IN CHRIST:—For several days past I have been wanting to write you, and one day this week thought that I would do so, but circumstances prevented, and that night your letter came to me, making me glad, as is usual when your letters come.

If not mistaken I have been greatly favored the past few weeks by the blessed Comforter. A feeling of trust has been given me, enabling me to claim the precious promises given to the children, as mine. Yet sin and carnality are always in the way, always intruding. As I recall my early life, the question arises, Why was I always so glad to have ministers visit my father's house? and the more they talked of spiritual things, the more I thought of them, and it has been so all my life. This never came to me as it has during the past few weeks. I so often fear the flesh, fear that I have mistaken the working of the flesh for that of the Spirit. During my stay last winter in Hopewell, and my associations there, and with those in other places, I found that those who said the most about spiritual things seemed nearer to me than those who talked mostly of the things of the world. Still I am a great admirer of good language, easy manners and a graceful appearance. But I am not writing as I intended, and time is passing.

To-morrow is my seventieth birthday, which seems to me the greatest birthday of my life. Fifty years ago this present winter I was made to search the Scriptures to find God's plan of salvation, and when convinced that his chosen people were saved with an everlasting salvation, while I had no evidence that I was em-

braced in that number, I could but plead and beg for mercy. It was the last of May before the assurance was given me that my name was written in the Lamb's book of life. It now seems to me that I could write quite fully and lengthily of these things, but prudence forbids it, as my eyes will not bear too hard usage.

With this I inclose a letter from brother Horace Lefferts, from which I have derived much satisfaction, and feeling that others will be interested, I will forward it to you. As you know, it was my privilege to be present when the church at Southampton gave him liberty to exercise the gift which it was evident to all the Lord had given him. It appeared to me that the Lord had wrought most wonderfully in one so young and so rich in experience. That day to me seemed like a day of thanksgiving and praise, although all were strangers to me in the flesh, except three or four. Still I felt at home, and to be one with them; I also felt at home with the brethren at Hopewell; my stay there was an oasis in my life. In mind, as I recall the precious meetings and pleasant interviews, I seem to appreciate them more even than I did while there. I wonder whether it will ever be my privilege to mingle with you all again. No, not with all, for some have already passed away, and I cannot expect to remain many years on earth. The blessed Father only knows what he has in store for us. May he prepare us all for whatever changes he has in store for us; may he reconcile us all to his holy and righteous will, is the sincere desire of your very unworthy sister in hope,

MARTHA K. HUBBARD.

1330 VINE ST., PHILADELPHIA, Pa., Nov. 28, 1902.

DEAR SISTER HUBBARD:—My only excuse for not answering your last letter

sooner is my state of mind. To write a letter has been an utter impossibility, for my mind has been shut up completely to all spiritual thoughts, and I have been dwelling in a barren land. Did I not have to speak in public my sense of destitution would not rest so heavily upon me, but to have to try to preach in such a state of mind is a sore trial. But the Lord is merciful, and I have seen at times rifts in the clouds while I have been speaking, but after I would be through speaking the clouds have settled down as dark as ever. No inclination to read the Bible, and study its precious themes has been mine, but instead I would much rather read some current magazine or some book of the world's literature. What a sore dilemma for a preacher to get into. I can recall when it was different with me, when the Bible was supreme in my estimation over any other book; when its contents were my delight, and my one desire was to be given light into its wonderful depths. Last spring, when you were here, and when the church saw fit to do with me as they did, all went well with me. Whenever I would open the Bible some new thought would be mine concerning what I saw there. To stand before the people, and speak to them of the wonders of salvation, was my delight. Indeed, it was a trial to me to have to keep silent. I would rather preach at such times than do anything else in the world. After a time, about the middle of summer I suppose, I found my mind closing up, and that I was acquiring the habit of repeating subjects which had engaged my mind at previous times. This annoyed me, especially when I found myself compelled to use the same texts over and over again, covering in my speaking always about the same ground. Several texts I have used twice, and some

three and four times. This I thought should not be, as I felt there were sufficient texts in the Bible to use without using the same one over again. Though I saw myself falling into this rut, I was powerless to prevent it. So far I had been unable to speak with any liberty from any New Testament Scripture, and my mind stayed among the types and shadows of the Old Testament. Finally at one of my appointments I resolved that I would break away from this routine and launch out upon some new line of thought, so took for a text the words in 2 Cor. iii. 18, and failed utterly, because I had no better sense than to force a door of utterance when it was denied me. I found to my sorrow that when the Lord shuts, no man can open, and that I was helpless to control my mind, and must wait for the Spirit to guide me into realms of unrevealed truth. So, crushed and humbled, I went to the Salisbury Association in October, hoping that deliverance would come. When called upon to speak there, I found my mind still clinging to old roads, and no sense of liberty accompanied me in speaking. Now thoroughly convinced that my preaching was nothing, and absolutely sure that the church was mistaken in me, I started on my way home. I had previously promised to stop on my way, at Clayton, Del., and have meeting there at the home of an invalid sister, who hears preaching very seldom. Though I felt my going to be useless, yet I went, because I had promised to do so. My mind was a complete blank. In the evening the friends began to come in, and soon I began to cast around for a text, but the Scriptures were sealed, and I could find nothing. I gave out the first hymn and then spoke in prayer, after which I gave out another hymn. This preliminary

over I arose to my feet, but without a text. Suddenly the words in Romans viii. 23, came to my mind, and opening the Bible took them for a text, and lost consciousness of all earthly things for the next one and one-half hours. The liberty was great, and so unexpected, and I so glad that my deliverance had at last come. For the first time I spoke with freedom from a New Testament Scripture. Since then I have been able to return to the Old Testament for a text but once. The instruction of the Lord is wonderful, and he gives it in his own peculiar way. Just at the time appointed we learn the lesson best suited to our needs. Doubts are silenced and fears flee away when the day dawns and the Sun of Righteousness is set in our heavens. The desire for wisdom is of the Lord, who will not disappoint the prayer which he himself has inspired. James tells us that, "If any of you lack wisdom, let him ask of God that giveth to all men liberally, and upbraideth not, and it shall be given him." I feel sure that if the subject of grace has the desire to be enlightened on any portion of Scripture, or to be set right on any point of doctrine, his desire will be granted to his satisfaction, though never in the way he is looking for it. The instruction desired will be so interwoven with his spiritual makeup that he will bear the marks of it for all time plainly in evidence.

We all join in sending love to you, and want you to write to us soon again, and let us know how it is with you. I trust you are experiencing the Savior's presence.

With a sincere desire for your welfare in every way, I am your brother in hope of eternal life,

HORACE H. LEFFERTS.

NORTH WHITEFIELD, Maine, Jan. 8, 1903.

DEAR BROTHER CHICK:—I send you this letter from sister Ruth Keene. I send it with her consent to be published in the SIGNS. It did me so much good, and I enjoyed it so much that I want others to enjoy it too. It brought up my past experience so plainly, and things which had been buried so long from my view that I was made to feel a joy that I have not felt for a long time. When I have more time and feel like it, I will write you more about the travel of my mind over my past experience, but this must suffice now.

Your sister in Christ,

MARTHA E. GLIDDEN.

NORTH BERWICK, Maine, Nov. 2, 1902.

MY VERY DEAR SISTER IN CHRIST:—Yesterday, upon opening the SIGNS, I found your letter, and it was so good and comforting to me, that to-night I feel that I must write to you and tell you how sweet it was to me. I met you at the association at Whitefield, but scarcely spoke to you somehow. I am so glad that you enjoyed the preaching; it was a very pleasant meeting to me, though I was tired. When I got home and thought how far away I was from you all, I felt so sad and lonesome that I used to weep after I had gone to bed, thinking that perhaps I would never see you all again in this life, and certainly not for some time, if ever. You speak of thinking when alone of much that you would like to tell the dear ones, and that when you come into their presence your mouth is closed, and you can say nothing at all. Dear sister, it is that way so much of the time with me that I think sometimes that I am not a true child of God, else I would be able to speak of spiritual things to the Lord's people. When alone, I

often have sweet and blessed thoughts, and wish that I could tell them to the dear brethren and sisters, yet when conference meeting comes my joy has often gone, and I feel cold and dead. Then I hear others complaining of the same thing, and insensibly my burden is lightened, and I feel that there is a sacred reality in these lines,

"Blest be the tie that binds
Our hearts in christian love;
The fellowship of kindred minds
Is like to that above."

My constant cry is to be nearer my God,
"E'en though it be a cross that raiseth me."

One year ago all was beautiful and peaceful to me; the love of God was shed abroad in my heart, and I was continually praising the blessed Savior who had called me out of darkness into his marvelous light. But now those happy days of joy and praise are but a memory, though a sweet and precious memory; the sabbath day of my soul. Yet at times I still feel that "my Beloved is mine and I am his." For the most part it is but the prayer, God, help me, for I am weak and helpless, and unable even to think a good thought, or perform a good action.

Dear sister, a short time ago I was feeling very much forsaken of God, and of every good thing, and though I would often open my Bible and attempt to read, I found no comfort in it, no food, and was tempted by the thought, "If you are a child of God, these Scriptures ought to be food for you. Do not you see that you are not one, since you can derive no comfort from the word of God?" I was in despair; trying to pray did no good, for the heaven was as iron, and the earth brass, yet I was longing, longing for a word from God. One night I was sitting in my room with the Bible closed in my lap; I was longing, as ever, for some as-

surance that God looked upon me, and I said in my mind, O, if I could only open my Bible at a text which would come home to my heart. O, God, grant that it may be so. I opened the Bible at Isaiah, chapter fifty-four, and the first words my eyes fell upon were, "For a small moment have I forsaken thee, but with great mercies will I gather thee." My doubt was done with, my fears were gone; I fell upon my knees praising the dear God for his message of love. I found that "My Maker is mine 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." "In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer." Since then I have not had the same despair; that wonderful message is still a source of comfort to me.

In one of papa's sermons, some time ago, he was defining faith. I believe that his text was Matt. viii. 2, "And, behold, there came a leper and worshiped him, saying, Lord, if thou wilt, thou canst make me clean." "This poor leper," said he, "had faith; he knew that if Christ so willed, he had the power to make him clean, and in this knowledge of the power of Christ he showed his faith, and this is about as much as the most of us have. We believe that God is able to do his will in the armies of heaven above, and among the inhabitants of earth beneath, but we cannot always feel when praying that the prayer will be answered in the way that we want it to be."

When I was writing just now about the temptation that I had concerning being a child of God, I was thinking of how the Savior was once tempted in the same way. After he was baptized he went into

the wilderness, and was there tempted of Satan, who said to him, "If thou be the Son of God, command these stones that they be made bread." Christ as a man was hungry, and he needed food, and what a temptation this must have been to him. It seems to me that the temptation really came to him as a doubt whether he really was the Son of God, just as this doubt comes to us when we cannot find any comfort in the holy Scriptures, and no balm for our aching hearts. Christ was, we are told, tempted in all points as we are, and yet without sin. "For verily he took not on him the nature of angels, but he took on him the seed of Abraham, wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered, being tempted, he is able to succor them that are tempted." "Let us therefore come boldly unto a throne of grace, that we may obtain mercy, and find grace to help in time of need." But I cannot always come boldly to the throne of grace, for I feel too unworthy, too sinful, to even lift up my eyes to the great and holy God. Like the poor publican, I can only stand afar off and cry, or whisper, "God, be merciful to me, a sinner."

Papa preached this morning from the one hundred and sixteenth Psalm, "I love the Lord, because he hath heard my voice and my supplications." What a rich sermon it was to me. He showed what it was to call upon God, how the Lord always hears the cry of the needy, and not only hears their cry, but clothes them as well. When the psalmist cried unto God, the sorrows of death compassed him, and the pains of hell got hold upon

him, and he said, "I found sorrow and trouble." "Then called I upon the name of the Lord."

I am so glad that your letter was published; it has been very comforting to me, and to many others I know. I wish that you could have told me what you wrote to Elder Chick when I was at Whitefield, but if you had, perhaps you would not have written to him as you did, and then the dear people of God all over the United States would not have had the comfort of reading it. As Elder Chick says, it is just such conflicts as these which bring the people of God nearer together in the fellowship of suffering. Although I loved you before, from the mere fact that you loved Christ and his people, still when you tell of things which are exactly my own feelings, there is something strong and tender that draws me nearer to you.

Now I must close this long letter, hoping to get a letter from you some time. Papa and mamma send their christian love to you.

I am, I trust, your little sister in a precious hope,

RUTH A. KEENE.

REIDSVILLE, N. C., Dec. 4, 1903.

DEAR BROTHER CHICK:—My mind has been exercised about the condition of things as they appear to be scattered throughout our country, and in these thoughts the words of our Lord and Master as he commanded his disciples flowed in. They are found in Matthew x. 34, "Think not that I am come to send peace on earth: I came not to send peace, but a sword." Then questions began to come in as to whose hands he had appointed to use this sword? I think a look at the field of the past of the church will be sufficient to show us that he has

not put that sword in the hands of those who follow him in faith and practice. He has given them to contend earnestly for the faith once delivered to the saints, but not to use the sword.

We learn from the psalmist that the wicked are his sword and his hand that is appointed to use it. This was fully demonstrated at the crucifixion of our Lord, for not one righteous person was engaged in it, yet those who were engaged were carrying out to the very letter just what God had purposed, and was now bringing to pass in the very way he had purposed, and by the very personages in whose hands he had put the sword to be used against his holy child Jesus. They were gathered together to do just what his hand and his counsel had before determined to be done.

These things being true in the Green Tree, are they not also true in the dry tree? If they are true in the Head of the church, are they not true in the church, the members of the body of this Head? How can one member of a body be heir to a certain inheritance, and the other members of the same body not be partakers jointly of the same inheritance? To be sure no one will deny that Jesus, our Head, was appointed of the Father to suffer just as he did. Isaiah fully told of this part of his inheritance, in pointing him out as a man of sorrows and acquainted with grief; having his garments stained with blood; treading the winepress alone; being upheld by his fury; preaching the day of the vengeance of our God, &c., &c. This is a part of his true image, just as we see him bowed in Gethsemane, being made fully conformable to the will of his Father. Paul tells us plainly that all the saints are predestinated to be conformed to the image of his Son. Can he mean the glorious image

only? Then why would he learn the fellowship of his sufferings that he might be made conformable unto his death? Do not these things fully prove that the saints are predestinated to suffer with Jesus here in this world while tabernacling in the flesh? It does appear to me that this is all fully embraced in God's eternal purpose. We are told that it became him, by whom are all things, and for whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through suffering. Listen! It was becoming to God to make his Son, our Jesus, perfect through sufferings. For this cause he employed the all things which were for him and by him to carry out his purpose, even employing the sword to slay his Son. The wicked are under the government of his sovereign hand to carry out his purpose which he had purposed in himself before the world began. How can this be denied by any one who wishes to keep on the side of truth? Nor does he turn this sword loose here, saying, I have no more use for you, you have accomplished all that I have purposed for you to do; no, he said to the saints, In the world ye shall have tribulation. (Shall have. A decree of God.) Again, he said, If you will live godly in Christ Jesus you shall suffer persecution. (Shall suffer. A decree.) By whom shall they have tribulation if not by the sword which is in us, the continual consciousness of an indwelling enmity? And by whom shall they suffer persecution if not by those who are the Lord's sword? Do any of these come under the hand of God's divine purpose? What think ye?

In conferring his inspired blessings upon his sons we hear Noah use this language, "God shall enlarge Japheth, and he shall dwell in the tents of Shem."

When was this brought about, and how was this fulfilled? It was brought about by the unbelief of the Jews in the fulfillment of all things after the crucifixion of our Lord. Paul tells us in the fortieth of Romans that it is through their fall salvation has come to the Gentiles, and that their diminishing is the riches of the world. Yet, he tells us that they were broken off through unbelief. In this unbelief they stretched out the sword against the disciples and elders of the Lord, and they were scattered abroad, going everywhere preaching the word of the Lord which grew mightily. Strange vehicle this! But thus the Lord ordained to spread his sacred word. Who used the sword here? Was it not used by the faithless Jews and their allies, the wicked? and yet the Lord sent that sword, and it was under his purpose to the fulfillment of his word by his prophets.

In course of time the sword got in the church, and the wicked Catholics, *Babylon, the great, the mother of harlots, the abominations of the earth*, got hold of it, and persecuted the saints until the church was driven, according to the word of the Lord by his servant John, to flee into this wilderness, *America*, where the Lord had prepared a place for her that she should be nourished until his appointed time. Who used the sword in that persecution? Not the church, but the enemies of the truth. These, we notice, were the conditionalists who were calling the saints heretics, and persecuting them as such, slaying them in every conceivable manner. They were worshipping under forms and ceremonies as the Jews, the original persecutors were, yet these were using the sword of the Lord which he had sent. From this source enemy after enemy to the church sprang up, filling up the measure of the harlot daughters of

Rome, according to the word of the Lord, as he had before spoken by his servants. All of these are legalists, and have on a law righteousness, and embrace the largest part of the human race. These all use the sword, so far as our legal protection will allow them, against the church of the living God. The church has never persecuted them, nor drawn the sword. No, no, she has no mind to do so, for the gospel in her heart is peace on earth and good will towards men.

From time to time there have arisen false prophets or teachers among us, just as the Lord said there should, and they have invariably used the sword against the church, and preached legalism, and conditionalism, until they have produced divisions, and set up bars of fellowship, as many are now doing, and excluded from the communion of the church those who contend faithfully for the true principles of our eternal, sovereign King. While this is going on, the church only stands firm on the Rock, holding the sacred promise that the gates of hell shall not prevail against her.

Brethren, let us be content with this. Let our enemies use the sword; leave them to him who has said, "Vengeance is mine." Let us continue to stand upon the Rock, and contend earnestly for the faith which has done wonderful things in the earth, the glorious channel through which comes every blessing of the Lord in our experience. The Lord strengthen us.

Your brother in the afflictions of this blessed hope,

L. H. HARDY.

LEBANON, Ohio, Jan. 5, 1903.

DEAR KINDRED IN CHRIST:—At the solicitation of the little band of humble believers in Jesus, in Cleveland Ohio,

who are his friends and devoted to the truth as it is in him, myself and wife were with them the last two Sundays of the old year. Before we left them, they pressed it upon me (against my protest) to write a report of the church and the meetings for the beloved SIGNS, which they read and approve. This itself speaks much for them, for the friends of the SIGNS are as well the friends of grace and truth.

My words will poorly express the fullness of the comfort, joy and peace of all our hearts in our meetings with that dear "little flock" of the good Shepherd, of which dear Elder Purris is the under-shepherd and a member, but he was not with us, owing to the long distance to his home, which we all regretted, for his sake and ours. We had never seen their faces before, but their acts said at once, "Come in, thou blessed of the Lord," and we felt that the Son of peace was in their midst, and where Christ is it is a heavenly place. They are certainly plants of the true Vine, and the heavenly Father has planted them in the garden inclosed, the garden of his grace, and his north and south winds have caused the spices thereof to flow out, "to the praise of the glory of his grace." For they have been chosen in the furnace of affliction, and have endured the wintry blasts of affliction and trial for the name and faith of Jesus, who is their salvation, peace and rest. Even before they were formed as the church of Christ, they were tried and sifted upon the legal question of Sabbath-keeping, through a legal would-be leader, who took away a very few from their small number, which only united them the closer and made them stronger, and was a blessing in disguise. They see this now, and their hearts are comforted. At the present the church meets in the

homes of some of the members. So the third Sunday meeting in December was with brother and sister Barker, both forenoon and afternoon, and all partook of their hospitality. They were baptized in the Strict Baptist church in London, England. The first text was, "For he shall save his people from their sins." The personal name, "JESUS," and his character as one with his Father and brethren were dwelt upon, and then his work of salvation, embracing the redemption and regeneration and resurrection of his people. The Spirit of the Lord was upon us all, and our faith in his precious name abounded above our fears. Several of the members arose and spoke of their joy in the Lord, and of the preciousness of his truth to their comforted hearts, among them dear Mr. Secor, while the tears flowed from his eyes, who told us that his full soul could hold no more. We were all melted in love to God for his unspeakable gift. To me it was a heavenly feast to sit and hear his saints extol and bless the Lord, and speak forth their gladness and joy in his salvation. O how much better this than to tell of their works! The songs of praise were mingled with all the service, and all the worship was in spirit and in truth.

After the sermon in the afternoon, quite a number again spoke feelingly, and then brother Secor arose and told us of his faith and hope and love in Christ Jesus, and said, "I can hold out no longer," and meekly asked to be numbered with them, when joyfully all welcomed him. They had appointed to meet the next Friday, a day after Christmas, at the home of Mr. and sister Jennie O. Cross, fifteen miles out on a traction line, and also the next Sunday, near where there was "much water," and the baptism was to be on Friday. On Friday we

were all gladdened at the coming with the kindred friends from Cleveland of sister Joie E. Wickham, ninety miles, and brother and sister B. G. Ford, one hundred and fifty miles, who helped much in the singing, conversation and comfort. But brother Secor came late, being very ill from an attack of heart trouble; but he and we all were comforted no little to have him with us. The Lord again blessed us with his presence in our meetings that day and night. All met again here Sunday, and after my discourse, there was a precious conference again. After all had dined, we were carried to the water in a big sled over snow, the thick ice having been removed, the western sun beamed upon us, and above all the Sun of righteousness had arisen upon us with healing beams, and our humbled and obedient brother in Christ was buried with him in baptism. It was a calm and solemn scene. Our hearts were warm, and ice and snow did us no harm, but we were all comforted in the love of God.

Although our cup of salvation had been made to run over, yet the Lord blessed us still more in our last meeting that night. The subject was the power of the grace of God, which both saves us, and teaches us, and leads us heavenward, patiently looking and waiting in faith and hope for the final and glorious appearing of our Lord and Savior, who gave himself for us, when he shall bring all his redeemed with him in the power and glory of his resurrection and ascension to God our Father. Then dear sisters Cross, Harmon and Wickham and brother Secor talked again, beautifully and feelingly. Last and best of all, our dear brother Cross, long a true believer in Jesus, who has been a deeply interested and untiring helper of the little

band, and had so laboriously waited on us all, amid his and our tears talked very freely of his experience, his many doubts and fears, and of his faith and hope and rejoicings in the Lord Jesus. After much hesitation, because of his deep-felt unfitness, he tremblingly submitted his case to the faithful judgment of the church, and all hearts and hands were open to welcome him to the sacred cross of Christ, who was crucified for us. His baptism is to be in the future, when the Lord will. We could all happily say, "The Lord hath done great things for us, wherefore we are glad." The Lord builds the church, adds to it such as shall be saved, and keeps it. This was the subject on Sunday at brother Cross'. It was the Lord's day to us."

With fear and trembling I went to Cleveland—not that I feared them, but myself, but their love in Christ Jesus, their hearty christian welcome, and loving words and deeds both comforted us and endeared them to us. They have a clear discernment of the truth, and they abide and walk in it. Those who are of the truth, who believe with the apostles that "through the grace of the Lord Jesus Christ" we shall be saved, both now and evermore, and those true servants of Christ who thus preach the gospel of his grace, will receive a hearty christian greeting by the little band in Cleveland.

With our affectionate greetings to all the household of God, and with our prayerful wishes that he will guide and keep us all to his praise,

Farewell.

D. BARTLEY.

I JOHN V. 10.

"He that believeth on the Son of God hath the witness in himself."

First, What is it to believe on the Son of God? This is a serious question. Do I believe on the Son of God in the true sense of the word? I hope that I do, but I do not know. To believe on him is first to believe that he is, and then to believe what he is, and what the Scriptures declare him to be. It is to believe that he is the Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of Peace; it is to believe he is "The Lord our righteousness;" it is to trust in him, and not in the puny arm of man. One said, "Lord, I believe, help thou my unbelief."

A physician professes to be able to heal some dreadful malady, you may be possessed of this remedy, and may be surrounded by numerous witnesses, and believe in the physician, upon the testimony of these witnesses, but when he has cured you, you have the witness in yourself. There is a certain fellowship between you and those who believe in this physician, but your belief is not based upon their testimony, but you have seen for yourself and not another, and have the witness in yourself. "He that believeth on the Son of God, hath the witness in himself."

I was once shut up in prison as it were; I spent my days in pain and anguish and misery; I thought the brute creation was better off than I; I realized that I was a great sinner; I knew not where to go or whither to flee to escape the vengeance due to me, I fled to the law for refuge, but found condemnation there, after a long time I seemed to leave behind me the thunders of Mt. Sinai, and wandered on in the wilderness; I knew not where I stood; like Abraham I journeyed on and on, not knowing whither I went; the law was my schoolmaster; I was shut up

unto the faith which should afterwards be revealed. Then Jesus, the Son of God, opened the prison door in which I was confined, and the light of his countenance gradually illumined my dungeon. He opened my eyes, and at first I saw men as trees walking; afterwards I saw things plainly; he broke my bands asunder, and set me free; he assured me that he was delivered for my offences, and that he rose again from the dead for my justification. My heart burned within me while he communed with me by the way, and opened to me the Scriptures. I knew that my Redeemer lived; I had seen him for myself and not another.

But some may say, Is it not necessary to have witnesses in order to believe on the Son of God? I must answer, No, our faith is not based upon the testimony of others, faith is the gift of God. Witnesses do not have dominion over our faith, but they are helpers of our joy, they strengthen and establish and confirm us. We are not alone in our belief on the Son of God, we have a great cloud of witnesses. Abel was a witness to the things which we have seen and heard concerning Jesus. What kind of faith is Paul speaking of in the eleventh chapter of Hebrews? It is that faith which is the substance of things hoped for, the evidence of things not seen. Out of this substance or root, our hope springs. This is the kind of faith which all the ancient saints had. Of many of them, Paul speaks in this chapter; their faith was in the Son of God; they believed on the Son of God, and it was because they had the witness in themselves. So Paul said, "Wherefore, seeing that we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and run with patience the race that is set before

us." What is [this sin which doth so easily beset us? The Bible says that all unbelief is sin, and I believe that it is the most besetting and perplexing sin which the child of God is compelled to encounter.

Was it not a sin, and an awful sin, for the children of Israel to disbelieve that it was the Lord who had so miraculously delivered them from the hand of all their enemies? Was it not an awful sin for them to make a god of gold, and worship it, saying, "These be thy gods, O Israel! which brought thee up out of the land of Egypt."? It is now just as great a sin for us to disbelieve what the Lord has done for us to-day, and to turn from him, and make a god of our own thoughts and hands, and worship it. "Little children, keep yourselves from idols." Worship God; trust in God; here alone is perfect peace found. You will find it a great help to you to speak often with the witnesses which compass you about. Then "Let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith." Jesus is the one object upon whom the eyes of all this great cloud of witnesses are fastened. In him, "they every glory view, of safety, strength and beauty, too." Yes, they look to him for guidance, for wisdom, for strength, for comfort, for righteousness, for redemption, yea, for salvation now and in eternity. Amen.

Your brother in hope,

EDWARD F. ROUNDS.

PHILADELPHIA, Pa., Oct. 20, 1902.

BLOOMVILLE, Ohio, Dec. 17, 1902.

BENTON BEEBE—DEAR BROTHER:—I bid you Godspeed in the publication of the SIGNS OF THE TIMES. I have been a reader and subscriber about twelve years, and as long as it continues as it has in

the past, we expect to continue to take the paper while we live. We love the doctrine for which it contends, of God's predestination of all things whatsoever come to pass, and his government and absolute power over all worlds, creatures and things. I do rejoice that it has never wavered in the God-glorifying doctrine of his eternal power and majestic glory, who is from everlasting to everlasting; the same yesterday, to-day and forever, by whom all things were created, that are in heaven and that are in earth, visible and invisible, whether they be thrones, principalities or powers, all things were created by him and for him, and by him all things consist.

"Shall the vain race of flesh and blood,
Contend with their Creator God?
Shall mortal beings presume to be
More holy, just and wise than he?"

"Shall the thing formed say to him that formed it, Why hast thou made me thus?" Nay, rather that our mouth be shut in everlasting silence, than to say, Why or what doest thou? or question his right to do as it seems good to him. It has been our lot in time past to be connected with those who do not believe the doctrine of the inspired apostle, during which time we endured much suffering, but they were only light afflictions compared with what was endured by others, who have finished their course, and received a crown of righteousness. In these afflictions my mind was stirred up to seek for a home where fellowship in the truth existed. Elder Bundy and the church at Otego, was continually on my mind, and I wrote him, and he wrote me a letter of love in the sweet fellowship of the gospel, and as a true yokefellow he greatly encouraged me concerning the afflictions of the gospel of Christ. We met Elder H. M. Curry, and found him of the same precious faith. When the

church in Cleveland was organized we were enrolled with them. This church is a unit in faith and doctrine, and we all sincerely desire those to visit us who are of like precious faith. We want no preachers among us who come with yea and nay, for all the promises of God in Christ are yea and amen. We hope the Lord will remember us in his mercy, and send such among us as know nothing save Christ and him crucified. We realize that we are as lambs among wolves, but the Lord is our Shepherd, and in his power and care we have enjoyed his divine presence in our meetings, and by his rich and abounding grace we hope to continue to eat our meat with gladness and singleness of heart, singing psalms and hymns and spiritual songs, making melody in our hearts to the Lord. Our hearts constrain us to welcome all of God's poor and afflicted people. The poor, the needy, the helpless and the hungry are welcome here, those that have no money to buy, the beggar, and the outcast in the land of Egypt, will find a welcome from the King.

"Poor and afflicted, Lord, are thine,
Amongst the great unfit to shine;
But though the world may think it strange,
They would not with the world exchange.

Poor and afflicted oft they are,
Sorely oppressed with want and care;
Yet he who saved them by his blood,
Makes every sorrow yield them good."

H. E. PURRIS.

RIDDLEVILLE, Texas, Jan. 18, 1903.

ELDER G. BEEBE'S SON—DEAR BROTHER:—I herewith inclose you subscription price for another year of the dear SIGNS. It seems to be one continual song of praise to Almighty God, and the cry from poor, unworthy sinners who have learned through great affliction to put no confidence in the flesh, but to look to

Jesus to save from every evil, and the sin which doth so easily beset us.

I was much pleased with the minutes of the council held in Fort Worth, and feel that the Lord was surely with those brethren, and enabled them to express their understanding of the doctrine of God our Savior in clear language, that all may read and see what it is we do claim as our faith. Please send me five copies of SIGNS of Dec. 15th, 1902, that I may distribute them among some Baptists I know.

Will you, or brother Chick, or any brother who feels inclined, give their views through the SIGNS on 1 Cor. ix. 22, especially the last clause?

Will you insert a notice in the SIGNS to the effect that there is a place in Karnes Co., Texas, greatly in need of a sound Baptist preacher, one who can indorse fully the proceedings of Fort Worth Council? No church, but some who have been baptized and hope to see Jesus, and be like him. This is a good country, and such a man can get a good home here.

Your brother I hope,

LOUIS CULPEPPER.

REIDSVILLE, N. C., Dec. 29, 1902.

DEAR BROTHER BEEBE:—I do most heartily indorse those articles of faith of the Fort Worth, Texas, Council, and am compelled to stand with those who stand upon them. I would be glad if every Old School Baptist in our land would adopt them, for they are the true faith of God's elect.

I have seen very much trouble this fall, until I have come to the place where I feel perfectly willing for the will of God to be done with me. As a feather floating in the air waits for the moving power, even so I wait for a revelation of the power of the most high God to move me

as he will and where he will. I do want to praise him in my body and spirit which are his. I think the circular letter of the Salisbury Association is one of the richest things I have ever seen in print in any paper. It reads almost like inspiration.

The Lord bless you to continue the good work of publishing the SIGNS.

With much love to all the family, I am yours in hope,

L. H. HARDY.

SNOW HILL, Md., Sept. 17, 1902.

G. BEEBE'S SON—DEAR BROTHER IN CHRIST:—Inclosed you will find two dollars, for which please send me the SIGNS another year. I am sorry that there is so much trouble getting into the church, but I suppose it is all just as the Lord knew it would be, or intended that it should be, or there would not be so much admonition in the apostles' letters in regard to all this mischief that Satan is doing. You are having much to contend with, much more, I suppose, than I have any knowledge of, but I believe the good Lord will guide you in the good work, as he ever has done. I believe he will have a visible church in this world as long as the world stands, and as long as there is a church here, she will need to be fed. I have never seen as much good food for God's hungry children in any other paper, as the SIGNS always contains. I do not want to ever be without it.

ELLA COULBOURN.

WELLSBORO, Pa., Nov. 10, 1902.

DEAR BROTHER BEEBE:—I send two dollars to renew my subscription for the SIGNS. They are very dear to me, and I do not feel that I could do without them. Through them we come to know many of the dear kindred in Christ whom we may never meet face to face in the flesh. Many are the rich feasts which we enjoy

through the SIGNS; we cannot always do so, but perhaps one that has been read and laid aside we take up again, and re-read something, and it just fits our needs, and we see a beauty in it we did not see before. We love the doctrine it contains, strong, rich and pure, giving God all the glory, for our God is a God of power, wisdom and love. May the holy Spirit lead and direct us all, is the desire of your unworthy sister,

FLORENCE ELY.

OTEGO, N. Y., Jan. 7, 1903.

DEAR BROTHER BENTON BEEBE:—At the annual church and society meeting of the Otego Old School Baptist Church, held Jan. 3d, 1903, it was voted that we send you one hundred dollars to apply upon the SIGNS' debt. We take great pleasure in sending this amount, only regretting it is not several times more hundreds than it is. We hope other churches will help in this way. Please find check inclosed.

Done by order of the church.

(MRS.) S. C. F. GUERNSEY, Clerk.

[FOR the continued marvelous kindness the brethren and friends are showing the SIGNS, we can but repeat our sincere thanks, and prayer that the Lord will continue to bless its publication to the edification of his saints.—ED.]

ASSOCIATIONAL.

THE WARWICK ASSOCIATION

APPOINTED to be held with the New York church, on June 10, 11 and 12, will doubtless be largely attended. To many, living at a distance, who wish to attend, the matter of traveling expense may be of consequence, and the proposition herewith is to minimize such expense.

Most railroads selling tickets to New York are members of the Trunk Line As-

sociation, and under certain conditions this association will authorize a reduced rate of fare returning to points where tickets to New York were purchased. Seventy-five cents is the minimum fare to be paid by any one to whom a reduction on return ticket is conceded. The reduction will be two-thirds off the cost of one regular fare. The conditions are, tickets to New York must be purchased not earlier than June 7th, and return tickets must be used not later than June 16th. This benefit will not be available to attendants at preceding associations except they return to the point whence their ticket to New York was issued. To obtain this concession on return tickets it will be necessary to show the ticket agent's certification of having sold to the individual a ticket to New York within the dates mentioned above. Blanks for this certification will be supplied by the writer upon application, and it is hoped that as many as possible will avail themselves of this offer before April 15th. As 100 vouchers for sold tickets must be in evidence before any can obtain this rebate it is important that everyone, to whom the slightest saving is assured, shall make use of this privilege. And we would urge its use if for no other reason than to assure to others, who may be at greater expense, the benefit involved.

All who know this church know that a hearty and cordial welcome awaits every lover of the truth, and we are confident a visit with us will never be regretted. Many, no doubt, will wish to make their visit here an occasion also to meet friends and relatives; but all who are not thus provided for in entertainment may rest assured of ample provision for their comfort.

ELDER JOHN McCONNELL,

2400 SEVENTH AVENUE, NEW YORK.

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 1, 1903.

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 III.

ELDER F. A. CHICK—DEAR BROTHER IN CHRIST:—
Some time, at your leisure, I would be pleased to have your comment through the SIGNS upon the third chapter of Romans, but more especially the seventh verse.

In brotherly love,

L. C. TRULL.

WESSON, Ark., Nov. 7, 1902.

R E P L Y .

To attempt a comment upon the whole of the third chapter of Romans would exceed by far the space which would be allowable to use in the SIGNS, besides being a task far beyond any ability which we feel to possess. But we will give, as best we can, some thoughts upon the verse especially named by our brother, with some reflections upon the immediate connection. The verse named reads as follows, "For if the truth of God hath more abounded through my lie unto his glory, why yet am I also judged as a sinner?"

The language of Paul, embraced in the fourth, fifth, sixth, seventh and eighth verses of this chapter, has seemed difficult to understand by most of those who have written and spoken upon them. We cannot hope to clear the doubts away from the minds of every one, in what we may say, yet we feel like giving what seems to

us to be the meaning of the apostle in as brief a manner as possible.

In the first place, it must be remembered that Paul has, in the preceding two chapters, been presenting the fact that all men, both Jews and Gentiles, are sold under sin, and justly condemned before God. And let it be especially remembered that he declares that there is no difference between Jew and Gentile, for all have come short of the glory of God. The Jew was no better off with respect to this state of death and condemnation, because that unto him had been committed the oracles of God, and neither was the Gentile relieved from condemnation because he had been without law, that is, without a revelation of the law, such as had been given to the Jew. This is the substance of the teaching of inspired Paul in the opening chapters of this epistle. Paul has shown that salvation cannot be by the law, either for Jew or Gentile, and that all are under condemnation alike. Thus he lays the foundation upon which he afterwards goes on to assert that salvation is by grace through faith, and not by creature works. This is the general theme of the first six chapters of this wonderful epistle.

Now in this third chapter Paul considers some objections to his doctrine of the total depravity and complete condemnation of all men. And in the first place he brings up an objection which might be urged by a Jew. "What advantage then hath the Jew? or what profit is there of circumcision? Much every way, chiefly because unto them were committed the oracles of God." Without pausing to comment upon this, we will say that the gist of the objection named in the first verse seems to be this: if the judgment of God turns solely upon what is seen in the heart of men, regard-

less of the state of the Jew under the covenant, or of the Gentile outside of that covenant, of what advantage was that covenant to the Jew? Paul says that the first advantage was that the Scriptures were theirs, or the revealed oracles of God. The word "oracle" is translated from the same Greek term that in many places elsewhere is translated "word." The oracles of God are the words of God.

But now he considers another objection: "What if some did not believe?" In fact the great body of the people did not believe, but Paul states the matter very gently by saying *SOME*, rather than *MANY*. "Does their unbelief make the faith of God without effect? God forbid." More than once Paul uses this reply, God forbid, to some argument of his adversaries. Literally it means, "let it not be." It is something abhorrent to assert that such consequences follow from his doctrine or teaching. Only the bitter enmity and prejudice of the fallen heart of man could even think of urging such an objection. It is as though he had said, Away with such a thought. Paul not only repudiates this conclusion, but thus expresses his abhorrence of it also. And then he adds, "Yea, let God be true, but every man a liar." The general sense is, as it seems to us, that we are to vindicate the justice of God at whatever expense to ourselves. God must be accounted just, though in doing so every man is proved to be a liar. The words that follow in this fourth verse are quoted from the fifty-first Psalm.

Now, in verse five Paul asserts that our unrighteousness commends the righteousness of God, and then meets an objection to the doctrine in the words that follow. The objection is from a Jewish adversary, and it is this: that if it be true that

our unrighteousness commends the righteousness of God, then God must be unrighteous in taking vengeance against man's unrighteousness. That this is the argument of an opposer is shown by the parenthesis (I speak as a man). This is the same objection in substance that is presented in the ninth chapter of this epistle, when one is represented as saying, "Why doth he yet find fault? for who hath resisted his will?" There Paul in reply simply says that this objection to his doctrine is a replying against God. And he there shows that it is a presumptuous replying against God by one who is frail, and puny, and ignorant, and an enemy of God, and his truth and sovereignty. So in this third chapter the objection just stated comes from an enemy of grace, and a proud believer in human merit. This unbelieving Jew would say, If the unbelief of the Jews, as you have asserted, only causes the righteousness of God to be the more commended, God must be unrighteous in taking vengeance against this unbelief. But Paul says, Is this so? and then he again replies to the question in the words, "God forbid," thus showing his abhorrence of such a conclusion. This conclusion does not follow from the doctrine just stated, however much the reason of fallen man may thus conclude. No heart and mind could admit such a conclusion, if that heart and mind were not already fallen and blinded by sin, and full of enmity to God and to his sovereign grace. Believers in human merit are always ready to assert that God's ways are unjust, unless their merit is acknowledged. Sovereign grace is abhorrent to fallen, self-righteous man. The assertion that God cannot justly condemn that unrighteousness which commends his righteousness, is shown to be untrue, because then as Paul says, he

could not judge the world. And what does this mean but that all the unrighteousness of the world will in some way commend the righteousness of God? It is a most wonderful depth into which Paul by the Spirit enters here. It is too deep for reason's line to sound. But still God has revealed it to the inspired apostle. That the unrighteousness of all the world does commend the righteousness of God, must be the conclusion to be drawn from Paul's argument here, else his reference to the right of God to judge the world could be of no force at all in this connection.

Now in verse seven we have another illustration of this same objection: "If the truth of God hath more abounded through my lie, why am I yet also judged as a sinner?" If my wrong results to the glory of God, why am I condemned? is the substance of the objection of this self-righteous Jew, who is the supposed objector all along here. And indeed, in verse eight, the apostle declares that this very doctrine is slanderously affirmed of the saints themselves; that is, that they assert a doctrine which means, Let us do evil that good may result. And more than this, it seems from the language of the eighth verse that some asserted that he and the brethren with him did say in so many words, "Let us do evil that good may come." Paul never did say this, and no believer in sovereign grace ever did say this, but enemies of grace conclude that this is the logical result of a belief that our evil does work out the righteousness of God, and then assert it, not only as the conclusion which they draw from it, but as being the very thing which the advocates of God's sovereignty over the unbelief and evil deeds of men intend to say. They foist their own conclusions upon the doctrine, and then say

that those who believe the doctrine do hold to all the conclusions which they have drawn from it; false conclusions though they be, which could only spring up in a mind altogether perverted and alienated from God.

Now Paul says in this eighth verse that those who can say such things concerning the sovereignty of God are justly damned. That is, to say such things argues a heart unrenewed and still alien from God and the covenant of grace. Such souls have not yet come to see the need that is in their own hearts of cleansing by the blood of Christ, nor the need of justification before God by some other means than by human merit, let that merit consist of what it may, whether of forms and ceremonies, or of morality. All men are alienated from God by wicked works, but those who have become religious after the flesh are especially alienated from God. They not only have not grace, but they oppose grace. They not only are condemned by the law with all other men, but they are so blinded as to think that the law saves them instead of condemning them. They love themselves and their righteousness, and love not God or his righteousness. They boast their own power to do good, and dislike any mention of the power of God. They are dead in sin, and think that they live; they are blind, and think that they see. It is impossible for men to get any farther from God than these self-righteous ones are; whose damnation is just. The extreme ignorance, blindness and enmity of their hearts to God appears when they say, "If my unrighteousness does indeed commend the righteousness of God, then he has no right to condemn me." How awfully the base pride of the self-righteous heart appears in all this.

In the first verses of the sixth chapter

Paul brings up the same objection in another form. In that connection he shows not only that the unrighteousness of men commends the righteousness of God, but still more, that the abounding of sin commends the grace of God in salvation. And then the opponent of grace asserts that the conclusion must be, "Let us do evil, that grace may abound." And here again Paul says, "God forbid." So far from its being a true conclusion that because grace abounds still more where sin has abounded, we therefore ought to continue in sin to the end that grace might abound, the very opposite is true. For grace has made the subjects of it to be dead unto sin. That is, those who have felt the work of grace have come to abhor sin, and have been redeemed from its dominion, and how then can they continue in it? The very work of grace is to turn men from sin to righteousness, and if this has not resulted, then grace has not been working in that heart.

The doctrine of God's eternal purposes, and of the accountability of man, of free grace and the unchanging obligations of the law of God, have ever been subjected to the charge of inconsistency by all those who will bow to no truth which their reason cannot fathom. But amidst all the clouds and darkness which envelops the present administration of Jehovah, and also many of the truths which are declared in the Scriptures, the broad and deep principles which are here laid down and which shine in their own lustre, will be found the sheet anchor of our faith: "Let God be true and every man a liar." And if any advocates of salvation by grace shall say, "Let us do evil that good may come," it shows that they do not know the power of grace, but have only the theory of it, and their damnation is just.

Now, briefly summing up the general argument of the chapter, Paul, verse ninth, concludes that the Jew is no better than the Gentile, although to him the oracles of God were given, and he was for certain purposes the chosen of God, and then he shows that all are alike depraved, verses ten to eighteen. And so, verse nineteen, every mouth is stopped, and all are shown to be guilty before God. Thus he has laid broad and deep the foundation for the conclusion found in verse twenty, that by the deeds of the law shall no man be justified. Now then his arguments shut men up to one conclusion, viz: Salvation can be found alone in Christ.

We do not need here to enlarge upon this. In conclusion, how solemn and how abasing are the words of the apostle. The evil heart of all men is laid bare, and the very objections which they allege to grace and to the sovereignty of God, are shown to be but additional manifestations of depravity in them. And what a wonderful deep is presented here concerning the sovereignty of God over the unrighteousness of men, making it work to the commendation of his righteousness, and to the glory of his grace. Sin is not excused in his sight, nor in the sight of those who love him, and confide in him, and bow to him, but is shown to be exceeding sinful. Sin must be exceeding sinful to so blind men that they will seek to hide their sins behind the overruling sovereignty of God. God makes all evil work to his glory, but man is still the sinner, and as such is still condemned by his sins. How all evil works to the glory of God he has hidden from our sight. And here we need not seek to tread, but it becomes us to accept humbly and trustingly the truth, believing that God knows and that we do not need to know.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

CHURCH ORDER.

MANY difficult and perplexing questions may be suggested on almost every discriminating point of doctrine and practice by which the church of Christ should be distinguished from every other organization claiming to be religious, but we should impugn the wisdom of our divine law-giver, were we to conclude there was any deficiency in the rule given us in the New Testament for testing the correctness of the faith and practice of the saints.

Perhaps, when difficulties arise, we are too prone to inquire, what is best under the circumstances of the case; whereas the only proper inquiry should be, What is right? What does the word teach? What does the *rule* require? By the divine rule we are to know what God approves, that do, and leave the result with God. And if any man lacketh wisdom to understand the rule in its application to trying cases, let him ask of God who giveth to every man liberally and upbraideth not. We do not regard it as any departure from the law of Christ to counsel one with another on the subject, for our Lord has constituted his members *helpers* one of another, but in all our deliberations and investigations we should bear in mind the supremacy of Christ as our Head, and of his laws as our rule.

As we read the divine law in regard to christian baptism, it is both definite and clear. The candidate should be a believer, making profession of his faith in the Lord Jesus, and confessing his sins. We care not how old or how young, provided he can so bring forth fruit meet for repentance as to satisfy us that he has a right to the ordinance. The admin-

istrator must be, at the time of administering baptism, recognized by a gospel church as a regular ordained minister of the gospel, sustained by the fellowship of the church as her servant. Then the ordinance must be administered according to the precept and example given by our Lord Jesus Christ. A departure from any of these regulations, in our estimation, renders the administration null and void. Neither the sincerity nor honesty of administrator or candidate can supply the deficiency if these rules are any of them neglected.

Now, while we presume brother Strickland agrees with us in the foregoing remarks, a difficulty is presented in determining the indispensable qualifications of the administrator. But, as neither the prerogative nor ability to search the hearts or to try the reins of the children of men belong to us, instead of our being required to decide whether the administrator or the candidate is a subject of grace or a hypocrite, we are only to look to the precepts of Christ, from these learn whether he has authorized us to extend or to withhold an expression of fellowship. If therefore a candidate asks baptism, confessing his sins, giving scriptural evidence that he repents of them, and professing faith in Jesus, however weak he may be in the faith, or whatever may have been his previous course of life, we do not feel at liberty to reject him, and if he imposes upon the church or the administrator by making a false profession, the guilt is on his own head. The church and the administrator are clear, provided that they have been faithful in the investigation of the matter.

As the administrator must be indorsed or sustained by the fellowship of the church of God, in order to make his administration of the ordinance valid, it be-

comes a question with us, how far a church of Christ may be involved in disorder and still be a church of Christ. Let us have the assurance that the administrator stands in the fellowship of the church of Christ at the time of the administration, and that gives the ordinance validity which we dare not annul. The Corinthian church, and the churches of Galatia, had become to some extent disorderly, but did not lose their standing as apostolic churches. The validity of the baptism of such as were added to them while in a disorderly or *bewitched* state, was not questioned as we are informed. Associations and churches may extend or withhold their immediate correspondence one with another, without effecting their standing as regular churches of Christ. But if fellowship is broken, and the expression of it withdrawn, it is manifestly inconsistent, to still regard their administrations valid gospel administrations, if the churches cannot be regarded as gospel churches. The cases mentioned by brother Strickland, are probably very trying cases, but the question on which our decision must rest in this matter is, Are they churches of Christ or not? If they are, we have no right to reject them because they have in some measure become disorderly, but labor in meekness and faithfulness to reclaim them. But if they have been labored with and have persisted in disorder until the divine rule has compelled the orderly churches to withdraw fellowship from them, then let them be unto thee as heathen men and as publicans were to the Jews, and let their baptism be unto thee as though it had been administered by publicans or heathens.

It is very important and desirable that our churches should decide and act harmoniously on this subject, or their peace

and harmonious correspondence will become involved. The churches which profess to be of the Primitive or Old School order, with but very few exceptions, have taken the same view of the subject which we have expressed, and have acted accordingly. But such churches as have disrespected the general usage of the Old School, have received persons on what is generally regarded as invalid baptism, have opened a door for divisions.

Should persons, wishing to become members of one of our churches, find that we cannot indorse their baptism, that, in a gospel sense, we consider them unbaptized, they may make a bridge of a neighboring church which will receive them without baptism, and then come to us with a letter from a church with which we have been, and still are in all other respects in fellowship, and in such case compel us to reject what they have indorsed. How can two or more walk together, except they are agreed? While we all desire the peace of Jerusalem, and the order of the house of God, let us be exceedingly cautious how we act, in all matters involving the union, harmony and fellowship of those who belong to the household of faith.

MIDDLETOWN, N. Y., March 15, 1860.

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.

Please be particular about this.

RECEIVED

IN RESPONSE TO BROTHER D. M. LEONARD'S APPEAL
TO RAISE A THOUSAND DOLLARS
TO CLEAR THE "SIGNS OF THE TIMES" FROM DEBT.

Previously acknowledged.....	\$435 10
Otego Church, N. Y., \$100.00; Jesse C. Ellis, Ohio, \$5.00; G. R. Turner, Ky., \$3.00; Elder J. N. Bartlett, W. Va., \$1.00; Mrs. Mary Smith, Ill., \$1.00; John A. Leitch, Ont., \$5.00; Martin D. Fisher, N. Y., \$1.00; A Stranger, N. Y., \$1.00; Mrs. Phoebe Arrow, N. Y., \$20.00; T. E. Cole, W. Va., \$5.00; A Friend, N. Y., \$1.00; John Barger, Ohio, \$1.00; Mrs. S. J. Basham, Va., \$3.00; First Ind. Baptist Church in Woburn, Mass., \$4.00; Geo. Teakle, Ont., \$1.00; Elizabeth A. Hutchins, Oregon, \$1.00; S. H. McWilliams, N. Y., \$1.00; P. W. Lecates, Md., \$3.00.—Total	157 00
Total to date.....	\$592 10

MARRIAGES.

By Elder Wm. Grafton, January 14th, 1903, at the
residence of the bride's mother, Frank A. Althouse
and Miss H. Mary Scott, both of Lancaster Co., Pa.

MEMORIAL.

WHEREAS, it has pleased God to call to his eternal
home and reward our late pastor, **Elder Ephraim
Rittenhouse**, we, the members of the Cow Marsh Old
School Baptist Church, deem it our duty and privilege
to publicly acknowledge the afflicting hand of
our heavenly Father in taking unto himself and from
our midst a true father in Israel, whose labors in
this church date back to 1858. He was a faithful
pastor, ever having an eye single to the glory of God
and the welfare of Zion. We feel our loss deeply,
but desire to bow in submission to the will of him
who doeth all things well. We desire to extend by
the publication of this memorial our deepest sympathy
to his bereaved family, but would commend them
to look beyond the strength of man for comfort, for
our blessed Lord has said, I will not leave you comfortless,
I will come to you, May we all be enabled to say,
The Lord hath given and the Lord hath taken away,
blessed be the name of the Lord. We authorize
our church clerk to enter this memorial on our church
book, and to send a copy to the bereaved family, and
also a copy to the editors of the SIGNS OF THE TIMES
for publication.

Written by the direction of the church, and adopted
by the same, Dec. 27th, 1902.

W. W. MEREDITH, Moderator.

J. B. MEREDITH, Church Clerk.

OBITUARY NOTICES.

SISTER **Sarah Kerlin Varnes** departed this life Dec.
14th, at 5 p. m. Sister Varnes was born in Juniata
Co., Pa., and was raised in the Presbyterian church,
and had an experience of grace when a young girl,
but was prejudiced against the Old Baptists, but she
married one, and moved to this State about 1861, and
attended our meeting for awhile; still hated us.
But Elder John Davis, who afterwards baptized him,
in his discourse told some of his experience, and it
was so much like hers, that the scales seemed to fall
from her eyes, and she was constrained to love the Old
Baptists ever afterwards, and was a sound, faithful
member of Fountain church for over forty years.
Her husband died some years ago. Her age was 74
years.

Elder Humphrey preached an able discourse at her
funeral, after which her remains were carried to its
resting-place in the graveyard near by. This is the
fifth one that has been taken by death out of our
little church in the last year. O, how we miss them.
O, that we could say with David, We cannot bring
them back, but we shall go to them.

E. D. VARNES.

FARMINGTON, Ill.

Robert Franklin Beck, son of Jephtha and Phebe
Beck, was born near Shannondale, Montgomery Co.,
Ind., Dec. 27th, 1831, and died in Crawfordsville, ten
miles from his birthplace, Dec. 12th, 1902. He was
71 years old, lacking 15 days. In 1851 he was married
to Angeline Lee. This union was blessed with
one son, who is still living. This wife died in 1857.
In 1858 he was married to Lina W. Johnson. To
them were born five children, three daughters still
living to comfort the bereaved mother. He knew he
was going to leave us, and told how he wanted to be
buried, so we tried to fulfill his wishes by burying
him in a plain, quiet, calm manner, in beautiful Oak
Hill cemetery. He served in public office in this city
a number of years, and made many warm friends who
attended his funeral, which was conducted by Elders
Oliphant and Montgomery Canine.

For him I feel there is rest and love, joy and peace;
a meeting with the blessed Savior he so sincerely desired
to worship and adore. In his agony of pain he
would often say, "O my God," and once he said, "I
want to sing," and to soothe him I sang, "Come,
thou fount of every blessing, tune my heart to sing
thy praise." He was quiet while I sang the whole
hymn, and now I hope he is singing the sweetest song
of praise to the

"Dear, dying Lamb, whose precious blood

Shall never lose its power,

Till all the ransomed church of God

Be saved to sin no more."

He was troubled much the last year of his life be-

cause he had never been baptized. He said, "I am afraid I am not the character to follow the dear Savior in this sacred ordinance. Forty-five years ago I found I was the chief of sinners," he told me. All these many years he has been a faithful attendant at our church meetings, and many times I have looked into his shining countenance while listening to a good sermon, and could see he understood and enjoyed the gospel. A few days before he left us he told a neighbor, "I am ready and waiting to go." He was an honest, good, upright man; his walk was more Christlike than mine, who have been a church member nearly forty-nine years. In his last days I told him, "Baptism will not save you; remember Jesus is a whole and complete Savior." That seemed to comfort him. He often sang, and it seemed to be his prayer,

"Jesus, lover of my soul,
Let me to thy bosom fly;
While the raging billows roll,
While the tempest still is high."

I feel that he is safe, his troubles are all over, but I must still cry,

"Abide with me, fast falls the even-tide;
The darkness deepens, Lord, with me abide!
When other helpers fail, and comforts flee,
Help of the helpless, O abide with me!"

LINA W. BECK.

JANUARY 9, 1903.

DIED—At the family residence in Camp Point, Ill., at 5 o'clock a. m., Dec. 19th, 1902, **Mrs. Catharine Davis**, aged 79 years, 8 months and 2 days. Catharine Clingsmith was born in Missouri, April 17th, 1824, and was married to the late Cornelius Davis, July 10th, 1842. Thus these two good people who lived together for more than sixty years, sharing each other's joys and sorrows, and who reared a family of six children to manhood and womanhood, were separated by death less than two months. Brother Davis having died Oct. 31st, notice of which appeared recently in this paper. Three years ago sister Davis was stricken with paralysis, and not only was she deprived of the proper use of the body, but her mind was also seriously affected; in fact to the extent that she has required constant care, both day and night, even as an infant. Until recently her general health has been remarkably good. Two weeks before her death another attack of paralysis occurred, depriving her of the use of all the members of the body except the left arm, and a very limited use of the head. Later pneumonia developed, proving fatal as stated above. The care of this good woman throughout the years of her mental darkness devolved principally upon the youngest daughter, Amanda, (all the other children having married and being scattered abroad from the parental home;) and to her the loss of both

her parents in so short a time is a sad bereavement indeed.

Funeral services were conducted at the family home, at 2 p. m., Dec. 21st, by the writer of this notice, the text used being 1 Cor. xv. 26; after which the remains were laid beside those of her husband in the Camp Point cemetery.

Father and mother Davis were for almost half a century members of the Primitive Baptist Church at Coatsburg, Ill., and the brotherhood feel that they have sustained a great loss, though desiring to bow in humble submission to the Master's will.

D. W. OWENS.

HERSMAN, Ill.

Isaac Drake Parker, the subject of this notice, was born in Crawford Co., Ill., Oct. 23d, 1821, and died at his home near Birdville, Texas, Oct. 28th, 1902. He moved with his parents to Texas in 1833, settling first in Grimes Co., later in Houston, and finally in Tarrant. In 1845 he married Miss S. Z. Huntsman, of Madison Co., Tenn., who became mother of eight children, all of whom are dead; dying herself in 1863. In 1865 he married a Miss Mary P. Holt, of Tarrant Co., Texas, who became mother of seven children, three of whom are dead. Uncle Ike Parker, as he was generally called, has been a consistent member of the Old School Baptist Church most of his life, joining while young in years (but the exact date unknown to the writer of this memoir). He has always been a staunch believer in the absolute sovereignty of God, uncompromising with innovations to the church in any form. Contending that God worketh all things after the counsel of his own will, and that there is none that could stay his hand, and whatsoever his soul desireth even that he doeth. Believing that his salvation was wholly of grace, and that there was nothing good or meritorious in himself, but that his righteousness was all in the Lord Jesus Christ. His house has ever been a home for the brethren, and many of the servants of the Lord have partaken of the hospitalities of this dear old brother's home. He was very charitable, not only as regarding his church, but to any who might be in destitution. His ancestors were among the foremost people of their country. His grandfather, Elder John Parker, of Maryland, was an Old School Baptist preacher of considerable note, and his father, Colonel Isaac Parker, in whose honor Parker Co., Texas, was named, was a very prominent man in the early history of the republic of Texas, serving eighteen years in the House and Senate, and who also with his son, I. D., did much service on the frontier of Texas as a soldier, and was a lifelong friend of General Sam Houston. The subject of this sketch served through the confederacy, enlisting at Dallas, Texas, in 1864, but being beyond military age, and hence his service was voluntary. He leaves a wife and four children

to mourn their loss, three sons and one daughter, and our little church at Keller, Texas, where his membership was, will with those of his family miss his counsel, his prudence and judgment, yet while we feel the severity of our loss, we pray the Lord to reconcile us to all the dispensations of his providence, and to feel that our loss is his eternal gain. We believe we can say of him in the language of Paul, That he has fought a good fight, that he has kept the faith, and henceforth there is a crown of righteousness laid up for him, and not for him only, but for all those that love the appearing of the Lord.

W. S. BOURLAND.

BIRDVILLE, Texas, Jan. 3, 1903.

Elder Abner Shanks was born Dec. 27th, 1810, in Montgomery Co., Ohio; moved with his parents to Carroll Co., Ind., in 1829; was married to Anna Lenon, Nov. 14th, 1833; she died Feb. 15th, 1852. He was married the same year to Elizabeth Ewing, (nee Cline) who died Sept. 18th, 1894. He united with the Baptist church called Paint Creek, in Carroll Co., Ind., in August, 1840; moved to Iowa in 1853; united with Sharon Church, in Guthrie Co., Iowa; was ordained to the work of the ministry in 1863; moved to Oregon in 1865; was in the constitution of the Union Church, in Marion Co., Ore., in 1866, where he remained a faithful member till he was called home, which was Nov. 26th, 1902, being 91 years, 10 months and 29 days old. He was pastor of Union and Siloam churches up to his death; the writer of this being his assistant, and member with him in Union Church. He was a faithful minister of the gospel as long as he was able to go. He leaves ten children, six sons and four daughters, to mourn their loss, with many brethren and friends.

The writer tried to speak a few words of comfort to the children and friends at Macleay, where we hold our meetings, then we laid him to rest by the side of his wife, in the Baptist cemetery near by the church, to await the resurrection.

W. S. MATTHEWS.

BROTHER Luther Bellows died in Bradford Co., Pa., May 5th, 1901, aged 76 years. He was born in Middletown, Delaware Co., N. Y., and with his wife united with the First Old School Baptist Church of Roxbury, Delaware Co., N. Y., July 27th, 1867, and was baptized by Elder Isaac Hewit. Their membership remained there until they moved to Pennsylvania, when they took letters and united with the Old School Baptist Church at Grover, Bradford Co., Pa., in 1872, where they lived until he died. He leaves a wife and nine children to mourn their loss, but their loss is his eternal gain.

ALSO,

SISTER Jane Garrison, widow of brother Albert Garrison, of Grover, Pa., died June 7th, 1902, aged 78

years. She united with the Grover Old School Baptist Church in 1872, and was baptized by Elder Durand.

WILLIAM BALLARD,

VEGA, N. Y.

DIED—At the home of D. M. Leonard, **Elizabeth Carter**, aged 81 years, 1 month and 24 days. She united with the Christian church at Freehold, N. Y., in her younger days, when only about fifteen years old. She frequently related some of her travels from nature to grace, which was very comforting to a believer to hear. She leaves one son, Charles, and one daughter, Anna, who has been blind from her birth. Anna and her mother have had their home in the Leonard family for about six years, and Anna remains there yet. They were a great comfort to each other, but the tie is broken; Anna feels her loss as none others can feel for her. She is left alone.

May the God of heaven help her and sustain her during her remaining days.

D. M. LEONARD,

BROOME CENTRE, N. Y.

Mrs. Virginia Johnson, wife of Elder A. J. Johnson, died at her home in Wise Co., Texas, Sept. 21st, 1902. She was baptized in the fellowship of Silver Creek Church, the third Sunday in November, 1894, by Elder W. L. Rogers, where she retained her membership until her God took her to himself. Her maiden name was Martin, being married to Elder Johnson in 1889. She was a sufferer from consumption for many years, an honored member and a loving companion and neighbor. May God grant comfort to the church and brother Johnson in their bereavement.

A. D. BOURLAND.

POETRY.

MORNING.

AWAY beyond and over all

The storms that gather here,

The midnight gloom and pending pall,

A morning doth appear.

It is a soft, reflected light,

Thrown from the world of bliss,

That hovered once o'er Calvary's height;

How wonderful is this!

'Twas there upon the sacred mount

The mighty force of night,

Thought to forever veil the fount

Of this revealing light.

But ignorance was put to shame,

When wisdom wonders wrought,

And triumph through a Savior's name

A glorious morning brought,

An empty sepulchre behold!

Our hope is not in vain;
The morning song will ne'er grow old,
Our Lord is risen again.

The works of darkness shrank away
Before the Father's nod;
What consolation, none can stay
Our covenant God.

The wonders of his grace redound
Above the waves that roll;
In him sweet liberty is found,
A morning in the soul.

My fellow-traveler in fear,
A pilgrim of the night,
The glory of the morn is near,
Behold the growing light.

The Sun of Righteousness doth rise,
And morning spreads her wings;
A healing for our wounds and sighs
The welcome vision brings.

Temptation here the soul allures,
And trifling things annoy;
Our weeping for the night endures,
With morning cometh joy.

O when our God the earth shall rend,
He'll wake our sleeping clay;
'Tis then the glorious morn shall end
In everlasting day.

SEMMA E. CORDER.

PHILIPPI, W. Va.

EXODUS XXVIII. 33.

THE golden bells are ringing sweet and clear,
And joyful are the songs their music tells
Of brighter scenes beyond this world of care,
In the blissful abode where Jesus dwells.

Ring on, sweet bells, in peals of solemn joy,
In tender'st strains exalt the Lamb of God;
Unmingled with the sound of earth's alloy,
Send out the praise of reigning grace abroad.

Ring out the only Name that can avail
For ship-wrecked mariners on life's rough sea;
Ring, that his promises can never fail;
His name availed for me, sweet bells, for me!

"Not unto us, not unto us," we hear
In each vibration of those faithful bells,
"But unto thee, O Lord," rings strong and clear,
And loud the glad, triumphant anthem swells.

Not time, with all its retinue of change,
Has ever dimmed the lustre of those bells,
Or brought in any false notes, new and strange,
To mar the perfect song their music tells.

SALLIE M. BARTLEY.

LEBANON, Ohio, Jan. 8, 1903.

LOOKING BACKWARD.

How oft the natural mind of man
Revisits places he has been;
Enjoys once more some pleasure past,
Some short, sweet seasons he has seen.
His mind once more beholds a spot,
Or some grand picture most forgot,
And once again, like days of yore,
His thoughts are free from care once more.

How oft the things of spirit mind,
So plain to view, though far behind,
Refresh the inner man anew,
And cheer and guide the footsteps, too.
How grateful are these sights once seen,
Presented to our view again;
When faint with waiting, watchful prayer,
We're nearly given to despair.

Do you recall that time long since,
When searching for your soul's defense,
Those awful dark and lonely tours,
Those hapless, hopeless, hellish hours,
When you were lost in nature's gloom,
And endless death your certain doom;
When each despairing step you trod,
Seemed leading farther from your God?

Did ever man behold this sight,
Then drive it from his memory quite?
To feel his sentence fixed and sealed,
Then hear it all reversed, repealed?
What joy, what rapture in that place,
Where he can say, I'm saved by grace!
To such who sees and wants no more,
When he has tried all sea and shore.

EVERETT R. KINNEY.

GLENS FALLS, N. Y., Dec. 17, 1902, 12 p. m.

PSALM CXVIII. 14.

"THE Lord is my strength and song, and is become
my salvation."

Art thou not wearied, O my Lord,
With my abounding sin?
My crimes it seems increase with years;
O, canst thou dwell within
A heart so vile and black as mine?
I mourn with grief and tears,
And fear that I have ne'er been cleansed,
In vain my hopes and fears.
I dare not ask thee to forgive,
Nor grace nor pity lend,
I can but bend beneath the load,
My ways I cannot mend.
My sins rise up as mountains high,
Who shall deliver me?
Help! help, O Lord, I can but cry,
No other hope I see.
Hark! above my cries and groanings,

Sounds of triumph from afar,
And above the foulest blackness,
Shines the glorious Morning Star.
Jesus comes in robes victorious,
Comes a conquering Priest and King:
Hark! he says, "I paid thy ransom,
Peace and pardon, too, I bring."
See, he comes e'en down unto thee,
Low he stoops upon the ground;
Gives thee wine for drooping spirits,
Pours in oil upon thy wound:
"The Father knoweth all thy weakness,
Knew it e'er he sent me down;
Still in love and pity bears thee,
See, he hath for thee a crown."
O, my soul, what can'st thou render,
Only at his feet to lie?
Ever sorrowing, yet rejoicing,
That for thee he came to die.
Hail! all hail our King, Immanuel,
Low we kneel before thy face;
Let all nations bow before thee,
While we sing of sovereign grace.

JOIE E. WICKHAM.

CARDINGTON, Ohio.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 71. MIDDLETOWN, N. Y., FEBRUARY 15, 1903. NO. 4.

POETRY.

PRAYER.

THE following most beautiful hymn we copy from Beebe's Collection, No. 1007.

I asked the Lord that I might grow
In faith, and love, and every grace;
Might more of his salvation know,
And seek more earnestly his face.

'Twas he who taught me thus to pray,
And he, I trust, has answered prayer;
But it has been in such a way
As almost drove me to despair.

I hoped that in some favored hour,
At once he'd answer my request,
And by his love's constraining power,
Subdue my sins, and give me rest.

Instead of this, he made me feel
The hidden evils of my heart,
And let the angry powers of hell
Assault my soul in every part.

Yea, more, with his own hand he seemed
Intent to aggravate my woe;
Crossed all the fair designs I schemed,
Blasted my gourds, and laid me low.

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.

Newton.

CORRESPONDENCE.

MERRIFIELD, Va., Jan. 8, 1903.

DEAR BROTHER BEEBE:—In days that are past, I used to let the dear brethren, readers of the SIGNS OF THE TIMES, hear from me at least once a year, if nothing else to thank them for their kind epistles of love and fellowship through its columns, but now I am shut up in the old prison-house of clay, and there is nothing to feast my hungry eyes upon but these bare walls of mortality; all is vanity and vexation of spirit, I cannot pray or sing nor yet die to it, but must live on in this state of death, this despondency, knowing not where it may end, even if it ever will end at all. Yet I feel that if the Lord only said, "Let there be light," there would be light, for he has but to speak and it stands fast, yea, it is done. But how I know or feel this, is more than I can tell, and if I am to be ready to give a reason of the hope that is in me, I fail completely; indeed, I fear I have no reason to hope at all. We read that "We know that we have passed from death unto life because [or by reason of] we love the brethren." What are these words to one like me? Do they convey

anything to one in the darkness of despair? I do so long to know if I do love the brethren indeed and in truth. How I do crave knowledge of this kind. I feel even to tremble to think of it sometimes, lest it be that same old tempter saying, "Partake of knowledge, and know good and evil, then you shall live." O, to live, is the cry from day to day. I am surely in the evening of the first day, and dreading what the morning will reveal. Have I ever seen the light that the face of Jesus gives, and have I ever heard his voice calling me by my own name? These are questions of deep moment to me, that have followed me day by day for many years, and while I have from time to time forgotten myself while in the assembly of the saints, and had no desire to part, they looked so lovely, yet as the moments fled I have wept for the reason that I should not have rejoiced with them, but rather for them. I cannot tell why it is that I love them, nor that I do in the true sense of the word. So dark is my way I fear I know not the glorious morning star of hope that can and does disperse the gloom of a poor blighted soul, and leads them to the Rock that is higher than they. The thought now comes to my mind that the book called Genesis surely is true history of the generation of Jesus, wherein we may find the Lord's little children set forth in Adam as the clay in the hands of the potter, both to honor and dishonor, but all of the same lump. I wish I could tell this as I see it, but that is not mine to do, I only hope to give a little hint, and pass on. But the first thing that comes up is that our God is a God of purpose, and one that works and none can hinder, and therefore what he wills, comes to pass according to his purpose, and it was his will that in the creation of this world (and I

mean all that belongs to it) that it should be without form and void, no development yet, but there came a time within the scope of those six days that a division took place. Just a thought here in the form of a question and then I pass. Who was there to advise or counsel? None. His will and his purpose alone. Now in that day (for so I shall call it) darkness covered the creation, and waters of the great deep covered the face of the whole earth, and in this condition all created things stood when the division referred to took place, but all according to the purpose of the great Creator; working all things after the counsel of his own will. Now his Spirit moved upon the face of the waters, and he said, "Let there be light, and there was light." Now what did the light do? It made no commotion, not a sound, but what a revelation: a whole world lying spread out beyond comprehension of any finite mind, it cannot grasp such a sight. The heavens and the earth were now about to be separated, and a great separation was being accomplished, the waters were being gathered together in one place, ere the dry land appeared, and for the first time the dry land was called earth, and out of that, man was formed. What a development. We see this by reason of light, we feel this by reason of its truth, but when we come to search for a personal knowledge of it, where shall we find it?

Now, I feel often to look back on the years that are past and gone, to the joys I once had in contemplating the salvation of the Lord in all things pertaining to his dear people, when the lamp, or light, of his love shone round about me, and I felt he had clothed me with the garments of his salvation. Then indeed and in truth, I felt sure I had heard his voice,

that he had come where I was. Naked, and he gave me raiment; sick, and he visited me; I was hungry, and he fed me; and in sorrow and in shame, and he made me to lie down in green pastures, and rest in the shadow of his wing. And where did he find me? Even where he found all his children, in a body of clay in Adam, hid away in some secluded spot in the garden of his own good "pleasure," for that is just what the name "Eden" means, each of us were sewing fig leaves together; together, mind you, is a sort of joint partnership business, so much like a little child's bargaining, "You and I will do thus and so." Here he takes us up, and away go the leaves to the winds, and now for the first time we behold the way we have been brought is surely a way of death. "From death to life," while nature says from life to death. But why could we not see this before? Because the evening of death was before the morning of life. And why was it so? Because it was the purpose of God. We were found in the darkness of the earth, earthy, then in God's own time he said, "Let there be light, and there was light," and that light sought us out, and discovered unto us our wretched condition, and we tried to flee from the just condemnation of the wrath of God, for, behold, the light that shined round about us was full of holiness, and too bright for us to look upon, and the voice of God was in it. "Where art thou?" it said, and we knew it was his voice, although we could not see his face, for we answered, "Lord, what wilt thou have me to do?" and he said, Go to the brethren and it shall be told unto you there; till the land, and fight the thorns and thistles that spring forth, for the curse is upon thee (the earth), for this is not your home, you have been bought

with a price, even the blood of the Lamb. Herein we see the emblem in the skins of beasts, that hid the shame of all the family God placed in the garden of his pleasure, the life of the Lamb was sacrificed to clothe the poor, lost sinner. Then we begin to wonder and are amazed at the love and mercy shown.

But I cannot dwell here, I know I am tedious, and must stop. My mind is unsettled, as I said in the beginning; but some time since, in looking over the SIGNS, a sister, I think it was, made mention of some things in her communication that gave rise to some of the thoughts feebly written here. I cannot find her expression now, I wish I could. I hope some dear one will take the subject up, and not forget to tell me where I am, both in predestination and election, and the salvation of the Lord's dear children, and whether I may hope in his mercy.

May God's grace attend you this the new year, that we have just entered, guide, guard and keep you, and all his dear saints, is the desire of one lonely traveler in a valley of sin and sorrow.

Your brother, I beg,

ELI T. KIDWELL.

P. S.—I cannot tell what has come over me; I do not want to send this, yet as this is my second attempt to write and have failed, I do not know but what it would be better to throw it in the fire, but I even cannot do that, for I have tried that on several occasions, and to no purpose, so I think maybe you may get time to look it over, and see how ignorant I am. I do want my brethren to know, and judge me, too, for if I am deceived, I do not want them to be. I just wished to send my remittance for another year and greet you and all the saints through the SIGNS, but I have failed, and I just ask you to say to them for me, that I

wish them joy in the Holy Ghost, and say for me, Write on, you know how to say things, but I do not.

Ever yours,

E. T. K.

MACOMB, ILL., Jan. 1, 1903.

TO THE EDITORS AND READERS OF THE SIGNS OF THE TIMES—DEAR BRETHREN AND SISTERS IN CHRIST:—A year has passed since I penned anything for the columns of the SIGNS, and I have a desire to write a little to the household of faith, I wish to extend to you all my New Year's greeting in the Lord, and to tell you I still have love and fellowship for you in the gospel of Christ. I think of all the poor and afflicted ones, and pray God's blessing on them, both temporally and spiritually. Because I have not written and complied with the requests of dear brethren and sisters was not from lack of interest, or from forgetfulness, but so many things have come in my way. My weakness and unfitness are ever before me, and our paper has been filled with good and precious things, I felt I could write nothing of interest or comfort. I have read all the dear letters from those of like precious faith scattered abroad over our country, telling the same sweet story of salvation by grace, and have been built up and greatly comforted. I think the SIGNS has grown better and better, and if I could in my weakness speak a word of approbation or encouragement to brethren Beebe and Chick I would love to do so. The paper is highly appreciated by the Baptists in these parts, where we have no trouble or dissension to mar our peace. May God's blessing rest upon the paper and its editors, and may they be spared many years to continue it to the comfort of God's children. I think one reason why the

SIGNS has grown in favor is because so little controversy finds place in its columns. I wish it may ever be so; for when poor, hungry souls open the paper they want to find something to feed upon, something to cheer, comfort and edify them, surely this is something we all long for and so surely find in our dear family paper.

Dear brethren and sisters, many of you perhaps, like myself, have been shut up at home since cold weather, and living so far from your church, seldom meet with the saints; become hungry and thirsty for the living food. O how I can rejoice with those who have attended good meetings, and what a gracious privilege it is to thus meet with those who love the Lord and worship him in sincerity and truth. Though these things are highly prized by me, and I dearly love the company and association of the saints, yet it is a consolation to know we are not left comfortless, for we have the precious word of God which we can read and receive instruction and comfort from, and the blessed mercy-seat where we can go and pour out our sorrows and troubles to that One who never slumbers nor sleeps, and who never sends one empty away.

For some time my mind has been dwelling on the promises of God left on record for the consolation of his children. These promises are found on nearly every page of the Bible. I have seen many precious things as I hope I have been led along the way, gleaning sweet morsels here and there, and poor, sinful and unworthy as I am, I have believed and been made to rest in these glorious promises. If I could pen these things down as I have felt them, perhaps it might be of some comfort to weak ones like myself, but I feel I cannot do this of myself, I am not sufficient for these things. The Spirit

must take of the things of Jesus and show them unto us. We must experience these things for ourselves. We cannot see the sweetness of these things merely by reading or hearing. Could we at all times claim an interest in the promises of God to his children, and feel they were applied to us we could go on our way rejoicing. But such is not the case, for often the Bible is a sealed book to us. We get low down in darkness, and doubts and fears are our only companions. We read without taking any interest in the Scriptures; we go halting and stumbling, not as much as daring to claim a little hope in Christ. But sometimes through a rift in the clouds we can see a ray of light, that reveals God's love to his people, and the Spirit beareth witness with our spirit that we are the sons of God. Then we take fresh courage, we read the Scriptures with new light and the promises all seem for us.

We read in the beginning, when Adam transgressed, involving all mankind in sin, a Savior was promised who would redeem his people and save them with an everlasting salvation. All the offerings under the law of Moses were emblematical of the sufferings and death of Christ. All the prophets and holy men of old believed in the coming of Christ; they all died in the faith, believing in the promises, though having not received them. In the fullness of time Christ came as it was foretold of him. We have but to read the gospels in order to trace his footsteps, learn of his mighty works, and of the many glorious promises he left to the comfort of his people. He said to his disciples, "It is expedient that I go away." "I go to prepare a place for you, and if I go I will come again and receive you to myself, that where I am ye may be also." "Let not your heart

be troubled, neither let it be afraid." "I will not leave you comfortless, but I will come again unto you." "I came not to do mine own will, but the will of him that sent me, and the will of him that sent me is, of all that he has given me I should lose nothing, but should raise it up again the last day." "Blessed are the poor in spirit, for theirs is the kingdom of God." These are only a few of the many precious promises our Savior left for us. The Old, as well as the New Testament, is full of glad tidings to the afflicted and tempest-tossed child; we have but to read the books of Job, the Psalms, Isaiah and others, to find the many sweet things recorded there for our comfort. These words of hope and comfort come when the poor sinner is bowed beneath a burden of sin, at the midnight hour, when beset with the trials, disappointments and troubles of life's uneven way, when bowed with grief, when death comes. The Lord in his own time and way speaks words of hope and gives grace sufficient for every day and trial. O, may we have a desire to read, a heart to understand, believe and rejoice in some of these precious promises of God.

But my letter is already too long, and I have only begun the story. I have not cited any of the many precious promises recorded by all these same faithful disciples who, after the death and resurrection and ascension of Christ, went everywhere preaching the word, just as true and faithful servants do now, going where the Spirit directs, and God has promised to be with them even to the end, and he is faithful who promised. But I cannot write of more now, but to add that the most glorious of all the promises left for our comfort, is that Christ shall come again, call from the graves his sleeping saints, and take them

home to ever dwell with him in heaven, "Where there is no more death, neither sorrow, nor crying, nor any more pain." "Wherefore comfort one another with these words."

Dear kindred, when I think of these glorious promises, I feel to say, Why need we pay any heed to the skeptic, the infidel, the unbeliever, and all those who are spreading their false doctrine abroad throughout our land, and who are teaching through the press and pulpit that the events recorded in the Bible are only legends, and that Christ never performed any miracles. May we be saved from all this. May we have strength to hold our Bible close to our bosom and say, "As for me, I will serve the Lord." May we realize that it is the word of God, given by inspiration of God. I want to ever believe as I have since my childhood, that events recorded therein literally and truly took place. This is not hard to believe. This is my faith, my hope, my great consolation, in this world of sorrow. The world may laugh at us and call us old-fashioned, but they cannot shake the faith of the weakest of God's children, for he says, "Upon this Rock [Christ] I will build my church, and the gates of hell shall not prevail against it." So let us rest in God's promises, and take comfort in the thought that he is able and will carry out his purposes. But do not think, dear brethren and sisters, that I feel strong in the Lord, or can claim these promises mine. No, no, I cannot, for I feel weak in the faith, the least of all, yet I cannot always say I have no hope. O, may it

"Light on some sweet promise there,
Some sure support against despair."

Your unworthy sister, I hope, in Christ,
SARAH E. RUNKLE.

HEBREWS XI. 19.

"ACCOUNTING that God was able to raise him up, even from the dead; from whence also he received him in a figure."

The apostle in calling our attention to the works of faith by the fathers and prophets, does not fail to mention Abraham and Sarah, and to our mind none are greater than these. Of all the trials through which men are called to pass, there is none greater than the one of Abraham. The faithfulness, mercy and loving kindness of God to Abraham strengthened him to believe his word, and rely upon his promise. Sarah desired children, but was barren, and had no hope of bearing them. But God made a promise that she should have a son, and through faith she herself received strength to conceive seed, when she was *past* age, because she judged him faithful who had promised. The son is born, and in him is the promise that all nations shall be blessed. Therefore sprang there even of one, (Abraham) and him as good as *dead*, so many as the stars of the sky in multitude, and as the sand which is by the seashore innumerable. God now in his wisdom and purpose commands Abraham to offer this son in whom is the promise. This to our mind makes the trial double; not only would the son be slain, but the promise of the blessing be gone also. This offering was dearer to Abraham than all his earthly possessions; he would gladly have offered them all if his only beloved son Isaac could have been spared, but in his heart he said, The will of the Lord be done. If we sacrifice to the Lord the offering must cost us something; the greater the cost the greater the sacrifice. Notwithstanding the great value of this offering to Abraham, faith moves him to take the boy, not late in the day, but early in the morning, and start for

the mountain that God would tell him of, and there on the third day offered up Isaac; the faith of Abraham believing God's power to raise him (Isaac) from the dead; not that he *did* raise him up, but was *able*. When God said offer Isaac, he was legally dead, because the sentence of death was upon him, but at the last moment a ransom is found; the ram is slain, and Isaac delivered. We were also legally dead, bound by sin, and no way of escape, but in the fullness of time a ransom is found, "The Lamb of God," which took away the sin (death) of the world. Hence Christ died that we might live, not that we were alive and should continue to live, but we were already dead, and Christ died that we might have life. He "was made under the law to redeem them that were under the law." Does the accounting of Abraham that God was *able* to raise Isaac up even from the dead, warrant us to say Isaac was actually slain and received from the dead by faith of Abraham? Abraham remembered the promise that in Isaac shall thy seed be called. He believed God that he would fulfill his promise; even if Isaac was slain he was able to raise him up even from the dead, from whence *also* he (Abraham) *received* him in a figure.

The gift of Isaac to Abraham was from the dead in a figure. Sarah was then about ninety years old, and had been barren also all her life, and Abraham was about an hundred years of age, but the promise was given, and Abraham not being weak in faith, he considered not his own body now *dead*, neither yet the *deadness* of Sarah's womb. He staggered not at the promise through unbelief, but was strong in faith, giving glory to God. (Rom. iv. 19, 20.) Abraham did not receive Isaac out of the ground from among the dead, but in a figure of this, from his

own body then *dead*, and from the *deadness* of Sarah's womb. The promise of Isaac was according to nature impossible, but not with God, and Abraham accounted this as wonderful a miracle as it would have been for God to have raised him up from the dead, from whence he also (had) received him in a figure. Hence the apostle is speaking of the past in the gift of the son to Abraham, and not present, as though he (Isaac) had been slain and raised from the dead in Abraham's faith. Isaac is a figure of the children of God, being a child of promise, and not born after the flesh; in other words, not according to *nature*, but according to the power and grace of God, being born in Christ from the *dead*. The sons of the bond-woman are children of the flesh, and these as then, persecute the children of the free woman. (Gal. iv. 22-31.) Abraham is the father of the twelve tribes of Israel, they being *his seed*, also the father of the faithful, hence a father of many nations according to the promise. Christ is the promised seed, (Gal. iii. 16,) and in him all nations are blessed, and manifested here and there as the children of God, which are the children of promise by Jesus Christ our Lord, to whom be glory for ever. Amen.

Written by request.

H. C. KER.

MIDDLETOWN, N. Y., Jan. 29, 1903.

ELGIN, Oregon, Jan. 1, 1903.

DEAR BROTHER BEEBE:—Having to write you on business, I have a desire to send you some thoughts that have been in my mind for some days past, on the offerings made by Cain and Abel, for in those two offerings, and the spirit that prompted them, are true types of all the worshipers that have been from that day to the present, and we can trace them all

the way through sacred writ, and they who have eyes to see can plainly discern them to-day. Cain represents what Paul calls "our religion;" the religion that belongs to all natural men, and is prompted by the flesh. Abel, on the other hand, represents the religion of our Lord Jesus Christ, as produced in the heart of his people in regeneration and the new birth. So it is written, "And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect unto Abel and to his offering: but unto Cain, and to his offering, he had not respect." Let us hold in mind here in the beginning that God first had respect to Abel, and then to his offering. This, to my mind, is the key why Abel's offering was a lamb, and accepted as the more acceptable sacrifice, for we read, "By faith Abel offered unto God a more excellent sacrifice than Cain, by which [sacrifice] he obtained witness that he was [not going to be] righteous, God testifying of his gifts." Faith is said to be the substance of things hoped for, the evidence of things not seen; a "fruit of the Spirit," and possessed only by those born of God. Then Abel, "blessed of God," as David says, "Blessed is the man whom thou choosest and causest to approach unto thee." So by faith Abel offered the lamb as the figure of the Lamb of God that should put away sin by the sacrifice of himself, and by the one offering perfect forever them that are sanctified. God had not respect to Cain, nor his offering. Cain brought of the fruit of the ground, representative of his own works, and like all natural men expected the blessing for the sacrifice he made. The ground that was cursed for man's sake, produced his

offering, and like himself taken from the ground, only thorns and thistles would it bring forth. So Cain and his offering are alike. The Lord said unto Cain, "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door." "If thou doest well." Now, brethren, I do not know that I understand this aright, but it seems to me that were it in man to do well, even of himself, he would be accepted, but that is impossible, and this we believe was shown in the offering of Cain, for the Lord said, "And if thou doest not well, sin lieth at the door." That is, sin is the cause of not doing well; the act the fruit of a cause. "Sin lieth at the door." The fountain corrupt, so must be the stream; the tree corrupt, so must be the fruit. Cain, like all men by nature, dead in trespasses and in sin, and his offering just like himself, corrupt, God had not respect to Cain and his offering. The beloved John throws some light on Cain and his character when he says, "Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous." Was first of that wicked one, and then his works, as the fruit. Now I do not know that I have made my ideas clear enough to be understood, but I feel sure "That they that are in the flesh cannot please God;" that the "tree must first be made good," in order to bear good fruit; that Abel was first accepted, then his offering. "If ye know that he is righteous, ye know that every one that doeth righteousness is born of him." So that we know that Abel was first of God, and then did righteousness. God's salvation to-day, manifested to poor, helpless, undone sinners, is just as with Abel, all of grace. He raiseth up the dead and

quickeneth them, by which they are enabled by faith to offer unto God an acceptable sacrifice by Jesus Christ. And Jesus is their only hope of salvation. We do not understand that God's respect to Abel was for his offering, or because of his offering, but rather God's respect to Abel was first, and his acceptable offering the result. And to-day, all acceptable service rendered unto God by his people does not procure his blessing as a reward, but is an evidence of his Spirit in their heart, who has wrought all our works in us. For it is God who worketh in them to will and to do of his good pleasure, so from him is all their fruit found. To do otherwise is to offer the sacrifices of Cain, the fruits of the flesh; to burn incense to our own drag and sacrifice, to our own net, for all our service prompted by the flesh or free will, is as the prophet says, "As if he cut off a dog's neck, or offered swine's blood." The pharisee who stood up and thanked God that he was not as other men, is in line with Cain and his offering, demanding the blessing on the ground of his doings. But the publican, poor and needy, had nothing to boast of, no sacrifices of his own production; he could but say, "God, be merciful to me, a sinner." Such a sacrifice God will accept: "But to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word."

I wish to say, brother Beebe, before I close, that the little church here holds to and believes the doctrine of salvation by grace, as contended for by the SIGNS OF THE TIMES. Do with this article as your judgment may think best, publish or not.

In gospel bonds,

G. E. MAYFIELD.

PHILIPPI, W. Va., Nov. 3, 1902.

EDITORS OF THE SIGNS—DEAR BRETHREN:—I often think of your arduous labors, and if it were not for the fellowship I feel for the followers of the blessed Jesus, I would never attempt the task of writing to you, and it may be that I will never bother you again. On the fourth Saturday in last May, all obstacles were taken out of the way, so that I was enabled to follow my Savior through the water of baptism, which is not the putting away of the filth of the flesh, but the answer of a good conscience before God, for what he had done for me. I had peace of mind for several days, and then was brought to pass through sore trials, both in providence and grace. The temptation was so strong against me that I was ready to say, I have done wrong after all. Then these words were made a blessing to my soul, "Happy art thou, O Israel. Who is like unto thee, O people saved by the Lord, the shield of thy help, and the sword of thine excellency, and thine enemies shall be found liars unto thee, and thou shalt tread upon their high places." It was enough. Not all the physicians could have afforded me the sweet relief that this great Physician did.

I am now raised again to my common state of health, and made to rejoice in him whose name is above every name. The fourth Saturday in September was our communion day. I wanted to go but was hindered. I think the supper a lovely and sacred ordinance. He who knows all our needs, will supply them as it pleases him, and will do all things for our good and his glory. He said to the disciples, "The hairs of your heads are all numbered." This is a beautiful representation. Do not we all hang upon our spiritual Head, and receive all our sus-

tenance from him? We most surely do; Christ is our all, our sure defense; yea, he who was meek and lowly, suffered many things for us that we through him should be saved. What a precious hope, I would not exchange it for all the world, for the things pertaining to this life are only vanity and a vexation of spirit.

Paul's voyage to Rome, when a prisoner, has been of much comfort to me, of late. His enemies could not do as they thought, but Paul must appear before the king. The light of the sun and the stars was hidden from their view, and no small tempest lay upon the deep, and running in the way where two seas met, they stuck fast in the ground. They could see no way behind or before them, and all hope was gone, but they escaped on broken pieces of the ship to the land, then they were thrown among the heathen, and Paul was found picking up pieces of wood to kindle a fire, when a viper came forth and fastened itself upon his hand. The heathen looked upon him, expecting to see him fall down dead, but God was with him, and they were disappointed. Here they all wintered for a time before they could go any further. At Rome, he plead his case, and his enemies were scattered, so that he dwelt afterward two whole years in his own hired house, teaching all that came to him, and no man forbade him. Here Paul learns a wonderful lesson.

This wonderful subject is presented to me in this way, "Father, I am not worthy to be called thy son, but make me as one of thy hired servants." Poor prodigals, we have wasted our substance in riotous living, and are brought helpless to the feet of Jesus, and come to realize that he has fulfilled all the law's demands against us, he alone can save, of ourselves we can do nothing. There are times when the light

of the sun, moon and stars, is all hidden from our view, and adversity threatens us. God in his wisdom has appointed it so, and the light is much more appreciated when it breaks through the dark clouds. He maketh the clouds his chariot; he is the hope of Israel; holy and reverend is his name. One of old says, "Thou wert as my brother that sucked the breast of my mother." The New Jerusalem is our spiritual mother, there Christ holds sweet communion with his church. This was revealed to John most beautifully when exiled on the isle of Patmos. In power, and glory, and majesty, he works all things after the counsel of his own will, and none can stay his hand, or say, What doest thou? And we shall thus come off more than conquerors through him that loved us; our enemies shall all be put to flight. Hallelujah! Praise and honor to his holy name! Breathe from the gentle south, O Lord, and cheer me from the north.

Dear brethren, it seems to me that the time is not far off when the Lord shall deliver his chosen, and destroy this evil world. O may we be given patience to endure, and faith to stand fast.

I have written this to relieve my mind; do with it as you think best, if I have done wrong in trespassing upon your time, please excuse me.

Your unworthy brother,

B. D. COLE.

WOODVILLE, Texas, Jan. 29, 1903.

BROTHER BEEBE:—I desire that you will explain in a communication that part of the articles set forth in Fort Worth Council, where it says, "We believe God's predestination is not the cause of our righteous acts," as some of our brethren are bothered about it, and asked me to write to you. They seem to think God's

predestinating our righteous acts, and moving us to do righteousness by his holy Spirit, is the same, and we feel that you can make it plain to us.

I send you some money for subscription, and will do all I can to procure more. May the God of heaven bless you and yours, also the family paper, the SIGNS OF THE TIMES.

Yours in hope,

B. RHODES.

[As we had on our desk an article from brother D. Bartley, embracing an answer to the question of the brethren mentioned in brother Rhodes' letter, which is better than anything we could hope to write, we extract and append that portion of his letter. We will simply add that most of the confusion among the brethren on the subject of predestination of all things, grows out of what they understand the expression to mean. Most of those who object to the expression, God's predestination of all things, if it could be explained to them that predestination is not causative any more than foreknowledge, their objection would cease, and in the following extract from brother Bartley's letter this is proven as clearly, it seems to us, as it is possible for language to make it.—ED.]

PREDESTINATION DOES NOT CAUSE EVENTS.

BELoved BRETHREN IN THE LORD:—Forasmuch as many among us recently have assumed and taught that God's predestination is itself *causative* of each and every event which he predestinated, it behooves us to try this opinion by the Scriptures, for many of the brethren have accepted it as true, because some of the writers have thus confidently asserted. And it is this assumed premise or position, and the conclusion drawn from it,

that has misled many of the brethren into an honest but mistaken notion that if God did predestinate any of the sinful acts and wicked conduct of men, then he himself is responsible therefor, because his predestination of any sin and wickedness makes predestination itself the *cause* thereof. Those who accept this as so, are taught to regard the God of predestination with abhorrence, unless his predestination is confined strictly to holiness.

"God's predestination is not the cause of anything, whether good or bad, as the Bible shows. But between the purpose of God concerning all things, and the doing of the things before determined, many causes combine to bring them to pass. All those uniting causes are as certain as that effects spring out of causes, or that everything will bring forth after its kind.

"God predestinated his chosen people unto the adoption of children to himself, but predestination does not adopt them. For their adoption is through the redemption that is in Christ Jesus by his blood, by the life-giving Spirit of holiness, and by the resurrection from the dead. So it is not predestination that makes us holy and heavenly as the children of God, but it is the grace of God which reigns through righteousness unto us and in us.

"So also of all unrighteousness and wickedness, which God's all-comprehensive purpose sets limits to, as to the sea; his holy decree is not the cause thereof, but reigning sin is the cause."

Because the predestination of anything, or of all things, establishes the unchangeable certainty of everything purposed or predestinated, it is therefore assumed by the critics of the unlimited purpose of God that he himself is the author, and his predetermined purpose is

the cause of all the sin and wickedness embraced in his counsel and purpose or decree. To show how untrue this assumption is, it need only be mentioned that those critics themselves admit that the divine foreknowledge embraces all things, and that everything foreknown of God is absolutely certain and shall come to pass. For if the least thing which he foreknew might fail, then his attribute of omniscience or infinite knowledge of all things would be destroyed, and ignorance and imperfection would attach to him; he would be dethroned, and "his eternal power and Godhead" would be made to fall. Yet no one charges that infinite and immutable foreknowledge is the cause of the things foreknown, and responsible for them, although it as infallibly establishes the unfailing certainty of all things, as does the immutable purpose or decree of God.

ALLENTOWN, Pa., Jan., 1903.

TO THE HOUSEHOLD OF FAITH—DEAR BRETHREN:—Having just read brother Beebe's editorial in the SIGNS for Jan. 15, this volume, which gave me a little comfort, I feel to write and tell him so, and at the same time, say a word to all the dear brethren, many of whose faces I have never seen, and shall never see this side of the river, and it may be that I shall never see them on the other side, for I may be appointed to go to that other place, and if so, there is no hope for me, because my fate is sealed one way or the other. I have the sickening fear that I am not a child of God.

O dear brethren, if I had a bright evidence, then the buffetings of Satan could not trouble me, because then I could always look back to the evidence, as did Paul, and all others of whom I have ever heard. But with me, there is no partic-

ular time that I can speak of. I have to travel away back and weigh every little incident of a religious nature, and then sift it thoroughly, and by that time I am pretty well mixed up, and feel that I do not know anything about it. Many of you know that I live in a city where there are no Old School Baptists, and so I never hear the gospel preached in all its purity in this place. And I do not hear it when I am where it is preached, because my hearing is so dull.

I wish that I could tell you just how I feel. I think that I am a mass of corruption and contradictions. Often I fear that I have never had any sorrow for sin; the worryment of mind has been more on account of not having trouble about sin. I could always lay the burden down for a time, if it could be called a burden, but it always returned sooner or later. I have felt that I could not have sought the pardon of sin, where no burden was felt. My thoughts were, "O why am I not convicted of sin?" I hate sin, and think that I am the greatest sinner on earth, but I never went with my head bowed down, nor ever missed a meal, nor a night's rest on account of my sins; neither did I ever feel that I was held over that awful place by a hair, in fact, I never was afraid of that awful place at all.

So long ago as I can remember, I wished that I was a christian, but this wish did not at all prevent me from sinning, and the worst of it is, I keep right on sinning. Dear brethren, I have such mean, hateful thoughts when I would be thinking about him who died the shameful death of the cross for unworthy sinners; my heart is so hard and cold when it ought to be melted within me at the sufferings of Jesus. If indeed he thus suffered for me, could I be so cold toward

him? Does any one else feel as I do? I cannot claim him as my Savior, as some do. O, if he would grant my request, by giving me the assurance that I am his, and he is mine, if only for a moment. I know that I do not deserve it, but that knowledge does not hinder the desire from arising within me to know him as my Lord and Savior and my God.

Yours unworthily,

MARY E. FISHER.

[ONE thing is sure, viz: Such searchings of heart are not felt by the unrenewed, but belong alone to the redeemed of the Lord. To hate sin does not belong to the unrenewed, for they love sin, and roll it as a sweet morsel under their tongues. It is the true light within which is from God that reveals, and continues to reveal this one truth, that in us, that is, in our flesh, dwells no good thing. Being brought graciously to feel this and know it, we come to cry for cleansing and healing. The christian does not feel that he gets better and better, or comes to know more and more, or to be happier and happier, as he grows in grace, but still he does know more of self, and this knowledge always abases that heart; we decrease, but Jesus increases; such experience is good, because it is in harmony with what the Scriptures teach us. Saints in all ages have passed along the same road.—ED.]

BRUNSWICK, Maine, Dec. 4, 1902.

ELDER F. A. CHICK—MY DEAR BROTHER:—During the past few years several have been taken by death from the churches of the Maine association, and no obituary notice has been sent to the SIGNS. I feel that their names should appear in the family paper, which they loved so well. You knew them all well, and loved them, and will see that they

were connected with the three churches which compose the Maine association. Our numbers grows less, but our God does not change, and he is a very present help in time of trouble. One was our aged brother Evans, who lacked only a few days of one hundred years. He was a man of few words, but what he said once at one of our meetings, went home to every heart. He said, "You are all good but me." Next, I will mention brother Wilson Moody, and his brother S. S. Moody, who passed away with but a few months between them. They were both gifted in speaking of spiritual things, and were deeply exercised in their minds, so that their conversation was full of interest to those who loved the doctrine of God our Savior. Many precious seasons have I had with them in their homes, and at the meetings. Next, brethren John S. Niles, J. H. Booker and John Curtis, were highly esteemed for the truth's sake, and filled well their places in the church. Salvation by grace was their theme, and they were firm and steadfast, earnestly contending for the faith once delivered to the saints.

Death has taken away many from us this year, and our hearts are sorrowful and sad because we shall see their faces no more. Brother Niles passed away the first of July, and brother Lowell a few days later. Sister Etta Niles died a short time before, after several weeks of suffering. The first of last month, our aged sister Dunlap was called home, and brother Clough, the first of October. I have sent a more full notice of his death to the SIGNS.

Now, if you think best, give this a place in the SIGNS. Make any change you please, and add to what I have said, for I know that a few words from you will express more than many from me.

They all manifested a love and fellowship for you, which was beautiful to see, and is beautiful to see in any one, for it is the work of the Lord. No one has ever obtained this love and sweet fellowship by efforts of their own, but it is shed abroad in the heart by the Holy Spirit. May we who remain be ever found declaring the works of the Lord, and be found looking unto Jesus, and running with patience the race set before us.

Your sister in a precious hope,

ATTIE A. CURTIS.

[OUR sister desires that we shall add something to what she has written above. It seems to us scarcely needful that we should do so, after her loving words concerning the dear ones departed. We knew them all well, and were the recipient of many tokens of kind regard from them all. We did appreciate the fellowship of them all. As our sister has written, they were all faithful in the doctrine of the gospel, and steadfast in contending for it. They were lovely and pleasant in their lives, and their memory is dear to us who still survive. Our early home in the church was among these and other brethren and sisters who were kind and faithful, and who were as fathers and mothers in Israel to us, in our youth. How patiently they bore with all our ignorance and weakness. We can but be sad as we think of these, and the many whom we loved so well in Maine, who have departed and are, we believe, at rest. Those who still remain are equally dear to us, but as we grow older, the ties of earth grow less and less, and we often feel a sense of great loneliness. The churches of the Maine association, and the intimate friends of all the departed ones know that they have our sympathy, and that we would lighten their burdens if we

could, but they know that there is one helper who is sufficient for all our need, and who pities them that fear him, as a father pities his children, and he can and does bear both his children and all their burdens.—C.]

YARBROUGHVILLE, Texas, Dec. 25, 1902.

EDITORS OF THE SIGNS OF THE TIMES

—DEAR BRETHREN:—I will drop you a few lines which will inform you and the readers of the SIGNS OF THE TIMES that I as an individual heartily indorse the proceedings of the Fort Worth Council, held by the Old School Baptists, in October, 1902. We as a church are badly scattered, and seldom get together. My membership is with Little Hope church, in Limestone Co., Texas, which belongs to the Big Creek Association. I have been trying to get some new subscribers, but have failed so far; they seem to want a sample copy. I will send you some names to send a copy to with the minutes of the proceedings of the Fort Worth Council.

I feel like I want to say something in way of extending the right hand of fellowship to the editors and writers of the SIGNS OF THE TIMES, but I am so ignorant, vile and selfish, that I fear that what I might say would not be edifying to the dear children of God, but it does me so much good to read the experiences of the dear brethren and sisters that live in distant lands, and are strangers in the flesh, it draws them near to me, and I sometimes feel that we are perfectly acquainted with each other, and I believe we are acquainted in the Spirit, and I believe that we have been made so by the power and choice and will of the God that created all things, and rules and controls all things, times and events according to his own will and pleasure. I

cannot view God as some do, claiming to be Old School Baptists, that is, to limit him in his predestination, and also claim a conditional time salvation. If I am saved in time or eternity it is all the free gift of God, unmerited on my part. When I speak of God or godliness, I hope he will enable me to view him as an eternal, independent, all-wise Creator of all things, and disposing of the same as seemeth good to himself. I get to hear but little preaching; the most I get is the writings in the SIGNS OF THE TIMES, and that is certainly good; it is like cool water to a thirsty soul in a weary land. It does me so much good to know that God has not left himself without a witness. I sometimes feel that I am all alone, but when I read the testimony of so many, I am then made to rejoice with that joy that is unspeakable and full of glory. I have never heard the doctrine of predestination preached too hard for me, nor unconditional salvation for both time and eternity, neither have I heard the doctrine of eternal two seed preached against too hard, and its falsity and erroneousness exposed too much to suit me. I understand and believe that every blessing that I receive here in time, and in eternity, if there be any for me there, was treasured up in the mind and will of the Father in the annals of eternity, before time began; also every stroke of chastisement was known and directed by the Father of love and mercy, for my good and his glory.

Brethren editors, I will close this poorly written letter by asking you to excuse sorry writing and spelling, and correct the same. I leave this scribble to your better judgment; if your judgment says so commit it to the flames, and all will be well with me, and I will think none the less of you. I desire an interest in the

prayers of you all. May God bless you all is my sincere prayer.

J. H. BOZEMAN.

NUTLEY, N. J., Feb. 2, 1903.

DEAR BROTHER BEEBE:—The inclosed precious letter which I received a few days ago from sister Fetter, I send you for publication, feeling that it is too good to withhold from all SIGNS readers and lovers of the truth.

Your sister in hope,

LIZZIE C. LEFFERTS.

571 CENTRE ST., TRENTON, N. J., Jan. 28, 1903.

MRS. HENRY T. LEFFERTS—DEAR SISTER IN CHRIST:—I feel as if I owe you a letter thanking you for your kindness in remembering us at this time. As I look back over my life I can see how good the Lord has always been to me; how at first he brought me by his great love and mercy out of nature's darkness into the glorious light of his countenance, in whose presence there is fullness of joy; how I was gently told that I was a sinner, living a life of vanity; how he caused me to see, by hearing his gospel preached, that in him alone was everlasting life. He has always led me in love, and by his loving kindness he has drawn me. He has made me look, as he did Moses of old, on his back parts; I was hid in the cleft of the rock while his glory passed by. He has covered the earth (my natural mind) with darkness, and afterward has revealed to me that all things have been for my good. Like Job I can say, "Though he slay me, yet will I trust in him." I find that in the last two years I have been blessed with a peculiar experience. I fear sometimes that I will boast, yet I cannot but say that the Lord's hand has been laid heavily upon me, causing me to know that in him alone is

safety. I have been kept from trusting in the puny arm of man, and have seen in all our natural circumstances the hand of him who can cause even the mountains to move, or the waters to stand still; and in our last great trial and bereavement I can see that he is in it all. He says, "I will not leave you comfortless, I will come to you," and he is nearer and dearer to me than ever before.

"This love no end or measure knows;
No change can turn its course;
Immutably the same it flows
From one eternal source."

It has pleased him to remove from me the darling of our hearts, yet I had the assurance before her birth that she was loaned to us for a short time only. He took from us only what he gave, and all things both in heaven and earth are his, and I feel that it is

"Sweet in the confidence of faith
To trust his firm decrees;
Sweet to lie passive in his hands,
And know no will but his."

I have now said all that is on my mind; I have written only as it has been brought to me; I feel as if it has been like Elijah, the ravens have brought meat and bread to me in the evening and morning, and now the brook has ran low, and I must be up and away, to be once more fed by some unseen way prepared by him. If it was not for the meat and bread and drink that comes to me in the strangest way, in the darkest trials, I think I should never be able to eat of that table that has been spread in the presence of my enemies, and which is always full of all things that nourishes my soul and gives me life.

I have written more than I intended, but will offer no apology. Cast the mantle of love over all these imperfections, for language is imperfect when speaking of Christ or his works. O, each day I

feel more lonely, for I miss my darling so.

Write again, and remember me as one who is a stranger to myself.

ELIZABETH P. FETTER.

EAST DIXFIELD, Maine, Dec. 3, 1902.

ELDER F. A. CHICK—MY DEAR BROTHER IN CHRIST:—Your very welcome letter arrived in due time, and many things made it doubly welcome. I had gleaned from the SIGNS how busy you had been, and something also of the additions to the church. I do not wonder you are fatigued. But O, the wiles of the arch adversary, how he attacks us at any and every point where he can harass the children of God, but it seems to me he had but a small chance when he assailed you regarding the display of God's sovereign grace among your churches and people, and I feel only to add this, "Praise God from whom all blessings flow."

I think that I never get so low down but that I can thank God for the highway cast up for the ransomed of the Lord, and also for the supreme will which is the law of the universe. As a brother wrote recently in the SIGNS, "We are all powerfully awakened when Zion's sons and daughters are brought to the fold of Christ, and the new song is put into their mouths, praise to the living God." My own heart goes out in gratitude often as I hear of it. It seems to me that though there be diversity of operations, it is the same Spirit, regardless of age, color or people. The blind are made to see, the deaf to hear, and to crown the dear Savior Lord of all.

My mind of late is much led into the immutable sovereignty of God, the rest that is therein, and the confidence derived from the words of his mouth, and in this

also, that the fear of the Lord, which is to hate evil, is given to his children, even to the loathing of their own selves. Then we can say, Thanks be to God for his unspeakable gift; the gift of his grace.

I get my preaching, and all the spiritual conversation I have, and nearly all the information of the welfare of Zion which I have, from the dear family paper, the SIGNS. I greatly enjoyed the editorial, "The one thing needful," and better still, the one previous, upon "Sorrowing yet always rejoicing." I mention these two, as they occur to me, but each number of the SIGNS has a rich feast for me, and often I become extremely anxious for its coming. As the winter approaches, and the season of holidays is at hand, there is much that is distressing to my mind in hearing the forms of celebrating them. It is mostly in aid of the churches, and consist of a comic farce by one society, a Sabbath school rally which they call a union one, but from which a quarrel is very likely to develop. One year ago my mind was graciously led away from it all, and from Christmas time to Easter, our sublime Lord and Master seemed presented in some measure very comfortingly. These trifling amusements annoy me but little generally, but they are at times pressed home.

I feel to thank you for your letter, which I found good and comforting. Time passes with me very quickly; days, months, seasons and years, all pass quickly. The sunlight of God's love warms and cheers the wintry days, brightens the nights, and leads me on in hope and trust that I am an heir of his eternal love. The wish is mine that I might again meet you face to face, but of that we cannot tell. One thing is sure, we cannot drift beyond the eye of him who keepeth Israel. May his blessing rest on

you, your church and your people. We are all in usual health, and I am better than I was.

In love your sister,

ELIZA WHEELWRIGHT.

[NOTHING shows more clearly the utter lack of true spirituality in modern churches, than the festivals, comic services, and celebrations of the holidays, and the Sunday School Unions, as they are called, to which our sister has referred. No truly spiritual mind can hear of such things without great grief that the name of our most holy religion should be so travestied. But little account is made of the solemn teachings of the Bible to-day, else such things could have no place in the churches. God's people, all who love him, ought to keep as far away from all such God-dishonoring practices as possible. They ought not to be found encouraging such base misrepresentations of the religion which they profess to love, by even allowing themselves to be present at the performance of such worldly rites and ceremonies. The Master had a work too solemn resting upon him to give place to such things, and they who love and truly follow him, will have too solemn a work before them, in declaring his salvation, and in living in harmony with his salvation, to engage in such light and carnal pleasures.—ED.]

MARENGO, Ohio, December, 1902

DEAR BROTHER BEEBE:—I was certainly pleasantly surprised when the Jan. 1st number of the SIGNS came, as I had neglected to send our renewal, and I had hardly expected another number until I did so. Thanking you for kindness I now send our remittance, wishing you a happy new year. I also wish to express my appreciation of the SIGNS OF THE TIMES the past year; it has been a source

of much comfort to me to read the many precious communications from the dear household of faith; they all bear the same sweet testimony of Jesus and his love. Surely indeed they have all been led and taught by his blessed Spirit, and O, how it strengthens and builds us up when we can hear that which we have felt and realized in our own poor hearts. Sometimes your unworthy writer feels that she would surely sink in despair were it not for the loving fellowship of the dear saints, and the sustaining mercy and grace of our blessed Lord, whose goodness and tender watchcare has ever overshadowed us. What a precious Savior we have, how kind and merciful, how wondrous is his grace, if indeed we have ever sweetly realized his pardoning love in our poor, wretched hearts, in bringing us to a knowledge of glorious things of his blessed kingdom. O, for grace to serve and obey him, to lead and guide us all in the way of peace and truth, to the praise and honor of his blessed holy name.

Now, dear brother, may the continued blessing of our Lord abide with you and all the correspondents of the SIGNS, that peace and love may abound throughout the borders of our beloved Zion.

BELLE GORSUCH.

SIMPSONVILLE, Texas, Jan. 13, 1903.

GILBERT BEEBE'S SON—DEAR BROTHER:—Inclosed please find two dollars, for which please send me your valuable paper the SIGNS OF THE TIMES. I have never been a subscriber for the SIGNS, although I have been a reader of them for a year or two, through the kindness of Mrs. Cordelia Harris.

Brother Beebe, if one so worthless, so little, ignorant and dependent as I, should call you brother, I love the doctrine that

is so cheeringly set forth in the SIGNS, and the reason I do is because I believe it is the truth, and the truth makes us free, not that the truth is optional with the creature, that he can believe it or let it alone, but the fact is, if one believes the truth he is free already. This is a stumbling-stone to the Arminian world. This truth that makes us free, is Christ, for he said, "I am the way, the truth and the life." How do we learn this truth? By going to church regularly and listening to the preacher? No. By reading the Bible? No. Just like Paul, he did not receive it of man, neither was he taught it, but by revelation of Jesus Christ.

Your brother, I hope,

J. E. HARRIS.

LIMA, Ohio, June 4, 1902.

BROTHER BEEBE:—Inclosed you will find money order for one dollar, for which we owe you on this year's subscription for SIGNS OF THE TIMES. We enjoy the blessed truth contained and set forth by the writers of the SIGNS. We received a copy which had your editorial in, telling how some are claiming to be Old School Baptists, yet denying the power of God.

Brother Beebe, the name Baptist does not make believers of men, but the power of God through revelation causes men to believe. We have found some two or three here in Lima that believe the truth, and we let them read the SIGNS. They give all honor to God, and none to man; they love the truth as it is revealed to them by his Spirit; the Lord has led them out of Babylon; they can no longer go with the churches of the world, but are seeking those that have been born again.

Yours in love for the truth,

C. GILBERT MILLER.

SHERIDAN, W. Va., Dec. 16, 1902.

EDITORS OF THE SIGNS OF THE TIMES,
AND ALL THE DEAR HOUSEHOLD OF
FAITH:—I again desire to cast in my
little mite with you. Though so small
and insignificant in myself, I am made to
rejoice in spirit while reading your mes-
sages of love and encouragement which
you send forth through our precious
medium of correspondence, the SIGNS. I
have read with great interest the two
December numbers, and if I can do no
more for you, brethren editors, I certainly
can give you some names to send some
sample copies of December 15th, accord-
ing to your proposal on page 753.

I must speak of brother Butler's re-
published letter. Why has his pen lain
silent so long? Brother Beebe, I cannot
describe the tears and rejoicing of soul
that letter brought to me, and that some
others who do not take your paper, who
I have some reasons to believe love the
truth, may have the same feast, if it is
God's will, to seal it to their understand-
ing, as I trust he has to mine, I send you
these names. I shall take your paper as
long as I am able to work enough to
earn money to pay you for it. I do trust
and pray that your financial embarrass-
ment may be relieved by the precious,
good and able brethren and friends of the
truth, which your dear father and you
have defended so long and so ably, and
that you may yet be spared long, and be
made strength in weakness, and be made
to say with the apostle, "Through Christ
I can do all things, who strengtheneth
me."

Now, dear brother, here is the poor
widow's mite, do with it as seems best to
your better judgment, and all will be
right with me. My eyes are weak. May
God bless Israel.

ELIZABETH JOHNSON.

CORUM, Nov. 29, 1902.

DEAR BROTHER BEEBE:—Ever since I
was to the association at Middletown I
have had a desire to write a few lines to
those that are scattered abroad that read
the SIGNS. When I read the letters of
those able writers that hold forth salva-
tion by grace, and the new birth, my
heart responds to it all with love. To
my mind, the love of God shed abroad in
our hearts gives us a desire to talk to
each other of the Lord's loving kindness
to us. When I read of Mary Magdalene
at the tomb, and how no earthly scenes
seemed to attract her, she hardly looking
upon the gardener, as she supposed him
to be, he said to her as she was weeping,
Woman, why weepest thou? She replied,
They have taken away my Lord, and I
know not where they have laid him.
Then with divine love Jesus saith unto
her, Mary! She knew his welcome voice,
it made her heart rejoice, and so it is
with every heaven-born soul, when he
gives us that peace in believing on him
to the saving of our souls. All those saw
their Lord face to face, but we by faith
rely on him and his promises; it is a gift
of God. "We know we have passed
from death unto life, because we love the
brethren."

I am isolated, seldom hear a gospel
sermon, but I trust I am granted a hear-
ing ear and an understanding heart,
which is the Master's choicest gift.

I have passed through deep affliction
in the past fifteen years, but the dear
Lord has upheld me by his mighty power
at such times; a sweet solemnity of his
tender care sustained me. I am on the
evening tide of life, and I still know I
am a poor sinner; my trust is in Christ,
and I claim his precious promises that
are laid down in his word for the comfort
of his believing children while they so-

jour here on earth, and until they come into the full enjoyment of their heavenly home above; then we will see him face to face, and tell the story saved by grace.

ELIZABETH SMITH.

WAVERLY, Pa., Jan. 29, 1903.

DEAR BRETHREN EDITORS OF THE SIGNS OF THE TIMES:—Would you be willing to publish the following for me?

Hearing from many sources that there is a report circulated that I do not believe in the resurrection of the dead, or a devil, or hell, or eternal happiness, and as it is not thought proper or profitable to publish any more letters for a time upon the subject of the resurrection, I would ask those that have heard that I do not believe these things mentioned, if they wish to know from me what I believe concerning these subjects, to please write to me, and I will try and explain my views as well as I can privately. I will say this now: I do believe in the resurrection of the dead; I do believe there is a hell, a heaven, and a spirit called Satan, the devil, the man of sin, &c. Now, I am done until called upon to make further explanation. I am sorry that I have been so badly misunderstood.

Yours unworthily,

D. M. VAIL.

ST. THOMAS, Ont., Jan. 18, 1903.

DEAR EDITORS:—I see it is time to remember the dear old SIGNS, which comes to us so regularly, well filled with gospel truth.

How beautifully does Elder Chick, in his last editorial, explain the way, and how salvation comes to any one of us poor, unworthy creatures as we are. That word, "unwittingly," did me so much good, as did indeed the whole article,

I am glad, with others, that the SIGNS has the right ring still; all of grace, no mixture whatever. I am also well pleased with dear brother Beebe's last, and love him for the truth's sake, although we have never met. Go on, dear brethren, God is with you, what need you fear? not the united world.

Those that are in doubt about election, and about taking the SIGNS, should see the article on that subject by brother Lobbs; doubts would then soon disappear. To my mind, that article should be thrown broadcast throughout the world; it is clear and to the point.

Inclosed please find my subscription for 1903.

Yours in hope,

A. J. BLACK.

ASHLAND, Ill., Dec. 22, 1902.

G. BEEBE'S SON—DEAR BROTHER IN CHRIST:—As I want my address changed, I will write once more and say the dear old SIGNS are a sweet comfort to me, and as each year passes away they grow dearer to me; and when I open the SIGNS to read, it is a pleasure from first to last.

Some Primitive Baptists have asked me if I thought the writers of the SIGNS understand the salvation? and say that was why they took some other Baptist paper. I told them when I read in the SIGNS about a cluster of salvations, and a little bit of good that we could do, then the SIGNS would cease to be a comfort to me. I hope I feel thankful to our heavenly Father that our paper still continues to come so richly laden with the good things of the kingdom, which is not of this world. O, are we not blessed above more than we can ask, to be given a heart to understand the Scripture as it is in Jesus? It is so precious and gladdening to the hearts of God's children to

know there are throughout the earth a people who show forth God's praise, and can speak and sing as only God's children can. Dear brethren and sisters, may God bless you all with his richest blessings.

Your little sister who feels the least of all,
ELLA M. PARROTT.

LAURELVILLE, Ohio, Jan. 18, 1903.

DEAR EDITORS OF THE SIGNS OF THE TIMES:—Inclosed find money order for the SIGNS another year. I still dearly love them, and the doctrine taught by them. The Laurel church is still blessed by the holy presence of the Shepherd, to whom the members look for their sufficiency. Elder Tusing still continues to minister to them of the things of the Master's kingdom, whence cometh their meat and drink. He was with us yesterday and to-day, and although too hoarse to sing, and almost too hoarse to speak audibly, he was given the liberty to preach an excellent sermon, full of grace and truth. Elder Tusing is one of the few ministers who does not believe in stirring up strife. Would to God that he might be spared to the church militant yet many years. We will never be ready to dispense with his services. It does not seem that there will be any one that can take his place, but the Lord is able to raise up another.

With, I hope, love unfeigned to all of the Master's kingdom, I am a very little child, if one at all,

GEO. W. HARTSOUGH.

CHANGE OF ADDRESS.

Mrs. Martin Clemens having changed her address from Rill, Pa., to Elmira Heights, N. Y., requests her correspondents to address her at the latter place.

CHURCH NOTICES.

BROTHER BENTON:—Please publish this line for me. The Beulah church is a little band of brethren of perhaps fifteen or sixteen members, organized about sixteen or seventeen years ago by the pastor, Elder Pollard, and several other members of the Covenanted Baptist Church of Canada, and recognized by them as a gospel church in gospel order, located about five miles from Alvinston. Elder Wm. L. Beebe served them as pastor several years, meeting with them two or three times a year. His death left them without a pastor, and as there was no one that could be gotten to serve them nearer, I was called to serve them. I had met with them quite a number of times, and had become acquainted with them, and loved them. Finally I accepted, agreeing to visit them, providence permitting, two or three times a year, until the dear Lord would send some servant living nearer to them. I hold them in my esteem and fellowship as a spiritually minded, loving little band of christians, and as far as I know, walking in the order of the gospel, and I want to say to the ministering brethren that visit Canada occasionally, it is only about thirty-five or forty miles from places where the brethren of the Covenanted Baptist Church hold their meetings. They are hungry, and would appreciate good gospel preaching. Brethren, go and see them, and preach for them, and although they are not overburdened with gold and silver, I am sure you will not go at your own expense. I do not speak of this as a bait, but to say where love is in the heart, where needed, the hands will hunt for something in the pocket, and generally find a little something.

D. M. VAIL.

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 15, 1903.

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.

"A DOUBLE-MINDED MAN IS UNSTABLE IN ALL HIS WAYS."

IN all our connection with the SIGNS OF THE TIMES we have never had a more painful duty to perform than the present one of publicly warning the brethren against the duplicity of a regularly ordained minister of the gospel, but present circumstances demand that we do so now.

As most of our readers are aware, in the issue of the SIGNS OF THE TIMES for Dec. 15th, 1903, we published the minutes of the proceedings, and the declarations of faith of the brethren of the Fort Worth (Texas) Council. When we first read of the meeting, it was a matter of surprise to us, and we must say it was with a feeling of fearfulness that we learned that Elder J. H. Fisher was at the head of the council, and for this reason we felt considerable hesitancy about assisting in giving publicity to the proceedings, and after the copy was in the composing rooms for two days, we recalled it, and it was pigeonholed for two weeks, but not forgotten, for we could not fully decide whether it would be best to publish it or not, as our own observation of, and experience with Elder J. H. Fisher for several years past, had shaken

our confidence in his stability. But finally the thought was presented to us that the weakness of one man should not stultify the actions of the rest of the brethren, neither could it alter the truth embraced in the declarations of faith. This settled the question, and in deep sympathy with those dear, persecuted brethren, we decided to do all in our power to promote their interests, and the cause for which they are so valiantly battling. With this in view, the SIGNS OF THE TIMES published the full proceedings and declarations of faith of these brethren, and circulated hundreds of free copies, and still have four or five hundred copies from which we are mailing copies daily free of charge.

We have thus fully explained our motive, as far as we are able to judge, in what we have done, that we may be more fully understood in what we now contemplate doing: exposing the dishonest and double-dealing of an ordained minister, largely advertised as an Old School Baptist preacher.

The readers of the SIGNS we feel sure will bear record that the paper has been free from personal attacks upon those who oppose the principles advocated by it, but in the present case there seems to be no other course left but to make a public exposure of the duplicity of Elder J. H. Fisher, that the brethren may be on their guard should he attempt a repetition of the imposition he practiced upon the brethren at Fort Worth, Texas. Indeed, it is with sadness, but we believe with righteous indignation, we thus write. And that the brethren may judge for themselves whether or not we are justifiable in thus writing, we append an article headed, "What I believe," written by him, and published in what he styles "Cayce's paper," Jan. 28th, 1903, to-

gether with two letters from him to Elder M. L. Gilbert, of Dade City, Fla.

WHAT I BELIEVE.

WHEN my heart first began to turn from the Missionaries in Kentucky, I began to look around to see what the Primitive Baptists believed. It was a great struggle in my life to know what to do.

I heard Elder P. W. Sawin and Elder J. G. Eubanks preach. They are what is called by some "absoluters." They held a direct correspondence with the Beebe Baptists of the East, and yet keep it up. It has been a relation they held back to Elder Thomas Dudley's day. It was this kind of Baptists that I fell in with in my travels from the Missionaries. Do not know whether the Lord led me to join them or not. Many of my brethren seem to think so. I have given a sketch of my travels and my reasons for leaving the Missionaries in my little book, and have scattered thousands among our people. Many have encouraged me to do so. Some of the sweetest and most godly words of encouragement that have ever been spoken or written to me have been concerning my little book, "My Reasons for Leaving the New School Baptists." In it I give as full as space would allow just what I then believed on the great principles of doctrine as set forth in the Bible. If I know my heart, I yet indorse that book.

In all my travels I have told the people that when they read that book they will find out just exactly what I believe. I still stand there if I know where I do stand. If any Primitive Baptist wants to know just what I do believe on predestination, election, atonement, depravity, means, regeneration, repentance, faith, and all the lines of practice of the church of God, get a copy of that book and read it, and then you will have what I have written with my own hand and sent out as the full sentiments of my heart. I will send a copy to any one for 25 cents. The book has 109 pages. I have had 8,000 of them printed, and three editions have been put into circulation. I have the largest part of the last edition yet on hand, and owe for part of the work of printing them. I would be glad to close these out.

Now back to my subject.

As I said, I joined what is called the "absoluters." They baptized me, and I enjoyed my first sweet liberty in preaching the exalted Jesus while among them in Kentucky. They ordained me at Campbellsburg, Ky. Soon after that I came to Texas. Here I fell in with brethren who did believe in that strong predestination, but for seven years nothing particularly was said about it. No confusion. Of course I knew that most of the brethren did not believe it. And as for myself I was a great deal like I heard of a most precious brother of Georgia saying once, "I did not know whether I believed it or not." From some standpoints it looked to me like it must be so, and

from other standpoints it looked to me like it made God the cause and author of everything in the world, and seeing that it was susceptible of this interpretation I never did at any time in my life nor have even yet preached it. Have often preached that God from all eternity foreknew all things that will or have come to pass. And sometimes it seemed to me like this involved the doctrine as far as I cared to run it. I have often said that God is an eternal Sovereign over all things, times and events, and will finally have his way about everything in the world; that God's dominion and supremacy rules and governs this world according to his wisdom and discretion. But I have most carefully avoided using those doubtful expressions, and the furthest I ever have gone towards it has been to say that I indorsed the London Confession of faith.

But I will freely confess that I have dearly loved the absolute brethren, and as dear brethren have written me that they fear that my love for them has led me to go too far in seeming indorsement of their extremes, it may be so. And since my trip to Georgia there seems to be much serious misunderstanding of what I was when I was among them. I have desired to write this explanation to them.

I joined this kind of brethren. They gave me membership, and ordained me, and thus it had got on my troubled mind that the Lord directed me to them, and I felt like I dare not in the face of a faithful God denounce them.

Now, let me say to the brethren in Georgia that with all the power of my life I indorse the little book which I sent to several hundred of you. I also indorse the work of the Fulton Council and of the council lately of Alabama, for that is the way I have always done about it. And as to the Ft. Worth Council, I feel now quite sure we ought to have used clearer and more conservative language in the introductory, and about condition, and about incentives to obedience. It was not my composition. But the last part of the paragraph on salvation was my work and presents the matter exactly as I preach it. I mean all that part treating on exhortation, which is the last paragraph on the subject of salvation.

And now I want to say to Elder Hanks, Barwick and Cleveland and to all others interested in Georgia, as well as all the Texas and Tennessee brethren on both sides, that I do believe in obedience and good works and man's accountability as I preached it at the Echeeconce, Pulaski and Harmony associations, and do not indorse the predestination of all things only in the sense of foreknowledge of all things; and do believe that God withholds many blessings from his people who live in disobedience, which he otherwise bestows upon them in obedience, as I preached in Georgia and elsewhere ever since I have belonged to the Old Baptists.

Now, to be plain, I may be asked, "Do you now

mean to be construed as rejecting the doctrine held by the absoluters?" Yes, in part.

"In what part?"

Well, I do not believe it is right to say "God predestinated everything; that no act, thought or word or deed could in any sense have been different."

"Do you agree with them that Adam could not keep the law?"

No, I believe the wording of the London Confession, that "Adam was given power and ability to keep it."

"Do you believe that none of our spiritual blessings depend on obedience?"

I believe that our spiritual enjoyments depend in great measure on our scriptural obedience.

"Do you believe that sin is a link in the plan of salvation?"

NO!

"Do you believe that there are rewards to be given to God's obedient people?"

Yes, yes, yes,

I do most sincerely believe and preach that Jesus Christ will at his coming most surely reward every man according to his works and here is proof: "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." Matt. xvi. 17. See also these references: Matt. xxii. 15. Luke xi. 27, 8. Luke xiv. 12, 14.

"Do you think it is right to say that if we get drunk, tell lies, steal, persecute our brother, try to destroy his character, and do all kinds of wickedness that we could not help it, and it just had to be that way, because God predestinated it?" No. I dislike such expressions, and I denounce them, and think that parties who would thus try to justify themselves should be excluded from the church.

"Do you believe that God in eternity predestinated a part of the race to an eternal hell for doing something in time which they could not possibly help doing?"

No, I do not. And I have said so in the paper.

"Do you know why God let sin come to pass in the world?"

No, neither do I think any one does, only that it seemed best to him, and I have never tried to answer that question in forty-two years, and if I live forty-two more I never expect to try it.

"Do you believe that salvation from start to finish is all by grace?"

I do with all the powers of my life and heart and mind; yet I believe that time enjoyments come very largely in obedience. Paul shows that it is all of grace. He says: "By the grace of God I am what I am, and his grace which was bestowed upon me was not in vain, for I labored more abundantly than they all, yet not I, but the grace of God which was with me." Could anything be clearer?

"Do you believe then that it is right to declare non-fellowship for those who hold to 'conditional time salvation' and call them Arminians?"

I do not. I have sweet fellowship in my heart for dear brethren who think that in a careful way, the word conditional might be used. On this point I do not believe there is much difference, only in expression.

"Do you think it is right to preach a great deal on good works and duty?"

I really do, and am willing for those who hear me to say whether my preaching is on this line or not.

"Do you believe that we can neglect our duty?"

I certainly do, and therefore exhort against it.

"Do you believe that the children of God are passive in obedience?"

I do not.

I desire to be understood by all my brethren on both sides on all these points, and it is for this express reason that I write this long explanation. I had rather not use any doubtful expressions for it is like eating meat, which, if it "makes my brother to offend," I will not eat while the world stands. I would like for other papers with whom my name has been connected to copy this if you have it printed. Yours to battle on,

GRAHAM, TEXAS.

J. H. FISHER.

Herewith we append the two letters to Elder Gilbert.

RICHMOND, Mo., Dec. 11, 1902. }
HOME ADDRESS, GRAHAM, TEXAS. }

ELDER M. L. GILBERT—DEAR BROTHER:—For a long time I had a desire and impression to write to you, and to get somewhat acquainted with you. I have loved your good, kind, easy way, and have noticed some good, sound, safe words from your pen, and at this time there is a great persecution in Texas raging about this predestination and time salvation question. I do think there has been too much said on it, and it does seem to me that brother Cayce ought to cut this discussion out of the papers. He is now talking like he has got dissatisfied with me, and so I suppose I will have to quit his paper. I think he means now to fully espouse Elder J. G. Webb's cause, of Texas, who has caused so much trouble here in Texas. I have

asked not to do so, but he writes me that he intends or thinks at least that he will come soon on a tour to Texas among Webb's people. I would like to get a letter from you on these things.

Do you think we ought to try to hold up Elder Cayce in this move? I rather think there will be another paper started, say at Nashville, Tenn., right soon that will steer utterly clear of all this fuss business, and let all the brethren be free to run their own business. The Baptists up in this part of the world will have nothing to do with either Cayce's or Webb's paper. They have very little or no use for the discussion on "time salvation." Do you not think it would be good for us to pull out from Cayce's paper? I have a great desire to have your advice and suggestions now, for I have been led and drawn toward you in this day of distress and gloom.

Write me at home, as I intend to start home in a few days.

Yours in affliction, yet in a precious hope,
J. H. FISHER.

GRAHAM, Texas, Dec. 30, 1902.

ELDER M. L. GILBERT—DEAR BROTHER:—Your most kind and loving letter just received. It does cheer my heart so much to find you sick and tired of the way Elder Cayce is doing. He has been printing some squibs from me that was written some time back, and when these are out he will print no more from me, unless it be a reply to his attack on us at Fort Worth.

Yes, Cayce is showing that he is in sympathy with Elder Webb's departure, here in Texas, and they are both trying to lead the Baptists by misinformation away from the truth into this new system.

Say, I have a complete printing outfit

in an office in my yard at home, here out in the country. At present it is idle. I have been thinking of starting a paper on a square, fair basis, opposing bars to fellowship, and holding to the idea of grace from first to last, and get it out in a small size, semi-monthly, and send it all over the southern States. My children are printers, and I could get it out at a small cost. Now, if I do will you allow your name on it as one of the editors, and write for it some along from time to time? I think something should be done to keep these fellows from leading off so many of the Baptists. I have been rather undecided on it. Give me your advice, and tell me whether you are willing to go on it or no.

Yours in love and hope,

J. H. FISHER.

The Fort Worth Council which was called by Elder Fisher, and at which he officiated as moderator, met October 21-23, 1902, and the first letter to Elder Gilbert was written Dec. 11th, 1902, and the second letter to Elder Gilbert is dated Dec. 30th, 1902, and it will be observed by this letter that he claims to have his eyes opened to the evil influences around him, and thinks "something should be done to keep these fellows [Cayce and Webb] from leading off so many Baptists." This is what he thought about "Cayce" when writing Elder Gilbert, Dec. 30th, less than a month before his article, "What I believe," appeared in "Cayce's paper."

It is not our province to judge any man's heart; the Spirit alone is the discernor of the thoughts and intents of the heart, but what confidence can be placed in the sincerity of a man pursuing such a course of double-dealing? If the matter of calling the Fort Worth Council, and then officiating as moderator, in October,

and then recanting and stultifying himself three months later, was all, it might be attributed to a weak and unsettled condition of the mind, but when the fact is taken in consideration that during this time, and up to less than a month of the time his refutation of his Fort Worth proceedings appeared in "Cayce's paper," he was writing such bitter denunciations of this selfsame "Cayce," we can but consider him a dangerous man, and that the brethren should be cautioned against his treacherousness, and if we have done wrong, we alone are at fault, as we have not consulted brother Chick, or any other brother, about what we have here written, as we did not want to involve them in the responsibility.

In the present case we see demonstrated the Scripture, that he that desires to be first, shall be last. An inordinate desire for prominence has carried its victim into such opposite extremes, it is impossible for any one to have any confidence in his sincerity. Seclusion would now be the most becoming in him, and if he is a subject of grace the Lord will in his own good time humble him to the acknowledgment of his evil course.

If the publication of this article, and the letters accompanying it, shall have the effect to place the brethren on their guard against like impositions from insincere protestations of love, and zeal in their welfare, then its object will be accomplished, and we shall be more than paid for performing this unpleasant duty.

Since the above was in type we have received another issue of "Cayce's paper," in which Elder Fisher is found reinstated, occupying several columns, so he must have met with another change since writing brother Gilbert.

1 KINGS XI. 3, 4.

BROTHER Z. Ward, of Bear Wallow, Va., some time since wrote asking for some thoughts upon the Scripture found in 1 Kings xi. 3, 4.

It is said in the narrative that Solomon loved many strange women, of whom the Lord had said to the children of Israel that they should not seek after them, lest they turn their hearts away from God. Yet Solomon sought after these strange women, and gave unto them. He had seven hundred wives, princesses, and three hundred concubines, and they turned away his heart after strange gods, as the Lord had before warned Israel, so that his heart was not perfect with God, as was the heart of David his father. And he did evil in the sight of the Lord, and built altars for the worship of other gods, to please his heathen wives, and they burned incense and sacrificed to other gods. It is not said that Solomon offered sacrifices to these strange gods, but he built altars for such offerings, and suffered his wives to carry on these abominations in Israel. In all this he sinned, for it was his place first to obey God, who had forbidden Israel to intermarry with the nations about them, and also to look out that in Israel no strange altars should be erected. This was a nation and country set apart for the worship of God, and no strange god ought to be allowed a foothold there. This sin of Solomon's grew out of the carnality of his human nature, out of which all the sins of us all proceed. These wives and concubines taken from the heathen nations round about Israel seemed desirable to him, and so all sin presents something which looks desirable to our carnal hearts. No doubt Solomon made excuses to himself for what he did; and so all of us find ready excuses for that sin which we desire to

B.

commit. His wives and concubines represent all those worldly carnal pleasures which are always presenting themselves with attractive appearance before the believer, to draw him away from the commandments of the Lord, and as in the case of Solomon, one sin leads to another. All transgression leads at last to the most grievous sin of all, idolatry.

For this sin God was angry with Solomon, and at the end, took away the kingdom from him. So God is angry with sin at all times, and in some way will he chastise his people when they thus forsake his law, and keep not his statutes. As the king in Israel, and as a man, Solomon sinned in all this, and was chastised sorely. Yet he was God's child, and at the end it was made to appear that God had chastised him as his own child, that he might learn wisdom and submission to the commandments of God. The lesson in all this narrative to us, is, that we ought to beware of anything which has a tendency to draw away our hearts from the Lord. All sin is transgression of the law of God. Sin always comes in desirable forms, and to the carnal desire it looks desirable, but the end to the child of God is sorrow and chastisement, and only the blood of Christ saves them from eternal death, which is the doom of all who die in their sin.

C.

BACK NUMBERS.

As the subscription list of the SIGNS is continually increasing, we have run an extra number of surplus copies of this volume, and are able to supply new subscribers with back numbers to the commencement of the volume. The advantage of having these numbers will appear when the last number for the year is received containing the index of the full volume.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

REVIVALS.

IN a former number, we intimated something of the pleasant state of things in the churches with which we labor; and we rejoice that it is our privilege to say, the work is still progressing. About twenty-three have related to the churches what great things God has done for them, and confessed the name of their Lord and Master before many witnesses; joyfully espousing his cause, and bowing their necks to his yoke, renouncing the world and its vanities, to fall into the ranks of the despised followers of the meek and lowly Lamb of God. Some who have but very recently felt the exceeding sinfulness of sin, the spirituality of God's holy law, but recently heard the deep thunderings of Mount Sinai, and made to confess with deep contrition of heart the justice of its dreadful sentence against them, and utterly despairing of finding favor with the just and holy God by any works or virtues of their own, those have declared to us how God's method of salvation, through Jesus Christ, has been revealed to them in their greatest extremity, as perfectly adapted to their helpless and bankrupt state, and freely applied to them by the Holy Spirit, with the gracious evidence of the remission of their sins. To them, old things are passed away, and all things are become new. Their old legal hopes have perished; their burden, which with crushing weight had pressed them down to the borders of despair, has passed away; the gloom of death which mantled them, and which shrouded the heavens to them in blackness, and caused all things in nature to wear a melancholy hue, has been dispersed at the voice of him who alone can

"Clear the darkest skies,
And give us day for night."

God, who commanded the light to shine out of darkness, has shined in their heart, to give them the light of the knowledge of the glory of God in the face of Jesus Christ.

Others, who have entertained a hope, with much fear and trembling, for years, have at length felt constrained to come out and acknowledge the irresistible attractions of their divine Lord. On every hand we hear of some who seem to give evidence that they cannot find any resting place short of the church of our Lord Jesus Christ. May the blessed word still be extended; for when God shall build up Zion, he shall appear in his glory.

MIDDLETOWN, N. Y., April 1, 1860.

MARRIAGES.

By Elder A. B. Francis, Nov. 26th, 1902, at the residence of the bride's father, Mr. Eli Hastings, Delmar, Md., David M. Knowles and Miss Laura E. Hastings, both of Wicomico Co., Md.

By the same, Dec. 23d, 1902, at his residence, Delmar, Del., Virgil Jones and Miss Lizzie May Benson, both of Sussex Co., Del.

By the same, Dec. 29th, 1902, at the residence of Mr. E. E. Shriner, 111 E. Seventh St., Wilmington, Del., Ward S. Bogert, of Ontario Co., N. Y., and Miss Emma L. Alexander, of Wilmington, Del.

OBITUARY NOTICES.

DIED—Oct. 30th, 1902, near Oregon City, Oregon, brother **Seaborn J. Preston**, aged 73 years, 11 months and 13 days. Deceased was born Nov. 17th, 1828, in Franklin Co., Tenn., grew to manhood in that State, but emigrated and settled in Montgomery Co., Ark., and on May 7th, 1857, he was married to Miss Harriett J. Carly. Eight children were born to them. Deceased professed religion in early life, and was baptized in 1861, and joined the Old Primitive Baptist Church in Arkansas soon after the Civil War, and has ever remained steadfast, and died a consistent member of that church. He joined the Confederate Army at the breaking out of the war, and served throughout, being in many of the hardest fought battles in Arkansas, Tennessee and Georgia, among others he was in the battle of Chickamauga, Lookout Mountain, Antietam, and the destruction of Atlanta.

After the surrender he returned to his home in Arkansas, but emigrated to western Texas in 1865. He was elected County Treasurer of Haskell Co., Texas, without opposition, at its organization, in 1884, and held that office continuously, having been several times re-elected, until 1893, when he came to Oregon, first settling in Clarke Co., Wash., near Vancouver. The deceased was one of the best men the writer ever knew, during an intimate acquaintance of twenty years; an honorable, upright, consistent, christian gentleman and citizen, highly respected and beloved by all who knew him. In fact to know Seaborn J. Preston, was to love and respect him, because of his genial, loving disposition, smooth temper, sterling honesty and christian character. It may be well and truly said that he died as he had lived, without an enemy, leaving a large circle of friends and neighbors, besides a sorrowing, loving family, to mourn their loss. He was confined to his house and bed about four weeks previous to his death, and seemed to realize his early impending doom, as he told his family he would never recover, and sent for his children. Calling them to his bedside he gave them loving, fatherly advice, and assured them there was a reality in the religion of and a true God, and a sweet home beyond the river.

F. P. MORGAN.

OUR darling baby girl, **Edith May Fetter**, was taken from our midst Jan. 16th, 1903, after a short illness of acute dysentery, brought on by whooping cough. She was born Aug. 25th, 1899, making her stay with us just 3 years, 4 months and 21 days. She was a patient little sufferer, yet her suffering was intense towards the last. But her sufferings are all over now, yet O, how we miss her, but yet we have the comfort that comes alone from him who is too wise to err and too good to be unkind. We feel that all things work together for our good, having the assurance which he so sweetly gave us, if we are not mistaken, In six trials I will be with thee, and in the seventh I will not forsake thee. It is hard for the flesh, and our hearts and arms ache for just one embrace of our darling, but we feel to say, It is the Lord's doings, let him do what seemeth him good. She leaves a sorrowful father and mother, two sisters and one little baby brother to miss her in their play and pleasures, and it is hard to see our little family broken; there is a link missing; there is a place vacant, and nothing seems perfect in our home, except the goodness and love of God as it is made manifest in our midst. All we can say is,

We cannot doubt his bounteous love,
Immeasurably kind;
To his unerring, gracious will,
Be every wish resigned.

Sweet be thy rest, our precious child,
Our arms enfold thee here no more;

Thy bright eyes dimmed, those little hands
Are folded, and thy sufferings o'er.

Brother Horace Lefferts was present at her funeral, and spoke words of comfort, using as a text 1 Cor. xiii. 12, after which her little body was laid at rest in River View Cemetery, Trenton, N. J.

Her sorrowing papa and mamma,

MR. & MRS. CASPER G. FETTER.

TRENTON, N. J., Jan. 25, 1903.

DIED—**Deacon John F. Childs**, at his home in Forsyth, Monroe Co., Ga., Sept. 4th, 1902. Brother Childs was born July 26th, 1825, being 77 years, 1 month and 8 days of age at the time of his death. He was a noble man in every respect, a good and useful citizen, a kind and indulgent father and husband, and raised a nice family of children, four boys and four girls living, and the precious old sister, his wife, to mourn their loss. Brother Childs, together with his dear companion, united with the Primitive Baptist Church at Smyrn, Monroe Co., Ga., about twenty-five years ago, and was baptized by Elder W. C. Cleaveland. He was soon after ordained deacon of the church, in which capacity he served well to the time of his death, taking great interest, and being ever watchful over the church for her good, and for the glory of God. He will be greatly missed by the church he loved so much. His very presence was a great help to the unworthy writer many times while trying to preach; we miss him so much in our meetings, but we try to be submissive to the will of that God who makes no mistakes. May the Lord bless the widow, our sister, together with the children, with his holy Spirit, and give them sustaining grace, that they may live as the father lived, and finally be gathered together in his upper and better kingdom, where there will be no more parting or sorrow.

The writer tried to speak a few words of comfort on the occasion to the bereaved ones, after which, in the presence of a large congregation of sorrowing friends, the remains were laid to rest in the cemetery at Forsyth.

May the Lord bless us all.

D. G. MCCOWEN.

DIED—December, 1902, **Miss Mamie Johns**, eldest daughter of Mr. and Mrs. George Johns, at her home in Bothwell, Ontario, aged 27 years. She was born and raised in Bothwell. A general feeling of sadness and gloom was felt by neighbors and friends far and near, as she was widely known and highly esteemed by all who knew her. Truly a deep, heavy, sore trial for the dear parents and relatives has come upon them in this affliction. May God bless them with resignation to his providence. He has given, and he has taken, and says, "Be still, and know that I am God." He alone can comfort, he alone can heal. Doctors pronounced her disease "heart failure,"

God in mercy has taken her to himself. She was nearly always present at the Beulah meeting when I have been there, and enjoyed listening to the truth and visiting with the brethren. She left positive evidence that she was born of God, for she loved the little band of brethren of Beulah church, and knew the gospel's joyful sound. She attended meeting at Brook when I was there last October, and brother Archie McAlpin took her home, a distance of twelve or fifteen miles, and as they were riding along she said she felt like talking to me. He asked her if she wished to unite with the little church? She burst into tears, and said she could not tell anything; her heart and mind were with the church, and full of love to God and his people.

May the dear Lord have mercy upon all the mourning friends is my prayer for Jesus' sake.

D. M. VAIL.

Mrs. Rachel Callahan, wife of Hiram Callahan, died of kidney and lung trouble, Jan. 13th, 1903, aged 72 years, 6 months and 5 days. She was received in the Old School Baptist Church at Cammal Pa., in 1871, and baptized by Elder S. H. Durand, and has walked in the full fellowship of all the brethren, bringing no reproach upon the church; was looked upon as an example for all to follow. She had a sweet experience, and she left upon the minds of those who stood around her bedside that she had a foretaste of heaven. She prayed to go, and thanked his holy name for the arrival of the last minute on this earth. She will be missed at our meetings. She was a mother to all in the time of sickness. She leaves to survive her three sons and two daughters, and her husband. They have lived at Okome for fifty-five years, on the same farm. Her favorite hymn, No. 1251 (Beebe's Collection), was sung at her funeral. Her husband and children will feel their loss very keenly, but their bereavement is sweetened by the riches of God's grace, and the evidences she left behind that she was a subject of God's grace.

Her body was laid in the grave to await the glorious resurrection.

A. B. CALLAHAN, Church Clerk.

CAMMAL, Pa., Jan. 18, 1903.

Newton Owings died at his home, one mile south of Jasper, Mo., Nov. 22d, 1902. He was born near Lexington, Ky., Dec. 27th, 1820. He left Kentucky when he was in his twenty-third year, and lived in Illinois awhile, crossing the plains in an early day, living in California for a few years, coming back on water by the isthmus, landing in New York. He again lived in Illinois a few years, coming to Missouri in 1876, having lived in Missouri twenty-six years at the time of his death. He was married to Miss Elizabeth Hardesty, Jan. 2d, 1842. To this union seven children were born. She and three of them preceded

him. On Nov. 9th, 1897, he was married to Mrs. Nevada Carson. He is survived by his wife. The deceased was sick with liver trouble for about four months, but was patient to the end, putting his trust in the Lord, and was a firm believer in the doctrine of election, and salvation by grace. He was a devoted husband and father, a kind neighbor and good citizen; was well versed in the Scriptures, and had belonged to the Primitive Baptist Church for more than thirty years. He liked to read the SIGNS, and was a reader of it long before he joined the church.

The writer is the only step-child of the deceased.
PEARL MCMECHAN.

Oliver Patterson died Saturday night, Jan. 17th, 1903, at the home of his son, Charles E. Patterson. He was born April 5th, 1815, in Onondaga Co., N. Y., and passed the first fifty years and more of his life in that State.

There were some unusual features of Mr. Patterson's life. It is given to but few to reach his advanced age, and fewer still to enjoy the strength and activity which was his until comparatively recently. Married Sept. 22d, 1840, in Erie Co., N. Y., to Parthenia Rector, these good people lived together devotedly for sixty-two years, and his wife survives him, an invalid as the result of an accident, but with mental faculties scarcely impaired. Two sons were born to them. The only other near relatives are a sister, Mrs. L. S. Morsman and family, living in New York, and a niece, Mrs. Amy K. Emeigh, of Vancouver.

An evidence of Mr. Patterson's activity in old age is the fact that from his first presidential vote in the thirties, he had not missed exercising that right of suffrage for more than sixty years, until last November. In failing health for a year or more, and a sufferer from one or two accidents in recent years, he had been confined to bed since last September, with the close of life almost daily expected. Throughout his life he was held in respect and esteem by all of the community in which he lived.

The funeral service was held on Monday, and largely attended, after which the body was interred in Marshall cemetery.

RECEIVED

IN RESPONSE TO BROTHER D. M. LEONARD'S APPEAL
TO RAISE A THOUSAND DOLLARS
TO CLEAR THE "SIGNS OF THE TIMES" FROM DEBT.

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Total to date.....	\$619 10

POETRY.

SAVING GRACE.

Dear father! on my bended knee
I earnest ask this boon of thee—
Make clean this sinful heart of mine,
And fill it with thy grace divine.

Suspicion, jealousy and doubt,
With hatred, envy, pride, cast out;
Ambition and all selfish greed,
Tone down with care for other's need.

Quench with thy love all passion's fire;
Help me control each mad desire;
Thou knowest I am tempest-tossed,
Lord, save me! or I shall be lost!

Withdraw the shadows of the dead years,
Make smooth the furrows made by tears,
Take from me all this fear and pain,
And give me childlike trust again.

RESURRECTION.

A THOUSAND buried nations lie
Engulfed within the tomb,
Beneath the lanterns of the sky,
Which light the midnight gloom.

Behind them moves a numerous throng,
Which to the tomb descend,
And others crowding still along,
Their life full soon must end.

But hark! I hear a joyful sound,
It thrills my aching breast;
Awake, ye nations under ground,
And enter into rest.

Behold the rising dead ascend
To dwell above the skies;
Immortal life its vigor lends,
A glorious, endless prize.

By faith I hear the angels cry,
And loud their voices raise;
They lay their crowns of glory by,
And sing the God of grace.
And now I hear the wondrous song
That rises from the grave,
And there amidst that risen throng
Stands one who died to save.

Holy the Lamb of God, they cry,
And bless his gracious name,
Who laid his royal honors by,
And down to earth he came.
He broke the captor's binding power,
And washed us in his blood;
He triumphed in that awful hour,
And brought us home to God.

I. N. NEWKIRK.

JULIETTA, Idaho, Dec. 17, 1902.

MEETINGS.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 71.

MIDDLETOWN, N. Y., MARCH 1, 1903.

NO. 5.

CORRESPONDENCE.

HE GIVETH HIS BELOVED SLEEP.

BELOVED IN THE LORD:—Our esteemed sister, Mrs. H. Tuttle, of Michigan, asks me to write in the SIGNS on Psalms cxxvii. 2. "It is vain for you to rise up early, to sit up late, to eat the bread of sorrow: for so he giveth his beloved sleep." The first verse is a key to open the second, and essential to the right understanding of it, and says, "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." Sister Tuttle will kindly pardon my delay, which was owing to my long tour in Texas. I am thankful that she says, "This Scripture seems so beautiful to me. It came to me with such sweetness as I laid on a sick bed, from which I thought never to rise." This makes me feel that she could better write on its meaning than myself.

In this first verse the Lord represents his church as a house, and his kingdom as a city. He has set watchmen upon the walls of the city, to watch for foes and dangers which may come against it, especially in the night, when enemies stealthily creep in to rob and destroy.

In his house his servants are laborers and builders, and his chosen people are the materials and members, as lively stones, and they are built up a spiritual house, to offer up spiritual sacrifices, acceptable unto God by our Lord Jesus Christ. He himself is the Divine Architect and the Chief Builder of his house, and he said, "Upon this Rock I will build my church, and the gates of hell shall not prevail against it." Coming back from death, triumphant over all the power of darkness, to his apostles, whom he had ordained as builders in his house, he said, "All power is given unto me in heaven and in earth." He therefore sent them forth, to labor and minister in his name, and said to them, "Lo, I am with you alway, even unto the end of the world." The work of building is the Lord's, therefore; and, "Except the Lord build the house, they labor in vain that build it." "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase." "Jesus Christ himself being the chief

corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit." "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. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it. The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you."—Zech. iv. This is sufficient to show that the work of building the Lord's house, and of maintaining his kingdom, is in his own hands, even as Christ teaches us to pray: "For thine is the kingdom, and the power, and the glory, for ever." So it is written, "And the Lord added unto the church daily such as should be saved."

Now, all this being true, "It is vain for you to rise up early, to sit up late, to eat the bread of sorrows." These words express fearfulness, distrust and unrest, and they betray a lack of confidence in the wisdom and faithfulness and power of the Lord, as though he might neglect to build the house, and fail to keep the city. All such conclude, therefore, that, if the Lord's house is built and the city kept, very much depends upon themselves and their activity and zeal; so they must rise up early, and sit up late, and eat the bread of sorrows, in their efforts to help the Lord. By their works they say, the Lord will not build the house, nor keep the city, unless we thus act, do our part, and help him. But this is the spirit of unbelief, and it dishonors the Lord, for it denies either his power or his faithful-

ness, or both, and says, the house will not be built, nor the city kept, except we do all these things—rise up early, sit up late, and eat the bread of sorrows, and so be very active and zealous in this work. This is carried out in many religious enterprises and works, societies for the furtherance of religious interests, Sunday schools, Sunday Bible classes, long protracted meetings, especially at night, sitting up late, for the specific purpose of getting up revivals of religion, gathering in many members, and so building the house. To help on in this work, the builders will eat the bread of sorrows, or weep and agonize over those whom they call upon and influence to come up for their prayers, and to be builded as members in the house. So they build of wood, hay and stubble, no less than of gold, silver and precious stones. Having done all these things, they then proclaim it abroad, and make their boasts of what mighty works they are doing for the Lord, to the praise of the revivalists and builders. In all denominations of nominal christianity, not excepting Primitive Baptists, these things are zealously engaged in, and many are aggressive and persistent in such religious building, claiming that they are working for the Lord, and are building his house and keeping his kingdom.

The text shows, not only that such builders and watchmen do not trust in the Lord to build his house and keep his city, but also that they do trust in themselves, and that their confidence is in their own ability and active efforts, as if they can and will take the world for Christ. This is a vain confidence in man, and it is neither pleasing nor honoring to the Lord, but is a reproach upon his faithfulness and power, and it receives his rebuke and condemnation, saying, "Who

hath required these things at your hands?"

Let us now hear the word of the Lord: "For thus saith the Lord God; Behold, I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. * * * I will feed my flock, and I will cause them to lie down, saith the Lord God. I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment."—Ezek. xxxiv. "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom," says the voice of the good Shepherd to his sheep. "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." This is the Lord Jesus, and this his work. He rideth upon the heaven in the help of his people, and in his excellency on the sky. "Thus speaketh the Lord of hosts, saying, Behold, the man whose name is the BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord; even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both."—Zech. vi. "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." "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."

Thus and in this way of thanksgiving and glory do the Lord's people respond to him, and ascribe to him salvation and majesty, power and dominion, because he hath taken to himself his great power and hath reigned. His word assures them that "his kingdom ruleth over all," and that he will do all his pleasure. So their faith in God causes them to rest in his faithful word, being fully convinced that what he has promised, he is able also to perform, and will faithfully do so. And so they trust in the Lord, knowing that in him is everlasting strength, and that the kingdom and the power and the glory are his. In this confidence in their Lord, his servants go forth in his name and authority, moved and strengthened by his Spirit and grace, and meekly minister in his militant kingdom, and lovingly labor in word and doctrine, trusting in him to build his house, the church, and to keep the city. For they know that the Captain of salvation alone can make them valiant in the good fight of faith, and that his strength is made perfect in their weakness. Therefore, in all this warfare, the Lord keeps the city; and in all this work of salvation in the church being built, the Lord builds the house. "Ye are God's husbandry, ye are God's build-

ing." "For we are his workmanship." As the people of the saints of the Most High, the household of faith, we are what God has made us and wrought in us; and this is true of us as builded in the church of the Lord Jesus Christ. He himself adds to the church such as shall be saved. Those that he does not add to the church, are neither of the church nor in it, but they are as the chaff that shall be driven away by the winds of doctrine; for only the wheat will be gathered into his garner. How vain, therefore, are all the carnal excitements, strivings and labored natural efforts of professed evangelists, revivalists and sensationalists to build the house of the Lord, and to extend his kingdom. O how deplorable that also of our own-selves men have risen up, who have run after the religious world into such measures and efforts, striving to bring multitudes into the professed churches, "supposing that gain is godliness." But this is done for influence and popularity in the world. "Verily they have their reward," said the Lord.

"For so he giveth his beloved sleep." The people of God are his beloved children, and though poor in themselves, yet he hath chosen them in his beloved Son, rich in faith, and heirs of his holy kingdom, which he hath promised to them that love him. And they love him, because he first loved them, and bestowed his love upon them, even in the blessed manner of making them his own dear children. All this is in his well beloved Son; in his life and divine nature and holiness. Thus are they spotlessly white and holy in the eyes of their loving Father, and without blame before him in love. For they are complete and altogether lovely in his glorious Son. He is their righteousness and salvation, and he and they are one in eternal life. God hath

joined them together. "He is not ashamed to call them brethren." And he gives his bride to joyfully say, "My Beloved is mine, and I am his." Holy and blessed oneness! She rests in his love, "leaning upon her Beloved." As the tender Shepherd, he "maketh his flock to rest at noon," beneath the shadow of his protecting and reconciling cross. "I sat down under his shadow with great delight, and his fruit was sweet to my taste. He brought me to the banqueting house, and his banner over me was love." Here his people blessedly repose, having no fear that their precious Lord will not build his house, nor keep his city, the beloved Mt. Zion. For he gathers his saints together in his bosom of love, and gives them safety and beneficence.

"He giveth his beloved sleep." In his wisdom and love the Lord does so. *Sleep* not only means rest from work, turmoil and weariness, from fightings, sufferings and fears, but it also represents the state of those who have died in the Lord, whose warfare is accomplished, and who have ceased from the battles of life in the flesh. The text doubtless means both these. And it embraces as well the Bridegroom as the bride, the Head with the body, as the beloved family of God the Father. "For so he giveth his beloved sleep." That is, in this way, which is God's way. So Christ must needs come in the flesh for the suffering of death, accomplish the warfare of his people, and suffer unto death in the flesh for their redemption and salvation from all their sins and from death. Then, reviving in newness of life, and rising up in power out of this last holy and blessed sleep, the Lord builds the house of God, the holy and beautiful temple, and brings all his redeemed into the *New Jerusalem*, the holy and living city of our God. His own precious word is;

"Neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection." Therefore, "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." Their works are the works of the Lord by his Spirit, and they praise him for this, saying, "Lord, thou wilt ordain peace for us: for thou also hast wrought all our works in us." God hath quickened us together with Christ, and raised us up together, and made us sit together in heavenly places in him. So now, believing in God, we cease from our own legal works in the flesh, being dead with Christ unto sin, and do enter into his rest.

For the Redeemer-Lord, our Brother First-born from the dead, hath accomplished our warfare, pardoned our iniquities, conquered the last enemy, and obtained for us double for all our sins, even justification, and a glorious resurrection unto the heavenly and immortal inheritance. In the full assurance of all this faithful and righteous work of the Lord in building the spiritual house and keeping the holy city, our dear sister Tuttle and we can in faith and truth with David say, "I laid me down and slept; I awakened; for the Lord sustained me." "I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety." David personated Christ, the Man whom the Lord God made strong for himself, and also all who are Christ's. At the time appointed of the Father, the Lord shall surely come in power and glory, and awaken them out of sleep. David, therefore, said again, "Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever." This is a

house not made with hands, a heavenly, spiritual house, and it abideth for ever. The children of this household realize that they are strangers and pilgrims on the earth, and they seek a better country; for their home is with their Father in heaven. "Wherefore God is not ashamed to be called their God: for he hath prepared for them a city." Into this most glorious and eternal city of life, their loving Father will bring them, and they shall go no more out for ever. By faith Abraham "looked for a city which hath foundations, whose builder and maker is God." "Ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the First-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant." O how divinely lovely and happy is this innumerable and holy congregation of the Lord! "builded together for an habitation of God through the Spirit."

My heart responds to the closing words of sister Tuttle's letter: "If I have no other evidence that I am, one for whom Christ died, I have a strong desire to love and serve him all my remaining days; for surely salvation is of the Lord, and he alone has the words of eternal life. And I hope I do not put my trust in man, or in any fleshly strength, but in the Lord alone; for there is nowhere else to go, and he is able to do all things, for which I am glad. O that I might worship him in Spirit and in truth, and praise him through all eternity." Amen and Amen.

D. BARTLEY,

LEBANON, Ohio, Dec. 5, 1902.

SOUTHAMPTON, Pa.

DEAR BRETHREN:—Elder J. P. Allison is one of a precious cluster of ministering brethren with whom it has been my privilege to correspond, who live in Washington and Oregon. I would like to see more of their communications in the SIGNS. I met brother Allison at an association in the north-west corner of Illinois about thirty-seven years ago. I do not think I have ever seen any of the rest of those brethren along the Pacific coast. In a postscript to this letter brother Allison says, "I inclose a letter received from my dear old brother, Deacon E. Loat, which I think is worthy of publication in the SIGNS, and if you think it will not be amiss you can send my little mite along with it."

I certainly do not think it will be amiss, but that these letters will both be good reading in the SIGNS. I wish those dear brethren in the far west would tell us more through the SIGNS about their churches, and about their exercises of mind upon the Scriptures of truth.

Your brother in hope,

SILAS H. DURAND.

GRASS VALLEY, Oregon, Dec. 24, 1902.

ELDER SILAS H. DURAND—VERY DEARLY BELOVED BROTHER IN HOPE:—This morning, weak and very unworthy though we feel, we will try to write you a line. And first of all we feel that we have abundant reason to thank and praise God for his continued goodness and mercy so wonderfully manifested to us, his unworthy and dependent creatures, in giving us to hope that we have an interest in the sufferings and finished work of our adorable Redeemer, and thus far in our seeming unprofitable life in his service has kept us in the faith. So much so that we feel that we can truly say in

the language of Paul that we know nothing among the brethren but Jesus Christ, and him crucified, as a means of salvation, in time or eternity, for without him we can do nothing. For these special blessings, and all the multiplied favors the good Lord has been pleased to give us to enjoy, brings us under very great and renewed obligations to praise the name of God, yea, above every name in heaven above or on earth beneath. Yet, my brother, I have to mourn over my great deficiency in rendering that praise and adoration to our exalted Savior that I desire to do, and have to say in the language of David, "What shall I render under the Lord for all his benefits toward me?"

I will now speak about the SIGNS OF THE TIMES. I have been a reader of that paper since 1859, and I cannot see wherein it has changed in doctrine in the least from the very first. I have both the first and second volumes of the editorials of the late Elder G. Beebe, one of the most able and fearless expounders of the word in his day. And the doctrine of the absolute sovereignty of God, and the predestination of all things, is as fearlessly taught all through the dear old Elder's life, in the SIGNS, as it is to-day. Now who are the ones that have left the old landmarks of salvation by grace first and last and all the time? It is not the dear old SIGNS, or its editors, neither is it those who write for its columns. Then it must be as dear brother Benton Beebe says, that the younger brethren are the ones that are trying to remove the old landmarks. "Why, seeing times are not hidden from the Almighty, do they that know him not see his days? Some remove the landmarks; they violently take away flocks, and feed thereof." "They turn the needy out of the way."—Job

xxiv. 1, 2, 4. It seems to me that this Scripture advertises those who are laboring to bring in new issues, and new doctrines, such as "conditional time salvation." But I hope I have no ill feelings for any of our brethren that seem to not understand the pure, unadulterated doctrine of absolute predestination, and salvation entirely by grace, unmerited in any sense by our works, that is so abundantly taught in the holy Scriptures, and ably expounded and defended in the SIGNS OF THE TIMES by our dearly beloved editors, and all those old tried soldiers of the cross that write for its columns. And I am glad to note that many of our younger and very able and gifted brethren are also very bold and fearless in the declarations of the truth as it is in Jesus. O, how I love to read their articles in the dear old SIGNS. I do not think that it is possible for a medium of correspondence like the SIGNS OF THE TIMES to be better edited than that paper is at this time. May the good Lord bless and sustain its editors, and all the dear brethren and sisters who write for it, and all of like precious faith, is the prayer of a poor old sinner saved by grace unmerited.

J. P. ALLISON.

THOMAS, Oregon, Aug. 16, 1902.

DEAR ELDER J. P. ALLISON:—Your profitable letter to me, as I trust, dated the 3d day of August, came to my hands on the 14th, and glad was I to receive it, on account of the glorious truth you expressed, which I trust is of great comfort to me, even true comfort, for it sets forth the true doctrine of the grace of God to poor sinners through the finished work and merits of Jesus, God's only begotten Son, the Savior of all his dear people, according to the eternal purpose of God, who hath chosen us in him before the

foundation of the world, as Paul sets forth in all its fullness, in his letter to the Ephesians, the knowledge of which is salvation both present and eternal. It seems that the apostle in this first chapter introduces us into the very presence of God, the only wise, and shews us the very mind of Jehovah, and can be none other than the work of the holy Spirit of God. It is truly wonderful.

If it shall be the Lord's will to prolong my days until the 25th of the present month, eighty-seven years of mortal life will be given unto me. It is beyond the average of human life, but to look back upon it does not appear to be long, and compared with "eternity," how short! And to remember that forty-nine years were spent following the course of this world, shows me the enormous load of sin and guilt I had accumulated, which was laid upon the head of the Lamb of God as he hung upon the cross, and poured out his soul even unto death on my behalf, and gave me (as I trust) godly sorrow for sin and repentance unto life, at the same time speaking unto me and saying, "Thy sins, which are many, are forgiven," with faith in his atonement, which immediately produced in my soul peace and joy in the Holy Ghost, and though nearly thirty-eight years have passed away since, it is yet as precious to me as ever, being the only ground of my hope of eternal life. Grace, grace!

Sept. 15th.—How long suffering is the Lord, who has prolonged my life three weeks beyond eighty-seven years, in his wisdom and goodness to me, for it is now Sept. 15th, and I can get round about home a little. Though frailer every day in the body, I can say with deep humility, "The inward man is renewed day by day," and may add, I trust, "I delight in the law of God after the inward man."

The time of my departure from this world cannot be far off; the prospect is not at all gloomy, but the contrary; though I have been so unprofitable, the infinite merits of my Savior does more than cover all my deficiencies. To be for evermore in the blessed presence of the Lord of life and glory, to see him as he is, and know him as he knows me, is soul-cheering in its fullness. "The gift of God is eternal life." It is beyond our conception, but the glory of it will be revealed in his good time.

I would rather you had not sent my letters to Elder Durand, they are of so little worth. He is a brother I highly esteem and love; his writings have been serviceable to me for many years, and I can have no objection to him seeing them, only mine are not worth notice; you speak too highly of them. I place it all to your love for me in Jesus. In the world to come we shall know all things.

I am glad to hear of your prosperous surroundings, and pray for their continuance. Truly our God does all things well.

Forgive all you see amiss; I cannot write now but with difficulty. God be thanked for a good harvest, and a good time to take care of it.

Love in the Lord from this poor old man, to you both. It is the best relationship in this world, and in that which is to come.

"Then will he own our worthless names before his Father's face,

And in the new Jerusalem appoint our souls a place."

To go no more out for ever.

EDWARD LOAT.

BETHEL ACADEMY, Va., Jan. 24, 1903.

EDITORS OF THE SIGNS OF THE TIMES

—DEAR BRETHREN:—As I have been requested to write a brief sketch of my travels from nature to grace, I will try

and comply, if the Lord will guide my pen.

I was quite young when I had serious thoughts about death. I knew there had to be a change in order to obtain eternal life, but how that change had to be brought about I did not know, but thought if I would beg the Lord to have mercy on me, and read my Bible, and be a good child, he would bless me. So you see I knew nothing about it. I would read the New Testament, but I did not want any one to see me; I would go where I thought no one could see me, and would read and try to pray. This went on some years, then I quit, thinking it was no use. Time passed on, and my troubles returned again with greater force, and no relief could I find. I felt to get worse, more sinful, and my troubles were so great my cry was, "God, be merciful to me, a sinner." I was afraid to go to sleep for fear I should awake in torment. My condemnation was so great I thought surely I cannot bear it. I hated to see my friends coming to the house to spend a day with me, and I thought, O, has my mind got to be taken off the things I so much desire? I desired peace, but I feared there was no peace for me, for I was so wicked. I could not see how God could be just and save such a vile sinner, as I felt I was the vilest of them all; I thought there was no one else had such troubles and sorrows as I had. One night after the family had retired I was sitting by the fire, studying about my lost condition. I thought, It is no use in trying any longer, there is no mercy for me, but the thought came to me, Go try and pray once more, perhaps it may be the last time. I arose, went and fell on my knees, praying, "God, be merciful to me, a sinner." How long I remained in that position I do not know; I was beg-

ging for mercy, I was trembling from head to foot, my knees were knocking together, and I felt that I had rather be cut off at that moment and know the worst of my condition than to live in sin any longer as I had. I felt if my soul was sent to hell it was just and right; I did not want any one else to go there; I wanted to be the only one there. This Scripture came to me with great power, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit, for the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Dear kindred in Christ, my condemnation was gone. I felt to be a new creature in Christ Jesus. Yes, I felt Christ was formed in me the hope of glory; I was unspeakably happy; I cried, "Lord, it is enough, surely I can stand no more." For days I felt like I was soaring above this world, I was praising my Jesus day and night for his loving kindness to such a vile sinner as I. After this when I would go to prayer, by the time I was on my knees I felt I had just what I desired. You who have passed through the same know what it is to be in the felt presence of Christ Jesus. O, it is sweet to be there, but then most of my time I am groping in the dark, there are times when I feel that I am not utterly forsaken, that I have a hope, and as small as it is, I would not exchange it for all this world, although I feel to be the least of all, if one at all. I cannot live as I desire; the good I would I do not; the evil I would not, is what I do. I know I love the brethren, but the question arises, Do I love them as I ought? I know it is the company that I love, although I am not much of a talker, but I love so much to hear them tell of their travels.

Well, I must tell of a little feast I had a few months ago, I often think of it. I did expect to go to meeting, but I was disappointed. Well, on Monday night, after I had retired, I got to studying, and I had quite a little feast upstairs alone, yet not alone, for I felt that I was in that strait and narrow way that leadeth unto life, and that Christ would be with me to the end. So if I missed the meeting, I had the feast, but such precious seasons do not last long. If I go to meeting and get a crumb, it seems as if the evil one is ever ready to snatch it from me. Is it so with any one else, or is mine an outside case? I think sometimes I have missed the substance and grasped the shadow.

Brethren, this is the first I have ever written for publication; if you think it is the travels of one who has been born of the Spirit, please give it space in our family paper, the SIGNS OF THE TIMES; if not, commit it to the flames. I have not written as I expected, but it is the best I can do. If ever I am saved it is all of grace from first to last, nothing that I have done.

I must close, my eyes are very weak. I was seventy-four years old last November, and I feel that I am nearing the end. I desire the prayers of all God's dear people. Love to all the household of faith.

I am, I hope, your sister in a crucified and risen Redeemer,

(MRS.) WILLIAM UTTERBACK.

PETTIGREW, Ark., Jan. 7, 1903.

DEAR BROTHER BEEBE:—Inclosed find check for five dollars, which please credit to my subscription. I send by check because I have no other means of remitting at this moment, and having so many other things to look after I am liable to neglect it. I am confident that the rea-

son so many of the readers of the SIGNS are in arrears is more a matter of neglect than of intention on their part. I cannot think that any one who loves the doctrine advocated by it can find it in his heart to intentionally defraud you of the amount due you on his subscription. But very few ever think about the cost in cash to you in getting out every issue. If this could be fully realized by every subscriber we feel confident the arrearage on your books would be much reduced. I have been a subscriber, excepting a short period, ever since before I was grown. I have sometimes been in arrears because I could not get the money to remit at the proper time, but I have been behind much oftener because in the multitudinous cares of laboring in the ministry, and of supporting my family, I simply neglected it. Perhaps I should be ashamed to make such a confession, but it is the truth nevertheless.

I was truly glad you published the proceedings of the Fort Worth Council. It presents the doctrine of predestination as held by sound Baptists in all ages, and in a proper spirit. The admonition to use "sound speech that cannot be condemned, that he that is of the contrary part may be ashamed, having nothing to answer," is just as proper in its place, and as necessary for us to take heed to, as any other commandment in the Bible. The people who are sent forth in this world as sheep among wolves, save when their minds are biased by the enemy of truth, cannot help but love the doctrine that not even a sparrow falls to the ground without God; that his determinate counsel directs their steps, and numbers even the very hairs of their heads. Some object, and say that this is carrying predestination too far, but it was the Master himself who said, "The very hairs

of your head are all numbered." As the number of hairs of the head of a man who lives to be old must be greater than if he had died or been killed in youth, the life of a hair being only from two to four years, when it falls out and is replaced by a new one, it is evident that the time he is to live in the world is also appointed and determined, as well as everything else that he comes in contact with through life that could effect him either for good or evil. It was in this sense that Christ used the language. It was when he was assuring them that even a sparrow would not die until its appointed time, and commanded them to "Fear not therefore," that he told his disciples that the very hairs of their heads were numbered. But this, as Elder Gilbert Beebe once said, and as the Baptists have always held, "Does not involve the idea of man acting involuntarily in sin." The Roman soldiers fulfilled the Scriptures, and the determinate counsel of God in parting Christ's raiment and casting lots upon his vesture, but that we might know that it was not the result of unseen, mechanical or causeless force, it is expressly stated that when they saw that his coat was woven throughout, without seam, they decided to cast lots for it. Had violence been offered to their wills, or their action the result of a law of necessity, it would have been the same regardless of the condition of the coat. The soldiers ignorant of the Scriptures, and the purpose of God, voluntarily fulfilled them, being influenced by the circumstances before and around them. The Bible abounds with similar instances, and thus refutes the objections of the enemies of the doctrine in all ages of the world, that it destroys man's accountability. No man can blame another, or any one but himself, for what he voluntarily

does or takes a notion to do. The London Confession is in exact harmony with this view.

We are glad to know that the brethren in Texas have not swerved to the right or left a hair's breadth in consequence of opposing extremes. We earnestly desire that the proceedings of the council should be read by the Primitive Baptists throughout the United States.

May the God and Father of our Lord Jesus Christ preserve us blameless, and keep us in the strait and narrow way, though many cry "lo here, lo there," and though the lightning scorch the very ground beneath our feet.

In hope,

C. W. ANDERSON.

HERNDON, Va., Dec. 1, 1902.

MY DEAR BROTHER BEEBE:—While I feel lonely and sad I thought I would pen you a few lines, as I have always done in renewing my subscription to the dear old SIGNS, but I fear that it will not be of any interest to you to hear from a poor offcast like me. I say offcast, yes, I have felt to be all of that for many months past, but at our last monthly meeting, in November, I was made once more to rejoice in God my Savior. I had almost come to the conclusion that my case was an outside one altogether, but while sitting under the sound of dear brother White's preaching, on Saturday, I was once more made to rejoice in the joyful sound "that saves a sinner like me." During my short season of gladness I was made to claim the beautiful language found in the Song of Songs, which is Solomon's, the sweet words spoken to the church, the Lamb's wife, which is pure and holy and without blame before him in love, "Rise up, my love, my fair one, and come away. For lo, the winter is

past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land." O how tenderly and lovingly he speaks to his bride: "Rise up, my love, my fair one, and come away." It is written of God the Father, "I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee." "Rise up, my love, my fair one, and come away." "For the winter is past." Yes, the warm sunshine of his love is upon you, and he is made unto you the chiefest among ten thousand, and the One altogether lovely." When in such a frame of mind as this you can always say, "My Beloved is mine, and I am his; he feedeth among the lilies." But alas, the cold rain of winter will come, and the dark and cloudy day, when you will try to seek your love, but you find him not. In the language of the poet,

"Dear Lord, if indeed I am thine,
If thou art my sun and my song;
Say, why do I languish and pine,
And why are my winters so long?
O drive these dark clouds from my sky,
Thy soul cheering presence restore;
Or take me unto thee on high,
Where winter and clouds are no more."

What a strange road the Lord has laid out for his children to journey in, and the most of the way is dark and cloudy with no sunshine to brighten their way, and it is only for a short duration while journeying along that we get a glimpse of his countenance to help us along the way.

Surely the way that I have been led for many months, I have thought was not the way of a child of grace, for Satan has often told me that there was no reality in a christian experience, or in a God that works all things after the counsel of his own will, and at times I have almost

been led to believe him that "I knew not the man." O, the temptations, the doubts and fears that I have been made to encounter for the many months past. But as I have said in the commencement of my letter, at our last meeting these dark clouds were driven away by the "Sun of righteousness with healing in his wings," which gave me comfort to believe that I was included in that number, and that the Lord said unto me, "Rise up, my love, my fair one, and come away. For lo, the winter is past, 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." Yes, the voice of the turtle is heard in our land. And I did think while brother White was preaching, that he could claim the language written in the book of Isaiah lxi. 1-3: "The Spirit of the Lord God is upon me," &c. Truly I felt to say in my heart, Brother White is a gospel minister, for I am now feasting on the words that fall from his lips. For it was a joyful sound, and I was greatly blessed to hear it.

One said of old, "Blessed is the people that know the joyful sound, they shall walk O Lord in the light of thy countenance." It is a joyful sound, it lifts you up out of that horrible pit, and puts a new song in your mouth, even praises unto our God; we have a feeling to rise up above all earthly things, and rejoice in the God who "hath shined in our hearts, and has given us the light of the knowledge of the glory of God in the face of Jesus Christ." It is a rising up from earthly things, "Rise up, my love, my fair one, and come away," &c.

But I must stop right here, lest I weary you to read this scribble. I am a poor ignorant creature, and I often say to myself that I will lay my pen by to never

take it again to expose my ignorance to any of God's children, but alas, I find "the way of man is not in himself; it is not in man that walketh to direct his steps."

Your brother, I hope, in the bond of fellowship and love,

JOHN F. OLIVER.

PLYMOUTH, Ill., Dec. 14, 1902.

EDITORS OF THE SIGNS OF THE TIMES

—DEAR BRETHREN:—I feel like brother Butler, and can find no better language to express my feelings, and like him had fully decided to lay aside my pen, and drop out of notice, so far as writing for publication is concerned, for I realize that when I would do good, evil is present with me, but as it is time for me to make a remittance to you, after reading so many letters of encouragement, and being requested by so many of my dear brethren and sisters to write for the dear old SIGNS, I feel like I ought, if I could be of any comfort to any of the dear people of God. I want to give my little testimony of the good old SIGNS, as being one that has never turned to the right or left, but has always advocated the true doctrine, as I understand it, of predestination and election. My dear old father, David Grove, was a subscriber for the SIGNS ever since I can remember, and since he is gone I have taken it, and I see no weak points in its able editorials, just the same as it always was, as it falls in the hands of one generation down to the other, it is still the best and ablest periodical we have to-day. I am sorry to see some claiming to be Old Baptists that want predestination taken out of the way. Ever since I can remember, when I was young and at home with my parents, when we heard of a Baptist preacher coming to our churches, it was a set-

tled fact that he was a regular Predestinarian Baptist preacher, or we would not have had any use for him. I never heard it questioned, we were satisfied that he was sound and steadfast in the apostles' doctrine. Take that away, and we are no better than the Arminian world; we are distinguished by it from the Arminian world. Take predestination and election away and there is nothing left for me. Some say it is too hard for them. It is no harder than the Lord intended it when Jesus was preaching to them, and told them that he was the living bread which came down from heaven: if any man eat of this bread, he shall live forever, and so on, in the sixth chapter of John. These things said he in the synagogue, as he taught in Capernaum. Many, therefore, of his disciples when they had heard this, said, "This is a hard saying; who can hear it?" And Christ said, "Doth this offend you?" And that is the way that it is now, they will not endure sound doctrine, for Jesus knew from the beginning who they were that believed not. The eyes of the Lord are in every place, beholding the evil and the good. He rules in the army of heaven, and among the inhabitants of the earth, and none can stay his hand, or say, What doest thou? God declares that his ways are equal, and we know that there is no weakness or defect or lack in him, but in all his divine nature he is a unit, or one, and foreknowing all things in his unlimited universe, this fixes the absolute certainty of all things.

May it be the Lord's will to hold up your hands, and strengthen you to edit the dear old SIGNS for many years to come, is the prayer of one of the least of all God's humble poor, if one at all,

(MRS.) G. S. FRAZEE,

ALEXANDER, Texas, Jan. 1, 1903.

DEAR BRETHREN EDITORS OF THE SIGNS OF THE TIMES:—As my subscription is past due, I will try to pencil you a few words to let you know that poor, weak, sinful worm of the dust as I am, I respect your work very highly, for the truth's sake, for it has been all the preaching that I have gotten for three years, that I can feast upon, for I cannot enjoy the conditional preaching, for with Paul, I feel to be the chief of sinners. If I have a hope at all, or if I trust in anything it must be in the blood of a crucified and risen Redeemer, for I have no confidence in myself. I desire to walk in the footsteps of Jesus, but O how far short of it I come. "When I would do good, evil is present with me, and how to perform that which is good I find not." I have had a name among the Primitive Baptists for twenty years, and when first I had a hope I thought by the time I was as old as I now am, doubts and fears would not trouble me, but O, how sadly mistaken. Brethren, I am ashamed to tell you how much I do doubt, for I have doubted the inspiration of the Scriptures, but perhaps the next moment my mind would be running in them and rejoicing. If the Scriptures are true, there are two things that I never have doubted; which are that God has a people on earth, chosen in Christ before the world was, and that the Primitive Baptists are that people. But am I one of them? is what I doubt. If I could live as I see them live, or talk as I hear them talk, or could be obedient as I see they are, and as pure as they appear to me, how happy I would be, but sin is mixed with every word and action of my life. I have something to ~~turn~~ about almost every moment, and I am continually complaining about something, when I deserve nothing but chastisement,

for it seems if I am a child at all, I am the most disobedient of all. So I would ask you when it goes well with you, to remember me at a throne of grace. I hope that God may strengthen and uphold you, that you may yet for many years contend for the faith once delivered to the saints.

Brother Beebe, I do not send this for publication, for it is too much like the writer, good for nothing, but that I wanted to write you how weak and sinful I am, and how much I enjoy reading the SIGNS. So I close.

J. T. EVANS.

LEAD HILL, Ark., Dec. 14, 1902.

EDITORS SIGNS OF THE TIMES—DEAR BRETHREN:—As I have to send my remittance, I desire to write you a few lines and then leave it to your judgment whether to publish or not. I have often desired to write, but felt so lean and unworthy, and felt that the SIGNS could be filled with so much better matter than could come from the pen of poor, unworthy me, I have desisted. But now I want to tell you that I love the SIGNS and its doctrine and its contributors, but I know they as well as myself are but flesh, and liable to err, and there has been some few ideas presented in its columns that I could not fully indorse, and then I think of my own inability to tell or write my views so as to be understood, and that it might be me wrong; then I am more than willing to make the necessary allowance. I want to say that the Baptists here are in peace. The little Zion Association is sound in the faith, and has not been led to deny the sovereignty of God. I think some of the ministers in our corresponding association have been led to the extreme on the subject of time or temporal salvation, but our brethren believe in salvation by grace, for time and eternity, and that the

Scripture that says, Take heed to the doctrine, continue in it, and thou shalt save thyself and them that hear thee, are spoken to the children of God, who are already called with an holy calling, but liable to err and be led into false doctrine, but by continuing in the true doctrine they will escape the punishment or chastisement due disobedient children. But it is not left to the carnal mind, or Adamic mind of God's children, but it is by the grace, love and mercies of God, who giveth them new hearts, and puts a right spirit in them, and causes them to walk in his statutes, and to keep his judgments, and do them. So it is all of grace.

I dearly love the spirit of love, meekness and forbearance manifested in most of the writings in the SIGNS. I so much enjoyed reading brother Butler's letter, and hope the brethren who are able will do their whole duty. I am poor and in debt, and am left without any help, and since the death of my companion it seems the SIGNS is all the comfort I have, only when with the dear saints.

Yours to serve,

WM. J. CASEY.

Uz, Texas, Nov. 9, 1902.

EDITORS OF THE SIGNS OF THE TIMES—DEAR BRETHREN IN CHRIST:—If one so unworthy as I should address you thus. I am reminded again that it is time to renew my subscription, and with it I desire to send my appreciation of the editors and to all the household of faith, who write for its columns. I have been a reader of the SIGNS a long time, as was also my father before me, and it seems to contain the same truth it did in my first recollection.

Brother Beebe, in looking over an old number of the SIGNS, April 1st, 1898, I

found one of your dear Father's reprinted editorials on John xiv. 2, 3, which reads, "In my Father's house are many mansions," &c., which I thought worth twice the subscription price, for that has always seemed to be a glorious Scripture to me. O, if I could at all times believe that I was one of that happy number, I could rejoice, but instead I have to go most of the time with my head bowed down on account of my sinful nature. O, that I could live nearer the foot of the cross, and be ever ready to do my Master's will, but I find sin is mixed with all I do or say, so I cannot take one step aright, and I feel to say with the poet, Dear Jesus, "I need thee every hour." O, that he may so guide both the editors and all the writers of our dear family paper, that they may not step aside, nor go astray in this dark and cloudy day. It is such a pleasure among all the sorrows to pick up the dear old SIGNS of long ago and read the writings of all the dear old soldiers of the cross who stood the test, that have long since fallen asleep, and gone home to their reward, and to read the names of those that now have to face the battle. We can only say, Not unto us, not unto us, but unto thy name, O Lord, be all the glory, for we know he will take care of his truth, for he says so in his word.

I have written so much more than I intended, I only aimed to renew my subscription. If you see fit to publish this please correct mistakes.

As ever, your little sister,

S. E. ELLIS.

OXFORD, N. Y., Nov. 7, 1902.

ELDER CHICK—HIGHLY ESTEEMED BROTHER:—I do feel too unworthy to call you brother, but I do love the names brother and sister, and I love to meet

with the people of God, they look so good to me, but when with them I feel so little and weak and unworthy, and think if they knew me as I really am, they would not want me with them. I am so wicked and vile, it seems as though there is nothing good in me, or that I can do. I feel to rejoice with the church at Hope-well; so many of the little ones have been coming to the church of late. The colored sister's letter in the SIGNS was so excellent, I felt how much I would like to be there when there was baptism. I have not been to the water since I was baptized. It is a beautiful and solemn place, and I wished so much when I was there last summer that there might be a baptism. I was overjoyed to be permitted to hear so much good preaching, and to meet with so many of the brethren and sisters. How could the Lord bestow so many rich blessings upon such a worthless worm as I? I could not talk to them, as I would have been glad to have done, I had such a feeling of unfitness, my speech was dumb.

Dear Elder Chick, I felt so remorseful after I came home, that I did not get to your home more than I did. You and your family have been so kind to me, and when I was in such distress of mind, you and sister Chick spoke such comforting words to me, they made me feel that perhaps I was not entirely lost. At the time, what little hope had been mine for so many years, was almost gone, and I felt as if I was an outcast and a wanderer on the face of the earth.

There are times, I think, when I feel a sweet peace and assurance that God doeth all things well, and for our comfort, but I cannot always see it. When some earthly trial or disappointment comes, then I am so prone to think that I must change it, that I cannot have it so,

but I find that I cannot change the ways of the Lord, and I do not want to do so, only I wonder why and what such and such things are for. I am often reminded that "God moves in a mysterious way his wonders to perform."

You always seem to have the graces that the Bible speaks of, always trusting in the Lord. It is restful to hear you speak of these things. I feel to write you what is in my mind, and feel sure that you will tell me if it be of the flesh. I cannot help my thoughts on these things.

It was the will of God for me to attend the yearly meeting at Otego, and the Saturday and Sunday meeting after I came home from Hopewell. It was a most excellent meeting, the presence of the Lord seemed to be in the midst. I have had such feasts this summer, far better and more than I deserved. I thought O, if this could only last, but there is nothing lasting in this vain world. [No, not even afflictions or darkness lasts; these have an end as well as the joys of the world.—ED.] Hymn 614, in Beebe's collection, expresses my feeling. As I have been at the meetings, I have thought,

"How sweet and heavenly is the sight,
When those that love the Lord,
In one another's peace delight,
And thus fulfill his word."

The other morning, as I awoke at five o'clock, and was looking out of the window watching for the first ray of light, the thought came to me, How wonderful all this is; at just such a time it is night, and at just such a time it is morning, and all things move on just as ordered, with no change or confusion. I said to my husband, "God said, Let there be light, and there was light." I wish that I could express my mind about it. After breakfast I got the Bible, and read about the Lord making all things, and Adam

and Eve, and then I thought, Where was God before this? Did he reign in heaven, before he made the earth? Perhaps I ought not to ask these things even in my mind, and I do not know that it is right for me to wonder about these things, but they have been on my mind for some days, and so this morning I was impressed to write to you, and I have done so. But you have so many letters to write, I feel as though I ought not to burden you with such a letter from me. Cast it one side if you think best, and it will be all right.

This morning I am feeling peaceful, and willing to leave all things to the Lord. I cannot go to meeting to-day, and so will finish this letter, begun several days ago. I thought perhaps that I never would send it, but then I concluded to do so. Now remember me to your daughter, sister Nellie, and to all your family. I hope that Lucy is well by this time. I can almost see you all gathering at the old brick meeting-house as I write this morning. My mind is with you there, though my body is far away. It is for some wise purpose that I can meet with the church only once in a while; remember me to the church. I feel to be one of the least of God's little ones, if one at all. Now I must close.

MARY D. BREWSTER.

[SISTER Brewster asks concerning the existence of Deity before he made the world, and all the visible creation. It is a thought incomprehensible, but yet a truth clearly revealed in the word, that he dwelt alone in his own eternity, supremely blessed in and of himself. It is true that with him there is neither beginning of days, nor end of life. Finite creatures cannot comprehend unending existence, that is, existence which had no beginning and will never cease to be.

Our God is the only self-existent being, and therefore the only eternal being. All things else were created, and began to be. How sublime the little glimpse which we may have of this supreme truth. Let us worship him and him alone, for he is the great and only God and Savior.—ED.]

GILMER, Wash., Jan. 20, 1903.

EDITORS SIGNS OF THE TIMES—DEAR SIR:—Shall I add, brethren in the faith that is of and by Jesus Christ? Inclosed you will please find one dollar, for which send me the SIGNS for six months, and I will send you (D. V.) another dollar six months hence. A good brother gave me some old copies, which have been read and reread many times, and may be again. The subject matter contained in them is so helpful, and verily, "Though dead, the writers yet speak." I do not know I am saved, but trust in the mercy of God. The testimony of the numerous writers in these old copies of the SIGNS coincides with my experience, and is not in harmony with the jargon of those who claim to be able at any time to accept or reject offered salvation. I was born in Scotland, and for many years in Europe, and more recently in America, tried to preach what I honestly believed to be the gospel, but God, as I trust, showed me (while being subjected to a clubbing among the Mission Board Baptists) that salvation is in toto of God; not of him that willeth or runneth. We have a church, as doubtless you are aware, at Goldendale, but no resident preacher. We (i. e.) my wife and I, are associated with the church there, and so much desire to see some good preachers. Brethren, come and locate among us, there are cheap (comparatively) and good farms for sale, and some timber lands open to

filling. I would be happy to answer inquiries from brethren desiring homes in a healthy and productive country, where a minister of the gospel of grace is very much needed. But he would require to be one who is willing to suffer reproach for Christ's sake, and also able to minister to his own temporal necessity.

Kindly send me the SIGNS, beginning with the first issue in the current month, if convenient. May add that I am about fifty-five miles from the place of our church meeting, being located in a dairy-ing and stock raising country. Please address,

ALEXANDER CHEYNE.

GILMER, Klickitat Co., Washington.

FOWLER, Colo., Dec. 25, 1902.

GILBERT BEEBE'S SON—DEAR BROTHER:—I here inclose money order for two dollars, for which please give me credit to the SIGNS OF THE TIMES for another year. It seems as though we could not get along without the dear old SIGNS, as they contain most all of the preaching we hear. We went out near Lamar, to meeting, the 26th of October; brother Wm. C. Perdue and brother Nalls both preached very comforting sermons, or at least they were comforting to me. The brethren and sisters that I met at the church there seemed to be good sound Baptists; all that I talked with seemed to give God all of the praise and glory, and say if they are ever saved it will be a gift from God, not by any good works that they have done. This little church near Lamar, I speak of visiting, is some eighty-five or ninety miles from where we live. Now I do not know of any Old School Baptist living nearer than twenty-five miles of here. There are two at Rocky Ford, that are members of the church, and two or three that believe in

the Primitive Baptist doctrine, living there, but that is twenty-three or twenty-five miles from here. There is one brother at Lajunta, Colo., that is forty-five or fifty miles from here; his name is H. E. Thomson, I think. Brother Beebe, I would be glad if I could send you one or more new subscribers, but cannot, as there is no Baptist of our belief in this part of the country. I hope if it be the Lord's will that you may be spared yet for many years, and be permitted to still print the dear old paper.

Please pray for me.

SARAH E. HIGBIE.

FORDYCE, Ark., Dec. 25, 1902.

DEAR BROTHER BEEBE:—I send you herewith money order for four dollars, for which please place to my credit on subscription. I want to say to you, brother Beebe, that I fully indorse the SIGNS OF THE TIMES. I have had a name among the Primitive Baptists about seven years. I have taken the SIGNS ever since I joined the church, and to me they are one of the most welcome visitors to my home. I look as anxiously for my SIGNS as I would for the return of some member of my family. In fact, it is one of my comforters; it does my poor soul good to see the riches of God's grace so ably set forth by the editors and correspondents, for there is one thing certain, nothing but God's grace will do us any good. I am glad you are republishing the editorials of your father; I do love to read them, they are exactly the same as what the present editors are contending for, and the same thing that the Old Baptists of this country have ever held to and loved. Then my dear brother, let me say to you as our beloved Paul said to the Galatian brethren, "Stand fast in the liberty wherewith Christ has made us

free, and be not entangled again with the yoke of bondage." Seek not to please men, for you cannot serve God and man at the same time. If you please man you are enmity against God. I am glad the SIGNS has stood aloof from these things; I feel sure the Lord is with you, and he is the strength of your life, and all of your salvation. So fear not what men and devils say or do, for if God be for you, who can be against you, my dear brother? Our blessed Savior has overcome the world, then be of good cheer, be not dismayed, for Jesus has promised to be with us even unto the end. I will here cease.

I am, I hope, your brother,

V. R. HARRIS.

TOLBERT, Texas, Dec. 5, 1902.

B. L. BEEBE—DEAR BROTHER:—As it is time for us to send our remittance for the dear old SIGNS OF THE TIMES, I will say, although times are very close financially in this country, we do not feel willing to do without the paper that advocates the doctrine of God our Savior, as we believe. There are a few of us out here in Wilbarger Co., Texas, that love the doctrine, though there are some that claim to be Baptists that do not indorse the doctrine of the SIGNS OF THE TIMES. But we can feast on no other doctrine but such as gives God all power, honor and glory.

We have organized a little church out here, and will welcome all sound Baptists that feel a desire to unite with us, or visit us, though we hardly expect to be without persecution, but that is a part of our inheritance in this life, so we should not murmur. It seems to me that the SIGNS has been well filled with interesting matter this year, but I cannot detect any difference in the doctrine it advocates

now and the doctrine advocated by your dear father in the books of his editorials. We have both volumes, and have read and reread them many times, to our comfort and consolation, and if it is our heavenly Father's will, may you long live to wield the sword of the Lord and of Gideon. Please remember the poor and weak of the flock at a throne of grace, of which we feel to be the least of them all, if indeed one at all. Love to the household of faith scattered abroad.

(MRS.) LIZZIE CAMPBELL.

BYRNESIDE, W. VA., Feb. 15, 1903.

BROTHER B. L. BEEBE:—It is through the providence of God I am spared to send you my remittance for the SIGNS another year, and in doing so I wish to bid you God speed. The apostle said, If any come unto you and bring not this doctrine, not to bid him God speed, but I find the same doctrine in the SIGNS that I do in the Bible, so I feel to say, dear brother, go on declaring nothing else for salvation but Christ, and him crucified. That is good enough for God's people. There is no danger of their being lost in time or eternity, if they are blessed with the disposition to trust in grace. The grace system is good enough for us.

My brother, I do not know how I would get along without the SIGNS; I have no disposition to try it. I have not seen a Baptist that did not indorse the expression of the Fort Worth Council. They say it is what they believe, and what the Baptists have believed and preached as far back as any of them can remember, and I am sure it will bear investigation in the light of the Scriptures. Brother Beebe, God has blessed us to that extent that we have not been bothered with conditionalism very alarmingly, and we feel to thank God we have brethren eagle-

eyed enough to detect it, and have enough of the grace of God in their hearts to expose it.

Dear brother, I do not want to weary you any more. Your brother I hope,
JOEL STANLEY.

P. S.—I will send you one dollar to help release the SIGNS from debt, as I love them.
J. S.

CLINTON, N. J., Dec. 20, 1902.

EDITORS OF THE SIGNS OF THE TIMES—DEAR AND BELOVED BRETHREN:—As my pay for the SIGNS expires the first of next month, I send you money order to renew for another year. When I sent you last little did I think that I would be here to send this, as I am passing along in my eighty-eighth year. But I do not know the Lord's will. He rules all things well. When I look over my past life and see how I have been spared, and the blessings that I have enjoyed, I do not know how to feel thankful enough, for it is all of him that has all power in heaven, rules all things upon the earth. He does his own good pleasure, and none can stay his hand. I am a poor traveler here below, and what I am 'tis hard to know. At times I am so low down in the dark that I fear that I have not been born again, but when light springs up then I think that it was best so, or I would not prize the light so much.

I must say to you, dear friends, that I enjoy the SIGNS so much, for I do not get out to meeting very often, as the drive of twelve miles is too severe. So the SIGNS is precious to me, and it is filled with such good reading I think the editors, and those who write for the SIGNS, are so able to write, that I wish they may be spared a long time to publish the SIGNS.

Yours as ever,

MAHLON HULSIZER.

GREENWOOD, Colo., Dec. 27, 1902.

BRETHREN EDITORS AND READERS OF THE SIGNS OF THE TIMES:—I hope you will pardon me for even attempting to write to you. I read your paper, the SIGNS, with delight and much pleasure, it all seems to correspond and harmonize with the language of Canaan. It is edifying to the little, feeble ones of God. Yes, they must have nourishment, such as wine, milk and honey. This is nourishing and delicious food for the little, weak and tender lambs.

Please pardon me, I only meant to renew my subscription.

I must say a word for brother W. D. Ons. He came from Illinois to Colorado, and found our little church in a ruined condition; he went to work and put it on its feet again. I never can get done thanking him for what he did for Zion's cause.

Brethren, if you think I am not trespassing too much, I ask to be remembered at a throne of grace. Sincerely yours, as ever,

M. J. DUNCAN.

HOPLAND, Cal., Dec. 15, 1902.

DEAR BRETHREN EDITORS:—Will you please send the SIGNS to Hopland, instead of Ukiah, if you feel that you can send it any longer? It is the only preaching I ever hear. I have not heard a gospel sermon for seven years. I feel almost starved to hear the blessed gospel sound again. I just feel like I was lost in the wilderness, and knew not where to go for comfort. I feel that although I am cast down, that I am not entirely forsaken; although often discouraged. But, dear brethren, I feel that all our sorrows and trials in this sinful world are to wean us from the world and its people, that our thoughts may be more heavenward.

Some time, if the Lord wills, I will try to write a few lines for our dear paper. I feel too sad and cast down at present.

I hope to meet dear brother Polk, of San Francisco, soon as my health will permit him to come.

Your lonely sister, I hope,

(MRS.) S. J. GAINER.

SMITHSHIRE, Ill., Dec. 19, 1902.

G. BEEBE'S SON—DEAR BROTHER IN CHRIST:—Inclosed find two dollars, for which please continue the SIGNS to me, at my address as above, for another year.

It seems to me that it is both a privilege and a duty for the scattered few of our order to speak words of cheer and encouragement to each other on all suitable occasions; therefore I will say, as a representative of those of our family that have known and loved your paper for many years, that we feel it to be still up to the high standard of literary and spiritual excellence set for it by its founder. For my own part, I find much in the paper suited to my own humble needs. I wish especially to commend an article written by yourself, entitled "The Cup of Salvation," "Fragments," and the editorials, generally. But where there are so many good things it is impossible to mention all.

We would be most glad to inclose a check for one hundred dollars to apply on the one thousand dollar indebtedness, but we are not situated financially so as to do more than keep our subscription paid up promptly.

Yours in christian love,

GRACE VEECH SMITH.

EAGLE, Ont., Dec. 15, 1902.

DEAR BROTHER:—We are so pleased with the reading which the SIGNS contains. It is one of my great comforts to read or listen to preaching which gives

God all the power and all the glory. It is our happy privilege to have a pastor, brother Carnell, who preaches the gospel in its purity, as our dear departed pastor, Elder Pollard, did. It has been my privilege to hear brother Chick, and much enjoyed his preaching. I hope the dear brethren and sisters will continue to write. Brother Seates' last letter was a feast, also brother Young's experience, and many others who write. I hope you will be long spared to publish the SIGNS.

Your sister,

CHRISTINA MURAY.

RICHMOND, Ind., Dec. 13, 1902.

DEAR BROTHER BEEBE:—Inclosed find a money order for five dollars on SIGNS' debt, also two dollars for renewal of subscription.

The good Lord has preserved my life, as unprofitable as it has been, eighty-one years. I always thought as I would grow older, I would improve and get better, but as the time passed away I found myself doing the very things I thought not to do, and leaving the things undone I should do.

We have taken the good old SIGNS OF THE TIMES in our family ever since its first numbers, and if there is any change in it we think it only for the better. Now hoping you a long life of usefulness, your brother,

HENRY STIGLEMAN.

INFORMATION WANTED.

WILL some brother of the Primitive Baptist Association please send me the address of the clerk of that association? as I have a file of minutes and a letter of correspondence from the Big Creek Association to send for distribution among the churches of that body.

ASA HOWARD.

SNYDER, Texas.

CHANGE OF ADDRESS.

Mrs. S. E. Ellis having changed her address from Uz, Texas, to Forestburg, Montague Co., Texas, requests her correspondents to address her at the latter place.

Mrs. J. D. Gainer having changed her address from Ukiah, Cal., to Hopland, Mendocino Co., Cal., requests her correspondents to address her at the latter place.

P O E T R Y .

CLOSING HYMN.

THE time draws near when we must part,
My brethren in the Lord;
O, may we e'er be joined in heart,
And trust God's holy word.

Perhaps we never more shall meet,
While in this world we stay;
O, may we lie at Jesus' feet,
And watch and praise and pray.

I entreat you all to pray for me,
My brethren in the Lord,
That I may ever faithful be,
And trust God's holy word.

If e'er I reach that peaceful shore,
I hope to meet you there,
To sing God's praise forever more,
And love without a fear.

There we shall know as we are known,
And with our Savior be,
Dwell where his brightness will be known
To all eternity.

No sorrows there to make us sigh,
No tears bedew the face,
But each enraptured soul will cry,
Lord, we are saved by grace.

It shall the greatest wonder be,
My brethren, if I'm there;
If grace can reach unworthy me,
Who is it that need fear?

Lord, in thy book of life and grace,
O, may I find my name
Recorded in some humble place
Before thy Lord the Lamb.

EDITORIAL.

MIDDLETOWN, N. Y., MARCH 1, 1903.

Entered in the Middletown, N. Y., Post Office as
Second-Class Mail Matter.**EDITORS:****F. A. Chick, Hopewell, N. J.****B. L. Beebe, Middletown, N. Y.***All letters for this paper should be addressed, and money orders made payable, to*
GILBERT BEEBE'S SON,
*Middletown, Orange Co., N. Y.***PSALM XXII. 6.**

BROTHER S. S. Cox, of Blake, Texas, asks for some thoughts upon the sixth verse of the twenty-second Psalm, which reads, "But I am a worm, and no man; a reproach of men, and despised of the people."

There can be no doubt that this whole Psalm primarily refers to the humiliation of the suffering Savior. The opening words of the Psalm clearly show this, for they were the words of the dying Redeemer on the cross, as recorded in the gospels by the evangelists. To our mind there is no doubt also that David wrote out of the experience of his own heart and life. He did not write these or any of the words of the Psalms as an unfeeling and unconscious pen records words at the will of the writer, but as one who lived and felt all that he wrote, and thus wrote out of the fullness of his own heart. But in writing of what he himself felt, God so moved in him, and upon him, that he also wrote what was true of the suffering Savior. And the words of the text, to which our special attention has been called, sets forth the deep humiliation of him who was the Lord of life and glory. In the sight of men he became as worthless as a worm. The wonderful fifty-

third chapter of Isaiah sets forth the same things. There it is also said, "He was despised, and we esteemed him not." And "he was despised and rejected of men." All this shame and humiliation culminated on the cross of Calvary. The cross was reserved as the fate of the worst of criminals, and for slaves and conquered people, by the Roman power. A Roman citizen must not be crucified. Jesus met the death of the meanest of men, in company with two thieves, as we read in the gospels. How fitting then was this language, "But I am a worm and no man. A reproach of men, and despised of the people."

While this language describes especially the bleeding and crucified Redeemer, there also comes to the heart and conscience of all who feel the guilt and burden of sin, a similar humiliation. These are all made to feel that there is no place fit for them in heaven or earth, among the children of men or the children of God. They feel that if men of the world even, knew them, they would be despised, and that the people of God must despise them, and count them but worms of the dust, and certainly they count themselves less than nothing and vanity. The only thing which can comfort their hearts, and give them assurance of acceptance with that God against whom they have sinned, is the atonement wrought out upon Calvary, as said before. In Jesus these worms are exalted and made to rejoice, and in him they live as the sons and daughters of the Lord Almighty, and it is through this depth that they all must come to be at the last thus exalted. Thus also they are prepared to exalt sovereign grace, and to always abase the creature. These are the true "circumcision, which worship God in the Spirit, rejoice in Christ Jesus, and

have no confidence in the flesh." Thus they come into fellowship with David, and with the sufferings and humiliation of the blessed Redeemer. Thus they are prepared to sing the song of Moses, the servant of God, and the Lamb, and to say, "Not unto us, not unto us, but unto thy name be all the glory for ever and ever. C.

QUESTIONS AND ANSWERS.

A BROTHER asks the following questions, and desires a reply through the SIGNS. In replying we can only give our judgment and some general reflections, which ought to be tested by all who read, and compared with the word of God, by which all our thoughts ought to be tested. When such questions are asked as we believe from an honest motive, we do not believe that it would be right for us to withhold such light as we have. Still we feel to speak with diffidence at all times.

Question first. Do the Scriptures anywhere show where deacons officiated in the work of constituting churches, or of ordaining ministers and deacons? If not, why should they be used now?

First, we will say that in the Scriptures of the New Testament, which must alone be our guide in all things, there is no record so far as we have been able to find, of any special form being observed in what is called the organization of any churches. It seems that the apostles and evangelists traveled into all places where the Lord called them, baptizing such as believed, and ordaining elders among them, to feed them, and to take the oversight of them. In the last six verses of the second chapter of the Acts, we have the record of the establishment of the first gospel church at Jerusalem. And there all that was required was that first,

the word should be preached; second, that it should be gladly received; third, that they that gladly received it should be baptized; fourth, that they then should continue steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers. After this we read of the travels of the apostles in all the country round about, and of churches at Rome, Corinth, and in many other places, but in all that is said, there is no record of any formality being used in establishment of the churches, save what has been already quoted from second chapter of Acts, neither is any set rule laid down anywhere in the epistles, so far as we have been able to see. It would seem to be enough that a body of people anywhere first believe, and if not baptized before coming together in any place, then to be baptized by some minister appointed of God, and from that time live together in fellowship, as the people of God ought to live. The example of the apostles would seem to show that pastors and officers such as deacons, should be chosen among the people thus brought together in the church, to attend to the spiritual and temporal affairs of the church. This the church must do for herself. The church is then in a state to attend to whatever may devolve upon her in her future travel. It is our judgment that when any called and qualified servant of God finds a body of believers in any place, it is his right and duty to baptize them when they desire it, and to see that they are set in order as a church of Christ, instructing them in all things needful. It seems needless to say that great care should be exercised by any minister in such a case, that all be done to the glory of God. And if any church be near by, it ought to be the case that members of that church be called upon to be present,

and to witness what is done, and to give approval to that which is right. This ought to be, because thus all cause of suspicion would be taken away, and the new church would have the countenance of these brethren, and would thus come more readily into the fellowship and confidence of all the other churches.

As regards the last part of the question, we can only say that we know of no instance recorded in the Scriptures where deacons were called upon to take part in the ordination of a minister of the word. It is our judgment that the presbytery ought to consist of ministers who have themselves been properly ordained. It must not be forgotten that God alone can call and qualify men to preach the gospel, and that in ordination the church and presbytery only make manifest the fact that they recognize that this or that man is called of God to this work.

Question second. If a church should receive one into her body by experience and baptism, and after a few years such an one should be convinced that he had never undergone a change, and should ask another church to rebaptize him, what would be the duty of the church in such a case?

We have known personally of one such case, and the brother at his own request was baptized again in another church. We think that this was right. But we will say that the first church, if still in existence as a church, ought to be communicated with, and all the circumstances made known to them, to the end that there be no room for suspicion that the first church is considered by the second church as being wrong, or that her acts are invalid. The Bible teaches believers' baptism, and if a man has been convinced that he was not a true believer when he was first baptized, it is his duty and his

right as a believer to be baptized, but great care ought to be exercised in all cases. And great care ought to be exercised also when one desires what may be called second baptism, lest after all he be under the stress of temptation in coming to believe that he was not a true believer when baptized at the first. Satan has many ways of assailing the people of God, therefore all should act with caution in all such cases.

The substance of the third question is as to what ought to be done when one has been ordained to the ministry of the word, and afterward it is discovered that he was not in order at the time of his ordination, and that there was unfaithfulness in the church that had him ordained, and also in the presbytery. Would such work be in order? This question seems so broad and covers so much ground that we do not know how to give a direct reply. Each such case would differ in some things from every other. Probably there are few ordinations where some flaw might not be picked out, either in the church, presbytery or candidate, but our opinion is that nothing afterward could be done to undo what had been done. If the work was evil, it will come to naught of itself. Such a man thus ordained will soon be seen to be of no profit, and his field will soon become narrow or cease to exist altogether. Such things are painful, but it seems to us must be borne until God gives relief, after he has wrought repentance in those who have done wrong. Probably in most cases greater harm would result in trying to undo what has been done, than in suffering the wrong. Above all things let nothing be done hastily, or through strife or vain glory.

The brother who asks these questions mentioned no particular circumstances which were in his mind, and what we

have written is written without having any particular cases in our mind. Did we know of any special case, we would feel to hesitate about writing at all, lest we should appear to be taking sides with some one against some one else.

C.

CORRECTION.

IN reading the article in last number of the SIGNS OF THE TIMES, in regard to Elder Fisher, please omit the last paragraph. Just as we were going to press last issue, we found among the mail matter on our desk, a copy of "Cayce's paper," still in the wrapper, and upon opening it we found several columns occupied by Elder Fisher, and supposing it of course was the latest number we added the last paragraph, but we have since discovered that the paper was a back number sent us by some one, and hasten to make this correction. And as the last paragraph is merely an annex to the main article, and does not enter into the merits of the case one way or the other, please omit it.

All who have written us upon the subject have expressed their approval of our publishing the article, and Elder Chick writes, "You are at liberty to say that I approve of your course regarding Elder Fisher, notwithstanding my general objection to bringing such personal matters into the SIGNS." B.

RECEIVED

IN RESPONSE TO BROTHER D. M. LEONARD'S APPEAL
TO RAISE A THOUSAND DOLLARS
TO CLEAR THE "SIGNS OF THE TIMES" FROM DEBT.

Previously acknowledged.....\$619 10
C. M. Bird, W. Va., \$1.00; Wm. Hance, Ohio,
\$1.00; Elder Joel Stanley, W. Va., \$1.00; Mrs.
John Pettit, N. Y., \$3.00; Nancy Bragg, Mich.,
\$2.00.—Total 8 00

Total to date.....\$627 10

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

ROMANS V. 18-21.

"THEREFORE, as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover, the law entered, that the offence might abound. But where sin abounded, grace did much more abound; that as sin hath reigned unto death, even so might grace reign through righteousness, unto eternal life, by Jesus Christ our Lord."

REPLY.

IN a preceding verse of this chapter, Paul has said that Adam is the figure of him that was to come, and in all the subsequent verses of this chapter, shows wherein Adam is the figure. If we have rightly understood the Parkerite doctrine of *Two Seeds*, it represents that all who were created and embodied in the earthly Adam, were the elect of God, and that the non-elect were added to the human family by the multiplying of the sorrow and conception of our mother Eve. Taking Adam as the figure of Christ, and Eve as the figure of the Church of God, or of that Jerusalem which is free and is the mother of us all, the Parkerite position would contradict the import of Paul's allegory, (Gal. iv. 22-28,) and make Jerusalem the mother of all the ungodly. But it should not be forgotten that Eve is Adam. "This is the Book of the generations of Adam. In the day that God created man, in the likeness of God made he him; male and female created he them; and blessed them, and called their name Adam, in the day when they were created."—Gen. v. 1, 2. "And Adam said, This is now bone of my bones, and flesh of my flesh."—Gen. ii. 23. Consequently it is impossible that Eve could be the mother of any but the children of

Adam. If they were her children, and she is Adam developed, then are they unavoidably the children of Adam. But this wild speculation is annihilated by the sweeping declarations of Paul at Athens, that God "Hath made of one blood all the nations of men, for to dwell on all the face of the earth."—Acts xvii. 26. Also that the saints at Ephesus and faithful in Christ Jesus, were by nature the children of wrath, even as others. (Eph. ii. 3.) Again: If Adam in his creation had embodied the church of God, as the holy seed, and that seed exclusively, then instead of being the figure of him that was to come, he would have been him that was to come. For that seed is Christ. (Gal. iii. 16.) But we will give our sister what we understand to be the true sense of the Scripture submitted. Adam, as the figure of him that was to come, was set up in his creation as the embodiment and seminal head of all the human race, and in him their name is Adam. By the decree to multiply and replenish the earth, Adam is multiplied or developed in peopling all the nations of the earth, and no less Adam in their multiplication, than when embodied in him they ate the forbidden fruit. Consequently by the offence of Adam as a unit, the guilt of that offence attaches to Adam as multiplied, expanded or developed, and hence the judgment, which is perfectly just, came upon all men. As all sinned in Adam, before any of the race were born, so judgment came upon all which were to be born unto condemnation. Death passed upon all, because all have sinned. Thus as a union and identity of life in the earthly Adam involved all the posterity of man in guilt, condemnation and death, so a vital union and identity of all the spiritual family of God, with Christ as their

seminal Head and Mediatorial representative, secures to all the spiritual seed an interest in that free gift, which includes justification of life. As the earthly Adam embodied all the earthly posterity, so the second Adam, which is the Lord from heaven, embodies all the children of God. All mankind, elect and non-elect, sinned in the earthly Adam; judgment came on them to condemnation; death passed on them all, and in him they all die. And after the same figure or similitude, all the children of God, by virtue of that eternal life which was given them in Christ Jesus, before the foundation of the world, are partakers of his righteousness, his life and immortality in due time.

As children of the earthly Adam, we are brought into manifestation in our individuality by ordinary generation, in which our life, which was given us in Adam, is communicated to us personally by being born of the flesh; so all the family of God, chosen and set apart, and set up in Christ, are brought into manifestation as a spiritual seed, by extraordinary generation, or what the Scriptures denominate *re-generation*, in which they are born again, not (as in their earthly birth) of a corruptible seed; but of incorruptible seed, by the word of the Lord which liveth and abideth forever. As all the progeny of the earthly Adam are begotten and born of the flesh in the image of the earthly progenitor, so all the children of God are born again, not of blood, nor of the will of the flesh, nor of the will of man, but of God; and in the new and spiritual birth they receive that life, experimentally communicated to them personally, which was given them in Christ Jesus before the world began; and by which they bear the image of their heavenly progenitor. As mem-

bers of the earthly Adam we are depraved, guilty, condemned, and under death, which has passed on us in common with all men; but as members of Christ, we are made partakers of the divine nature, (2 Peter i. 4,) and freely justified through the redemption that is in Christ Jesus.

"For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." By what law, either human or divine, could many be made sinners by the disobedience of one, except it be upon the ground of federal identity? The mere imputation of the consequences of sin to those who have not actually sinned, would make them sufferers, but not sinners. It is not then on the principle that the fathers have eaten sour grapes, and the children's teeth are set on edge; for the text says expressly that many were made sinners. And sin is the transgression of law. We must therefore conclude that all the human family, as they stood in Adam, at the time of the transgression, constituted that one man, and as a unit committed the disobedience, and their multiplication by generation could not release them from the guilt. They were made sinners simultaneously by one act. And those who are not yet born were made sinners by the same act, and at the same time, and death passed upon them all, because they were and are all sinners.

Even so by the obedience of one shall many be made righteous. Those who, as the children of God, sustain the same spiritual and immortal union to Christ, in their spiritual life, as all mankind do to the first Adam in their natural life, were in Christ, when he, as their Mediatorial Head and embodiment, rendered perfect obedience to every jot and

tittle of the demands of the law and divine justice. The vital relationship and identity of Christ and his church was such that all who were embodied in him when he fulfilled the law, were made legally righteous in him, the same as all who were embodied in the earthly Adam were made sinners in him in his transgression. Thus the apostle seems to present the subject of atonement, when he says in the tenth verse of this chapter, "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." Christ died on Calvary some eighteen hundred years before the present generation were born, but at that time, though unborn, we were enemies to God, for we were enemies from the time we sinned in Adam, but when Christ died we were reconciled to God by his death. And not only so, but we joy in God, through our Lord Jesus Christ, by whom we have now received the atonement. The atonement or reconciliation though actually made by the obedience of one, we had not received experimentally until now, that is, until born again, and made to joy in God through Jesus Christ our Lord. And this obedience of the one, shall assuredly be applied in due time to all who were represented in him in his death and resurrection. For he was delivered for our offences, and was raised for our justification. "Moreover, the law entered that the offence might abound." Although the die was cast, we had sinned, and judgment had come upon us to condemnation, and death had passed on us all, from the time of our transgression in Adam, yet the law entered to show our alienation from holiness, and the deep depravity of our nature, that sin might appear, as it truly is, exceeding sinful.

Thus the law was added, because of transgression, not as a minister of life, but as the administrator of death. That every mouth might be stopped, and all the world become guilty before God. Not that the law is the cause of our guilt, but the detector of it. It weighs us in the balance and pronounces us guilty. As an illustration of the idea, let the christian look to his own experience, and, with Paul, he will say, I was alive once without the law, but when the commandment came, or the law entered, sin revived, showed itself, and abounded in us, and we were slain. We found that by its deeds we could not be justified in the sight of God. If a law had been given that could have given life, verily righteousness should have been by the law; but instead of life we found that as many as were of the works of the law were under the curse. But where sin abounded, grace did much more abound. We could never so fully appreciate the abounding grace of God in our salvation if we were unconscious of any other guilt attaching to us than that of originally eating of the forbidden fruit. But the Law entered, saying, "Thou shalt love the Lord thy God with all thy heart," &c., "and thy neighbor as thyself;" and we found we were guilty of the whole law. We had not loved God with any part of our heart, nor had we loved our neighbor as ourselves. The entrance of the law brings sin to light. "I had not known sin, except the law had said, Thou shalt not covet." But now that sin is discovered in all its damning power, how greatly is the grace of God exalted which swells above our folly and our guilt.

"That as sin hath reigned unto death," by the disobedience of one, or by our disobedience in Adam, death having passed on us in that disobedience, "Even so

might grace reign, through righteousness," or through the obedience of one, "unto eternal life, by Jesus Christ our Lord." As by our union and identity with the earthly Adam we are sinners, condemned and slain; even so, by virtue of a vital union with that second Adam, which is the Lord from heaven, we are made righteous, and the free gift comes on us to justification of life.

MIDDLETOWN, N. Y., April 15, 1860.

MARRIAGES.

By Elder F. A. Chick, at the bride's residence, Jan. 28th, 1903, Charles T. Bunn, of Pennington, N. J., and Miss Clara E. Reed, of Hopewell, N. J.

By Elder G. N. Tusing, at his residence, Feb. 9th, 1903, Cyrus S. McAthra and Miss Maggie Allen, both of Columbus, Ohio.

By Elder T. M. Poulson, near New Church, Va., Feb. 15th, 1903, Albert Hart and Miss Alice Kilman.

By the same, at the same time and place, Sidney Bundicks and Miss Nora B. Justice.

MEMORIAL.

In the providence of God we are called upon to mourn the loss of one of our most worthy and beloved members, a father in Israel, one beloved by us all, a valuable member to this church, and an honored citizen to this community.

Brother **William Lewis Nance** was born near this city, in 1817, and died on the night of the 26th of October, 1902, in his 86th year, after a life of great usefulness to the church of his choice, and to his fellow men. We are certainly sorely afflicted in the loss of our good brother, and we pray God to give us his grace to sustain us in this our calamity. Brother Nance was born of noble stock, his ancestry being of the kind that built up and developed the country, and assisted in making it the greatest nation ever known. He was the last of a large family of brothers and sisters. In his early life coming into the city of Nashville, from his home in the country, he was apprenticed to the brick-making business, and continued in that business the greater part of his life, and many monuments to his skill and ability as a thorough and honest mechanic are to be seen in our midst. He had the most implicit faith in the Scriptures, not doubting the least passage (if there are any small parts of the same). He was an able expounder of the word, having applied himself to the study of the same to great profit to himself and the body to

which he was attached. It seems the Lord had endowed him with talents to understand his word and to expound it to the edification of his people. Brother Nance was never ordained to the ministry, but by some it was thought his talents were of such an order the church would have been justified in setting him aside to the ministry. He possessed the useful gifts of singing, praying and exhorting, and those gifts were never neglected, but used when he had an opportunity to use them. Surely we have sustained a great loss in the death of brother Nance, and we trust the good Lord will cause his mantle to fall upon the shoulders of some worthy person in order that this church may be edified and built up thereby. While our loss has been so very great, we feel that his gain has been much the greater, and that the Lord has not been slack concerning his promise to save those who diligently seek him for salvation.

Farewell, dear brother Nance, for a while only, we hope, for we live in the hope of once more meeting you on the shores of eternal happiness, where we shall join you in rendering praises to God the Father, Son and Holy Ghost, in a world of eternal bliss.

To the widow, and those who mourn their loss in the flesh, we extend our heartfelt condolence, and urge them to worship and serve the God that brother Nance so much loved and served, and may they in the morning of the resurrection be found with the redeemed and glorified, together with brother Nance, rendering praises to that God who has redeemed them from all iniquity, and made them worthy a place near the throne of God and the Lamb for ever.

The church at this place is made desolate by the loss of such a useful member, but if we put our trust in God, all will be well, though at present our prospects are very dark and gloomy. Let us, brethren, all trust in the God whom brother Nance so delighted to serve, and may we all meet brother Nance in that bright world where there is no more sickness, sorrow, suffering and death, but one eternal day of happiness.

Done in conference Saturday before the third Sunday in December, 1902.

J. K. WOMACK, Moderator.

C. L. BUCHANAN, Clerk.

PRIMITIVE BAPTIST CHURCH, UNIVERSITY ST., }
NASHVILLE, TENN. }

AGAIN the reaper of death has been busy in our little flock, and has thrust his sickle amongst us and cut down one of our members and removed from our midst our dear brother **Edward D. Wright**, who was a member of the Primitive Baptist Church for twenty odd years. Brother Wright was born in this city, in February, 1847, and was therefore in his 56th year when he was called home, we trust and believe, to heaven and immortal glory. Brother Wright possessed to a great degree the gift of exhortation, and was endowed with the understanding of the Scriptures, and understood the letter and spirit of the

same. He was a man rugged, honest and plain spoken, and open in his dealings with his fellow men. He was firmly established in the faith once delivered to the saints, being a strong believer in the doctrine of predestination and election, and the final perseverance of the saints. Let us strive to emulate the virtues of our departed brother, and throw the mantle of charity over his faults, for none of us are perfect. There is none good but God. We will ever cherish the memory of our departed brother, and hope it may be our happy lot to meet with brother Wright around the throne of God, and sing with him loud hallelujahs to him who has loved us and redeemed us, and made us kings and priests unto God, and may we reign with him for ever and ever. Amen.

We extend to his widow and relatives our heartfelt sympathy in their bereavement and great loss, and exhort them to put their trust in that God whom brother Wright served, and we feel that after this life has ended with them, they will have a habitation with the just, and meet their departed in the realms of eternal bliss, where they will praise God throughout a never ending eternity.

Done in conference Saturday before the third Sunday in December, 1902.

J. K. WOMACK, Moderator.

C. L. BUCHANAN, Church Clerk.

PRIMITIVE BAPTIST CHURCH, UNIVERSITY ST., }
NASHVILLE, TENN. }

OBITUARY NOTICES.

DIED—At her home near the village of Dutton, Ontario, Nov. 8, 1902, after nine days illness, of pleuro pneumonia, our dear sister **Jennie**, beloved wife of Mr. Dougald **Blue**, in the fortieth year of her age. She was a daughter of the late Malcolm and Janet Campbell, and a granddaughter of the late Elder Thomas McColl.

At the time of her father's death, about thirteen years ago, she was brought very low, and was very despondent in her mind; she thought that she was soon to die, and we thought, Shall we also have to part with our dear Jennie? But her days were more on earth. She would not say anything to us but, "I am going to die." She felt entirely deserted of her Lord, and said, "No promise is for such as I." She remained in that low state of mind for about two weeks, when the words came forcibly to her mind, "Blessed are they in God's house, that mourn." From that time, she began to improve in health, though still of fearful mind, lest those words were not for her. But I believe they were from the Lord who watched over her, and gave her strength as her day. Many times she mourned over her sinful state by nature. Though naturally of a cheerful disposition, yet she was of a contrite heart, and there were not many times, when hearing the preaching of the gospel, but what she would weep, though she tried

not to attract notice, and she never became a member of the visible church.

About one year ago she was in great distress of mind; so much so that she could not perform her work. She went to her room, and threw herself on her bed, when the words came sweetly and forcibly to her mind, "Be still, and know that I am God." She felt the burden removed from her soul, and she rejoiced with joy unspeakable and full of glory. She told her husband that these sweet words were from the Lord, as she felt. When her last sickness came, I think that she felt that it was unto death, but for her dear husband's and child's sake she battled hard for life until about four days before she died, when she sent for her pastor, Elder Carnell, whom she dearly loved. She told him that she felt to be a great sinner. She could not talk very much, owing to shortness of breath. At another time, when he came in, she said, "Elder, I am not afraid to die." And, "O, I am so tired, I want to go to rest." As she sent for her sisters, and brothers, and the Elder, we all felt that she could be with us but a few hours, but suddenly she turned to her husband and said, "Do not cry any more, for I am going to get better; something tells me that I am going to be better." And for a few hours she was apparently easier. She said to me, "If I do get better, I will know no more than I did, when I was well." Yes, I said, you will Jennie; perhaps the Lord has brought you down to death's door to reveal his power in your soul.

Shortly after that the enemy came in like a flood, and she sank in deep waters, and would say, "Pray for me, I have deceived Elder Carnell and you all." "There is nothing in me." "O, Lord appear unto me once more." "He has hidden his face from me forever." But in his own time he once more dispelled the gloom, and she then said, "The Lord is coming." Then she added, "No more pain, no more sorrow." Then she said to her companion, "I leave you and Mary Bell, her little girl, in the Lord's hands." When asked if she felt Jesus to be precious she said, "Yes." She asked her cousin John T. Kerr to sing. He sang, "The hour of my departure's come." Her husband then asked if he should sing more, but the hour had come, and thus he changed the visage, and gathered back the breath. While it is hard to give her up, yet we should remember God has taken her from us. May the Lord heal the wounds which he has inflicted, and bind up the broken hearts, and confirm the faith of the bereaved ones.

The funeral service was conducted by her pastor, at the residence. The text was, "They that sow in tears, shall reap in joy." The interment was in Fairview cemetery. There her body will rest, till he bids it arise, a spiritual body crowned with glory.

I should have added that she leaves, beside her husband and daughter, five sisters and two brothers, to mourn their loss. Your sister,

MRS. JOHN MCPHAIL.

William Ferguson was born August 4th, 1820, in Union Co., Indiana; moved with his parents to Boon Co., Ind., when thirteen years old; moved to Mahaska Co., Iowa, in 1848. Had lived on the farm where he died forty-four years. Was married to Elizabeth Cox, Sept. 8th, 1842. To this union was born two sons and four daughters, one daughter dying in infancy, the others living to manhood and womanhood. Brother Ferguson united with Ebenezer Church of Primitive Baptists, in Mahaska Co., Iowa, the fourth Sunday in August, 1857, and remained a member of said church until his death, which occurred Jan. 21st, 1903, making his age 82 years 5 months and 20 days. Brother Ferguson was a strong believer in the sovereignty of God, and salvation by grace, having no use for the inventions of man, firm in his convictions, outspoken in his manner, and when in good health attended his meetings and the associations, so that he had a wide circle of friends, and will be greatly missed, especially by the members of his home church. Myself and wife had been on a visit for a month, and were on the train preparatory to making him a visit, when the message to attend his funeral was received.

The funeral took place at his home at 11 o'clock, Jan. 23d, after which he was laid to rest in the Bel-fountain Cemetery, to await the summons when the bodies of the saints shall be raised in the likeness of their blessed Redeemer.

WM. J. REEVES.

Our dear brother **Elder James Murphy**, was born June 24th, 1833, and died at his home in Randolph Co., W. Va., Jan. 30th, 1903. He was a son of Elder David Murphy and Hester Knotts Murphy. He was united in marriage to Mary Stansbary, May 13th, 1851, who survives him. There were born unto them thirteen children, nine girls and four boys, four girls and three boys still living, all members of the Primitive Baptists, except the two youngest boys. The oldest son is an ordained minister. Our deceased brother united with the Little Bethel Church, in March, 1854, and was granted liberty to exercise his gift by way of preaching, August 20th, 1871, and ordained June 22d, 1872, and called to the pastoral care of the Leading Creek Church, Dec. 26th, 1885, filling the vacancy of his father. He was a most faithful and humble servant of that church, although he was greatly afflicted with rheumatism, yet he hardly ever failed to fill his seat. He used a crutch to enable him to get about, and has been for a number of years unable to walk at all, yet he went and preached, the brethren and friends carrying him from his horse to the church. They had an office chair at the church where he was pastor, but when he visited other churches they would take the writing desk in the pulpit, and then sit the dear old afflicted brother on it, and then he would preach for an hour or an hour and a half, until he was almost exhausted, and his

expressions were in harmony with the apostle Paul when he said, "I am determined to know nothing among you, save Jesus Christ, and him crucified," and gave all praise and honor to his God's great name. His family notified me of his sickness, and requested me to come, which I did, and remained with him several days. He suffered untold misery, yet bore it with great patience, and begged the Lord for mercy, and then would say, "Bless the Lord." His family was very kind to him, and did all that they could for his comfort. I returned home, and in a few days received a message to attend his funeral. I tried to speak from Ephesians ii. 8, 9, which was his selection. The funeral took place Sunday, Feb. 1, and notwithstanding the rough weather, there was a very large crowd present. His remains were laid to rest in the graveyard near the church, where he had so long served as pastor, there to await the morning of the resurrection.

S. A. CLEAVENGER.

PHILIPPI, W. Va.

MEETINGS.

TO THE CHURCHES COMPOSING THE SCIOTA ASSOCIATION.

THURSTON, Ohio, Jan. 24, 1903.

According to a call meeting of the Moderator of the Sciota Association, the following named churches were represented:

- Pleasant Run—I. E. Rowles.
- Walnut Creek—M. F. Taylor and G. W. Peters.
- Friendship—Dr. F. L. Taylor.
- Clinton—Frank Matthews.
- Turkey Run—Elder T. E. Cole.
- Laurel—Elder G. N. Tusing.

1st. On motion, I. E. Rowles was chosen clerk, *pro tem.*

2nd. The moderator, Elder G. N. Tusing, stated why he had called the messengers together, namely: that Richards Run Church has positively refused to entertain the next association as agreed upon, and the meeting was called to select another place to convene.

3rd. When opportunity was given for remarks, brother F. G. Taylor, of Friendship Church, presented a written request of said church for the next association to convene with them on Friday before the third Sunday in August, 1903, near Reynoldsburg, Ohio.

4th. On motion, the above request was unanimously agreed upon.

5th. Minutes were read and approved.

6th. On motion, adjourned.

G. N. TUSING, Moderator.

I. E. ROWLES, Clerk, *pro tem.*

ELDER Carnell, of Dutton, Canada, will preach in hall, 42 Gratiot Ave., second floor, on the fourth Thursday in each month, at 7:45 p. m.

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Z. GILLIES.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 71. MIDDLETOWN, N. Y., MARCH 15, 1903. NO. 6.

CORRESPONDENCE.

MT. VERNON, TEXAS, DEC. 1, 1902.

DEAR BRETHREN EDITORS AND READERS OF THE SIGNS OF THE TIMES:—Having been blessed with some, to me, very pleasant reflections on the "testimony of our Lord," as found in the fifth and sixth chapters of the book of Revelation, I feel a desire to set down some of these thoughts for your consideration, and if they are according to the Spirit of truth we may be mutually benefited by their consideration, and if erroneous, you may help me to get rid of them. For we are all perhaps agreed that nothing but truth will ever be of any permanent benefit. While the spiritual truths of God throughout the written word of God is contained in a multitude of metaphors, figures, types and symbols, it seems more especially so in the book of Revelation. It was the wise purpose of God to hide in these the glorious truth of God in Christ Jesus, who is the fullness of the redemption of all the purchased possession. Jesus our Lord, when asked why he spake to the multitudes in parables, said to his disciples, "Unto you it is given to know the mysteries of the kingdom of heaven, but unto them it is not given," &c.

Again, "In that hour Jesus rejoiced in Spirit, and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and revealed them unto babes. Even so, Father, for so it seemed good in thy sight."

Before I begin a presentation of the thoughts I proposed, I wish to say that if they are only the product of a theorizing carnal mind, they are utterly profitless to the spiritual, that is, to edify and comfort. For the one central, grand and glorious truth, involving all that is truth, contained in all the Scripture, is God in Christ the Creator, Possessor, Upholder and Disposer of all things, and Christ Jesus in God the Father, the complete and only Redeemer, Preserver and Owner and Savior of his people, and the Holy Ghost in them both, and in all who are born again, as he who calls them to a knowledge of their inheritance in Christ, and takes of the things of Jesus and shews them unto them. All this glorious truth is opened up to the faith of God's elect in the way he has ordained, (i. e.) by revelation, for Jesus has said, "No man knows who the Son is, but the Father; and who the Father is, but the Son, and

he to whom the Son will reveal him."

The book of Revelation, as I said before, is especially a book of metaphors, containing most wonderful and sublime truth relative to the church, or redeemed of our God, both in relation to the redemption which is in Jesus their Lord, and in relation to this world and the inhabitants thereof. The fourth chapter begins thus, "After this I looked, and, behold, a door was opened in heaven; and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the Spirit: and, behold, a throne was set in heaven, and one sat on the throne," &c. The next chapter begins, "And I saw in the right hand of him that sat on the throne a book written within and on the back side, sealed with seven seals." This evidently was a revelation to John of the God of heaven and earth seated upon his majestic throne, or revealed in manifest power. The book in his hand, I understand, was that in which was contained the destiny of mankind: of nations and individuals; the book of the decrees of God; embodying the just sentence of condemnation by reason of sin, from which there could be no hope of deliverance by any creature in heaven, in earth, nor under the earth, and further embodying the fact that, "The Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof." This was he of whom Paul testified, Rom. i. 3, "Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead." A combination of humanity and divinity. In the one, nature

from earth, and one with his brethren, the children of men, and in the other, from heaven, and one with his eternal Father. Hence a suitable sacrifice, and suitable High Priest to offer up the sacrifice; one that would fully meet all the demands of justice in behalf of his people, and let the prisoner go free. Having finished the work his Father sent him into the world to do, being delivered up for our offenses, and raised up again for our justification, "he was received up on high according to the promise of the Father, and is now seen of John." In the midst of the throne, and of the four beasts, and in the midst of the elders, "as a lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth." This book was sealed with seven seals, representing the fullness and harmony of all the attributes of God in his decrees.

The apostle was told by the voice that spake unto him, "I will shew thee things which *must* [not may] be hereafter." As we behold the opening of each seal, and read the things recorded by the apostle, let us remember that he sets forth "things which **MUST** be hereafter," no matter what their nature, or whether we understand them or not. Let us notice in the fifth chapter before the opening of the first seal by the Lamb, that the four beasts, which perhaps represented in full the ministry of the church of God, or rather the testimony of this ministry, which is substantially embodied in the testimony of the four evangelists, and the four and twenty elders, which I have thought represented the testimony of the prophets and apostles, "fell down before the Lamb, having every one of them harps, and golden vials full of odors," which are the prayers of saints. "And they sung a new song, saying, Thou art

worthy to take the book, and to open the seals thereof: for thou wast slain and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests; and we shall reign on the earth." Joining their voices in this song of praise the apostle heard innumerable angels, all "saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." And joined in this mighty anthem of praise which accorded to the Lamb all the honor, right and power vested in him, John heard "every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, * * * saying, Blessing, and honor, and glory, and power, be unto him that sitteth on the throne, and unto the Lamb forever and ever." Thus is set forth the sublime, the sweet and glorious song of all the redeemed host, from righteous Abel to the end of time, every "new creature in Christ," every subject of saving grace, in personal experience in their pilgrimage in this world of sin and sorrow, has in the past, does now, and will to eternity's remotest bound continue to joyfully chime in with all the mighty hosts of the redeemed of the Lord in their testimony of praise to him that sits upon the throne, and to the Lamb, and they all ascribe him the right, and deem him worthy to take the book and to loose the seals thereof.

Now I will as briefly as I can drop a few thoughts as to the opening of some, if not each of the seals.

"And I saw when the Lamb opened one of the seals, and I heard as it were the noise of thunder, one of the four beasts saying, Come and see, and I saw,

and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer." The horse here symbolizes power, and as it is a white horse, symbolizes the power of God. White, it may be, signifying that the power of God is executed in justice and holiness. He that sat upon this white horse was evidently Jesus Christ, the Redeemer, who came into the world clothed with power to execute the will of his Father in conquering Satan, and destroying all his works, and delivering his people from bondage and destruction.

"And when he had opened the second seal, I heard the second beast say, Come and see. And there went out another horse that was red; and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword." Here I have thought is presented the first man Adam and his family, and the spirit that has ever dominated his course as such, for the very name Adam, it is said, signifies *red*. The power wielded by him that sat on this horse, was *given* to take peace from the earth. The history of man from the beginning has been one of war and bloodshed; of continual strife and confusion; the very opposite of peace, and "the way of peace have they not known."

"And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and, lo, a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see that thou hurt not the oil and the wine." I have thought that herein is presented the law as emanating from Mt.

Sinai in its terrors, as realized in the heart and conscience of every quickened sinner. (Read the nineteenth and twentieth chapters of Exodus for an account of the giving of the law from Mt. Sinai, and its effects upon the people.) In contrasting Mt. Sinai with Mt. Sion, the mount to which every heaven-born soul has in experience come, in Hebrews xii. 18-21, the apostle Paul says, "For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard, entreated that the word should not be spoken to them any more: (For they could not endure that which was commanded, and if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: and so terrible was the sight, that Moses said, I exceedingly fear and quake.)"

He that sat upon this horse had a pair of balances in his hand, and a voice was heard saying, "A measure of wheat for a penny, and three measures of barley for a penny." Here is represented the exactness of the demands of the law. Its requirement is perfect obedience, and none of all the human family have ever been able to come to its demands, and a failure to do so takes everything: "life for life, an eye for an eye, a tooth for a tooth." So says an inspired apostle, "By the deeds of the law shall no flesh be justified." The advocates of legalism, or conditionalism, have ever been riding this horse, offering so much blessing for so much work. Some teach, You get heaven and a crown for so much work, and for every additional given amount of work you may have a star added to that crown. Others say they cannot offer you heaven and immortal glory beyond

this life for work, but you may have the foretastes of it in this world for your works. You get so much spiritual blessing for joining the church, and so much for being baptized, and still an additional amount for every obedient act of your life.

According to this doctrine the text in Matthew xi. 28, should read, "Come unto me, all ye that labor and are heavy laden, and I will give you *work*." All this sounds a little like the cry, "A measure of wheat for a penny, and three measures of barley for a penny."

"And see that thou hurt not the oil and the wine." Although God's dear children are sometimes found, as the Galatian brethren, turning "again to the weak and beggarly elements, whereunto they desire again to be in bondage," &c., yet nothing shall destroy or *hurt* the work accomplished by the atoning blood of Jesus, nor hinder or *hurt* the work of grace in the hearts of the children of God. Thus while the teaching of legalism may ensnare the unsuspecting child of grace for a time, yet it is forbidden to "*hurt*" the oil and the wine.

"And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. And I looked, and behold a pale horse; and his name that sat on him was Death, and hell followed with him. And power was given unto them over the fourth part of the earth, to kill with the sword, and with hunger, and with death, and with the beasts of the earth." Following in the wake of man's violation of law, is death in all its forms, but is only executed as God gives power. Pilate was told by Jesus just before he passed sentence upon him, "Thou couldst have no power at all against me except it were given thee from above." So I understand that whatever executes

death must have its power from God. "For," says an apostle, "there is no power but of God: the powers that be are ordained of God."

I will now pass from a further consideration of this metaphor, for I am unsettled in mind as to the kind of death and hell, and as to its being confined to a fourth part of the earth, means. However, with the poet I feel sure that

"Death and hell can do no more
Than what my Father please."

"And when he had opened the fifth seal, I saw under the altar the souls of them that had been slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren that should be killed as they were, should be fulfilled." Here the apostles were given a view of those who have suffered for the testimony of Jesus. I cannot understand this to teach that a component part of those martyrs, called the soul, was confined in some prison, as it were, to await a better condition at some future time. But the language I understand is metaphorical, and teaches that the wrath of God is not yet manifestly executed in full upon the element actuated by that spirit of persecution that in all ages of the world has brought the true witness of God to martyrdom. As to the cry that John heard, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" the Lord himself speaks of it in the case of the first one among the children of man who was slain

for the testimony of God, to wit, Abel. He said to Cain, "What hast thou done? the voice of thy brother's blood crieth unto me from the ground." Then is it not true that the same voice and cry is heard from the same source continually in the ears of the Lord of Sabaoth? And will this cry go unheard, and his people unavenged? No; for the time appointed will come when all the wonderful purpose of God is fulfilled in the trial and persecution of all his witnesses in this world, then will truth rise manifestly triumphant over falsehood, when the great body of all the true witnesses of God shall be justified in their testimony and manifestly triumph over all false systems, and all enemies of truth. While the enemies have not in this day, (for in this sense Satan is bound) as they have in years gone by, the authority of law, to imprison and put to death literally the witnesses of Jesus, the advocates of the doctrine of God our Savior, yet it is true as it has ever been, the flock of God is counted as a flock of slaughter: "As it is written, We are killed all the day long; we are accounted as sheep for the slaughter." It is true that the principles of truth ultimately triumph in the individual experience of all the children of God; yet in the end, when God's purpose shall have been fulfilled in the world, I understand that the church shall rise manifestly triumphant, and "Babylon the great, the mother of harlots," embodying all the abominations of false religion, shall fall to rise no more. Perhaps of this we are shown something in the opening of the sixth seal, and the closing verses of this sixth chapter, as well as in chapters following.

But this article is growing lengthy, so I will desist, by remarking that the white robes given them that were under the

altar, as mentioned in the seventh chapter as being upon that "Great multitude which no man could number, of all nations, and kindreds, and people, and tongues," which John saw, and which evidently is the "righteousness of saints," which is nothing less than Jesus our righteousness imputed.

H. B. JONES.

SERVING THE LORD.

BELIEVERS in our Lord Jesus Christ are not their own, but are bought with the precious blood of the Lamb; they are therefore bound in everlasting ties to glorify him in their bodies and spirits, which are God's. While here in these tabernacles of clay, so encompassed are we with infirmities that our conscious service to the Lord our God is very imperfect. I find, beloved ones of God, I am coming short very often, and I meet with rebukes from the Lord. This makes me ashamed, and sad in heart, but even when smarting under his reproofs there is something tells me that in it all he loveth me still. This is wonderful, how he still loves one so vile, so wayward and unprofitable, and as I think over it my heart mourns, and I feel, O, that I could love him, and serve him for ever.

It is written, "A seed shall serve him, and it shall be counted unto the Lord for a generation." I would hope that he hath accounted us among the number of this seed, but this is very clearly to be seen, that it is not with the flesh, not in our carnal nature that we are the servants and worshipers of God: "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you.

Now if any man have not the Spirit of Christ, he is none of his." When we consider how glorious and infinitely holy is the God of our salvation, and how insignificant and impure we are, it looks as though there were impassable barriers forbidding all intercourse. If then we were left to ourselves, our lot would be hopeless and inconsolable, and eternal separation from the Lord must be our doom. But in the gospel of the grace of God what beams of glory, of mercy and surpassing love, shine forth. Life and immortality are brought to light, and therefore it is that the apostle Paul exclaims, "God is my witness, whom I serve with my spirit in the gospel of his Son."—Romans i. 9. When the holy Spirit reveals to us the exceeding rich provisions of Christ's gospel, it forbids us to despair, and as these provisions are ministered to us by his divine power, we are raised up out of the dust, we feel to be of good cheer, we are drawn very near to our God, and in our precious Jesus, our Mediator and High Priest, we worship the Lord in the beauties of holiness in the holy mount at the heavenly Jerusalem. I know not altogether how other creatures are exercised, but I feel it is an astonishing mercy that such a sinner as I should be so moved toward God, that there is maintained in my soul hungerings and thirstings after righteousness, yearnings after the holy One. Bear with me while I say there are seasons when I, a defiled worm of the dust, am found repeating over and over in my heart, "Art thou not from everlasting, O Lord my God, mine holy One? I shall not die." O, such contradictions I find in myself! But in spite of all that is in me so contrary to the holiness of God, I do not feel condemned in cherishing the hope in my heart that the Lord is my God and I am

his. "Whose I am and whom I serve."—Acts xxvii. 23. But look at our service, is it not much of the time very languid? So chilled and pinched up am I sometimes by wordliness and unbelief that I am made to mourn unto the Lord, and in my impoverished estate I cry unto him, "I will run the way of thy commandments, when thou shalt enlarge my heart." How blessed to have one's heart lifted up in the ways of the Lord. (2 Chron. xvii. 6.) All other paths are paths of crookedness, and misery and death are the end thereof, but so rich are the provisions for the poor and needy in the gospel that they find moments when their hearts are so lifted up that they sing in the ways, and their pastures are in all high places. It is wonderful for a sinner to be so enabled by the Lord to feed by faith upon God's eternal, electing love, the immutability of his counsel, the predestination of the elect unto the adoption of children by Jesus Christ unto himself. These glorious verities are indeed some of the chief things of the ancient mountains and the precious things of the lasting hills. (Deut. xxxiii. 15.) Our Savior sustains the most endearing characters unto his own, and it is as the Comforter testifies in our souls of these endearing relations that we are enabled by grace given us to serve God acceptably with reverence and godly fear. "Whom I serve with my spirit *in the gospel of his Son*." Surely without the grace of God, so incapable are we of serving God that if our salvation in any degree was suspended upon our serving him, we must utterly perish. I realize that I should be a barren, dry tree, incapable of yielding any fruit unto the Almighty. The commandment of the Lord ages ago was, "Thus saith the Lord, Let my people go, that they may serve me."—Exodus viii. 1.

The deliverance of the chosen of God by Christ their Redeemer from sin and the curse and unto God, is that they shall serve him, and his name shall be upon their foreheads. (Rev. xxii. 3.) This service which is rendered from the heart unto the Lord begins below. Now, while we are in the earth it is mixed with much imperfection; our vile bodies, the world, the flesh and the devil, are all arrayed against us, and would utterly frustrate our "serving the Lord." But though sin is so abounding, God's grace unto us much more abounds, and in the operations of this invincible grace in our hearts we triumph over all infirmities; by faith we tread under our feet all opposition, and are blessed with seasons of spiritual service unto the Lord our God. It is very blessed to hold fast in our remembrance that the obedience of the saints is in, and results from the most endearing bonds that bind them to the Lord. It is as *the sons of God* that they serve him. They are *not hired servants* who receive so much wages for so much work, and who when they have done their work are no longer needed. The (mere) servant abideth not in the house forever, but the Son abideth ever. Those therefore who are predestinated unto the adoption of children by Jesus Christ unto God, do with the only begotten Son of God abide in the house of the Lord. God will never disown them, never will he turn them adrift, but he will love and have them near him for ever. It is very encouraging to contemplate the behavior of the Son of God in relation to the adopted children of God. He is not ashamed to call them brethren. (Heb. ii. 11.) Consider the surpassing acts of his grace in behalf of the elect family of God. They were given unto him, and predestinated unto the adoption of children in him ac-

cording to the good pleasure of God the Father. In his wondrous love therefore he was made flesh and dwelt among us; he bare our sins and carried our sorrows, and in sufferings and blood purged all our guilt away. In all things pertaining to God he is the merciful and faithful High Priest of all the household of God. He declares the name of our heavenly Father, and sings unto us to gladden our hearts, of the covenant ordered in all things and sure. O, it is the presence, the ministry, the wondrous merits and services of Jesus our Brother that inspires our obedience, that makes meet and acceptable unto God all the services of the whole family of God. The Son of God is faithful over his own house, whose house are we, if we hold fast the confidence and rejoicing of hope firm unto the end. (Heb. iii. 6.) In our service to God so associated with Jesus Christ there is no bondage; the obedience of the gospel is not a yoke which believers are not able to bear. Jesus says, "My yoke is easy and my burden is light." The house of God's mercy is supplied with infinite bounty, and tongue can never tell the goodness and fatness of the house of the Lord, therefore the household of faith have no lack, but God is able to make all grace to abound toward them; so that they having all sufficiency in all things abound in every good work.

In Egypt, Israel could not serve the Lord. (Exodus viii. 25, 26.) Not until they were free could they know how to acceptably serve him. "Our cattle also shall go with us; there shall not a hoof be left behind; for therefore must we take to serve the Lord our God; and we know not with what we must serve the Lord until we come thither."—Exodus ix. 26. The shedding of the blood of the passover lamb preceded the exodus of the

tribes of the Lord from Egypt, that they might serve him; so to become the servants of God we must be ransomed from the bondage of sin by the atoning blood of the Lamb. Thus the apostle Paul declares unto us, "When ye were the servants of sin ye were free from righteousness. What fruit had ye in those things whereof ye are now ashamed? for the end of those things 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."—Romans vi. 20–22. "For if the blood of bulls and goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God." If then, beloved brethren, through the grace given to us we are come to the obedience and sprinkling of the blood of Jesus Christ, there is begun that experience of intimacy and fellowship with the Son of God that shall never be destroyed, for he loveth at all times; our Beloved and Friend sticketh closer than a brother. It is he that gives fragrance to the worship of the true worshipers of the everlasting God. He is the altar on which the sacrifices of the elect come up before God with acceptance.

The Son of God gave to his disciples most precious instruction, and discovered himself in a very wonderful aspect to them. He was their Lord and Master; they acknowledged he was the Christ, the Son of the living God. This glorious One, the Word made flesh, thus speaks to his erring disciples: "Whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth."—

Luke xxii. 27. What! did the Word of God, who is the brightness of the Father's glory, and the express image of his person, (Heb. i. 1-3,) make himself of no reputation, and take upon him the form of a servant? He was made in the likeness of men, and being found in fashion as a man he humbled himself, and became obedient unto death, even the death of the cross. (Phil. ii. 6-8.) This is an amazing and glorious mystery. All this is according to the eternal purpose of God, and it all is revealed as subsisting in the relationship of Christ to his people. He is the Head of the church, (Eph. v. 23,) and as such in behalf of the members of his body he was the servant of the Father, and the servant of his dear people. "I am among you as one that serveth." The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. His service and work before the Father was to magnify the law, and to redeem the church from its curse, and to accomplish this he was made a curse for us. He gave himself a sacrifice for our sins, that he might present us in faultless and immortal beauty unto himself. He hath died to redeem us; what could he do more? and we ought to lay down our lives for the brethren. (1 John iii. 16.) By love serve one another. (Gal. v. 13.) Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous. (1 Peter iii. 8.) "Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James i. 27. The above Scriptures present us a glimpse of the practical channels of the service of the saints, and the New Testament abounds in gracious instruction how to serve one another in every condi-

tion, and I am sure that the heart of every one born of God responds with a hearty amen to all the precepts of the gospel. It is not in vain that it is written, "I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." That wonderful 119th Psalm is to-day, and to the end of time will be, a living presentation of the devotion of heart of the servants of God. What a gracious commendation is that "She hath done what she could,"—Mark xiv. 8, and "She hath been a succorer of many, and of myself also."—Rom. xvi. 2. Happy are you if such a thing can be mentioned of you. When our willing but imperfect service to one another and to God is ended in this world, could we look over it we should feel and say unto the Lord, I have been an unprofitable servant, wash all my services in Jesus' blood. Then in heaven it will be our endless delight in faultless service to serve our glorious and gracious God for evermore.

FRED. W. KEENE.

NORTH BERWICK, Maine.

CAPRON, Oklahoma Ter., Oct. 29, 1902.

DEAR BROTHER CHICK:—I want to say that I love to read your editorials, and also those from brother Beebe, what few he writes. I could name many of the dear brethren who so ably wield the pen, but will name but a few. Say to brother Durand that his fragments are so good, especially the last ones in the number for October 15.

How forcibly it touched my heart when he spoke of his surprises, and of how early the Lord gave a token of his love to him, after he had been so mean. That is certainly my experience. I am so hateful and so mean, and at almost the same hour, I am basking in the sunshine

of his love, as though I had done nothing wrong. O, how forgiving our heavenly Father is to give us such tokens of acceptance with him, in such quick succession, after we have sinned. If I had my just dues I would have to repent in sackcloth and ashes, but so soon it is manifested unto me that he is merciful to my unrighteousness, and remembers my sins no more. Brother Durand, write more in this way.

Brother David Bartley is another who can use the pen so well, and brother Keene writes to my heart's delight. And I would be glad to call the names of every one of them. I love brother J. Corder Mellott; his experience is one of those who are taught of God. Brother J. L. Young is another. Sister Joie E. Wickham wrote such an excellent letter to brother Goble, I do not think it could be bettered. And, brother Chick, your editorial on "Salvation by water," was so clear to my mind, although I had never seen it in that light before.

Dear brethren, you do not know how much it helps a poor castaway like myself to read such letters. I have been brought up here in the far south-west, where I am like poor old Elijah, alone, and how the past all comes up to my mind; how I plead on bended knees in my humble dugout home, on the ground floor, with the good Lord to raise up a people in this far away land who believed and preached salvation by grace, and grace alone, and blessed be his holy name, there was a sample copy of the SIGNS sent me with an article written in it from brother Jeff. Beaman, and I wrote to him, and he received my letter, and answered it before he left the office, and you do not know how my heart did bound with love, as I read his card, which was so full of love. He came up to see me in my

little dugout house, and told me how to get down to where he lived, and I went down to his appointment, and met other Baptists, and tried the first time, for a long time, to preach Christ. I was then followed by brother Beaman, and O, how sweet it was to hear a gospel sermon in Oklahoma. Then we were directed to other Baptists, and now we have an organization of eleven members, and others who will come in yet. We have no home at all, but meet in schoolhouses, and have our meetings, and how sweet to meet the dear brethren, and sing from Elders Durand's and Lester's tune book, and Beebe's collection. Most of the members of this church are now taking the dear old SIGNS, and I believe we have a sound church.

We believe in the predestination of all things, and in unconditional salvation, both for time and for eternity.

Now, dear brethren, if this little organization is of the Lord, it will stand, if not, it will fall. Brother Beaman, our pastor, proposed Ebenezer, as the name, as it signifies a stone of help, and the church agreed to it. Brethren, pray the Lord to keep us all humble and submissive to his will, that we may live at the feet of our brethren, and esteem others better than ourselves, and that we may be kept sound in the faith. But most of all, pray the will of God may be done with us, and not our will. Dear brethren, you cannot know what it is to be so scattered and so far apart, you that can meet every Sunday, and find large congregations, and the most of them Baptists.

How differently the people of God are persecuted from what was once the case; then they were, some of them, torn in pieces, burned at the stake, their eyes torn out, and their limbs severed from their bodies, and destroyed in many other

ways, for the truth's sake, to-day it would be the same were it not that the daughters of Rome are under law, and cannot in the former way persecute the church. Were it not for the protection of the law they would fall on the church now, and prohibit them from preaching salvation by grace. In fact, they do say that it ought not to be allowed to be preached.

Jesus said, "Many false prophets shall arise, and shall deceive many." Who will dare to say that it will not be so, or that there is even possibility that it shall not be so. But persecutions shall not be altogether by the world. It is said, "Even of your own selves shall men arise, speaking perverse things, to draw away disciples after them. He said, this shall be among your own selves, meaning that in the church itself these men should be found. So we need not be surprised or alarmed when we see it in the church. When God says anything shall be, it means that thing is fixed, or predestinated, to be that way, and how dare a man say that the things may not be that God says shall be? It is said, "There shall be false teachers among you, even as there were false prophets, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring on themselves swift destruction, and many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of." Remember, it is the way of truth that is to be evil spoken of.

Under the old dispensation the Israelites tried on a certain occasion to have a great army, but God sifted them down to a very small company. This is the case at this present time. God will not let the church become strong in numbers, for the race is not to the swift, nor the battle to the strong. We all feel that

we want a goodly number in the church, but it is better to have a small remnant of orderly members, than a large church of members that are unruly, and want everything their own way.

Brother Beebe, if there is anything in this that you think will be for the benefit of the church, give it to them. If not, all will be right with me.

I am yours in hope of a better world,

J. M. DULY.

KINTYRE, Ontario, Jan. 15, 1903.

DEAR BROTHER CHICK:—I again make the attempt to write you a few lines. This is the second attempt since you were in Duart. At that time I did not know just where I was; I did not realize that I was asleep, as I found out afterward. I had found a comfortable place, and I thought that I would just stay there; I was going to watch the enemy and keep him in subjection, and in hearing preaching or reading I felt that it was good and true, but I was not hungry, I did not need anything. This went on for two or three months, and when a neighbor called one day, I said to her, "I do not know when I have had such a rest from trouble." The next moment I was in the most trying state of mind that I had experienced for some time. Here, in a moment, I was called into the valley of humiliation, with the weakness and bitterness of my own heart before me, and no way of escape.

It was not long before my hunger returned, and the next time we had meeting, our Elder spoke upon part of the vision of John in Revelation, where John saw the book sealed with seven seals, and no man could unloose the seals thereof, but the Lion of the tribe of Juda. How humility poured into my soul. I was humbled to the dust, as it was given me

to see that it was the Lion of the tribe of Juda who alone could unloose the seal. This taught me something that I had not known before, and that I needed. I feared that I had offended a brother, and rather than offend him I would have washed his feet with my tears, and wiped them with the hair of my head. This could not be any more humiliating than what I passed through at the time. I can now see that all was in mercy, and that feet-washing is but a shadow, or figure of the substance. I can only speak for myself when I say, I fear that if the presence of the Lord were not with me, and if I were not to be humbled in spirit, I am so vile and carnal and miserable in myself, that I would not be humbled in washing the feet of the most lovely saint. And I will further say, that in all of what I hope are the Lord's dealings with me, it is as it was with Peter, "What I do thou knowest not now, but thou shalt know hereafter." For if I knew now what the Lord was doing, I could endure for Christ's sake, and this weakness and pollution of my own vile heart would be hidden from my eyes, and I would surely rise to boast over my fellows, and would not be so well fitted to sing the song of Moses and the Lamb.

The Lord's ways are perfect and past finding out, only as he gives us to know, and at those times we can thank the Lord for tribulation also. These are the times that we can sing the song of the Lamb. But why should I presume to write to you upon these things? I do not know, but I feel sure that if I write amiss, you will have charity. When I was received into the church I thought I would have no more trouble, I might have sorrow, but not trouble. I thought I was wise now, and would walk uprightly. I thought at that time that I could do all

things, and that my very flesh was changed, and that I would grow in grace, and in knowledge, but I have found out that my ways are not his way. Yet, my dear brother, I do believe that I have grown in grace, but not as I expected. I have decreased, but Jesus has increased, and I realize that without him I can do nothing, and with him I can do all things.

When I went to the church, although I was bold and strong, yet I was humbled right down to the foot of the cross, and at that time rather than it should ever be different I even prayed, that if needful, by losses and crosses, I might ever be kept at the foot of the cross. I realized that it was good to be there. It seems to me that the Lord has answered my prayer, for I have had losses and crosses to try me, but, to my sorrow I have not found myself equal to them; I have been rebellious and have murmured, and every evil or my nature has been stirred within me, and the things that I thought dead have come, as it were, to life, to war with my mind. In the depths of these trials how I have prayed that this might depart from me, and have felt as though the hand of the Lord was turned against me, and that if I were his child, things would not be as they were. It seems as if were it not for this thorn in the flesh, I could serve him better, and to my prayers the only answer has been, "My grace is sufficient for thee." But this grace is enough to make me thank him for tribulations also, and to praise his holy name for all his dealings with me. This is the only way that I can be brought to the foot of the cross. There I do realize that in me, that is, in my flesh, dwells no good thing. There also I am made to sing, "Worthy is the Lamb that was slain." Surely if there were any conditions about

my salvation here in this time state I would have gone to the end of time without any salvation.

I think that I have come to realize now, that as far as the heavens are above the earth, so far are his ways and thoughts above mine. Had my way have been given me, I would have perished in the mire of my own free agency. For the ways that seem good unto man, are the ways of death. But, instead of this, "He brought me out of the horrible pit of the miry clay, and he set my feet upon a rock, and established my goings." And what a blessed time it is when we can say,

Christ, the Rock of my salvation,
He who died and rose again,
He our only sure foundation
Suffered all our grief and pain.
Had he not died for our redemption,
We on him could never stand.
In the law was condemnation,
We could not meet its sore demands.

Satan, who is ever crafty,
Ever building on the sand,
Says the Rock of our salvation
Is in keeping its commands.
But how could we, so vile and doubting,
E'er believe upon his name?
And if we ever kept on mounting,
Could we thus his presence gain?

But when we are sick and helpless,
And he comes us to relieve,
And within, his presence heals us,
We can then his name receive.

O, this Rock of our salvation!
How abounding is thy love!
Were it not for free salvation
Who could e'er be raised above?

But he died for our redemption,
And our surety he became.
Who can move this Rock of ages?
Who can mar his holy name?

Satan, then, with all his angels,
Cannot mar this holy plan,
For the Rock of our salvation
Is the ever great "I Am."

I send love to you and family. May the Lord, in his mercy, still keep you,

and guide you into the truth. Your editorial in the last SIGNS brought me right down at your feet. When I read anything that seems so precious, my heart goes right out in fellowship to the writer.

Your sister in hope,

MRS. PETER ALLISON.

ALBANY, Oregon, Jan. 1, 1903.

TO THE EDITORS OF THE SIGNS OF THE TIMES:—And to the faithful in Christ Jesus, and all who share in the one hope of our calling, being of the household of faith, concerning which we read with much comfort and consolation through the SIGNS OF THE TIMES. There is such union of thought, and harmony in the writings of the contributors and editors. The editorials of the late Elder Gilbert Beebe, as well as those of the present editors, are deep in the word and the Spirit. There are many other welcome names that appear from time to time, which we love to read. Such writing fills my cup to the brim, causing me to say, "All Scripture is given by inspiration of God." It must be so in order to give such union of thought, and such consolation to the children of God, as has marked the course of the SIGNS OF THE TIMES through its many long years, there being no perceptible difference, or change, as it seems to me. They are always full of the glad tidings of great joy, and always contend for the faith once delivered to the saints. So my poor, feeble mind travels with the longings of my heart, in its great desire to gather the bread and wine, and I wonder if the apostle Jude could find any cause for exhortation or admonition against time or common salvation, as appears in his letter to his brethren. He says, "It was needful for me to write that ye should contend earnestly for the faith once delivered to the saints."

There was evidently something wrong with them. Let us read the whole letter, and contemplate the evils of which he speaks existing among those who had been called out of nature's darkness into the marvelous light and liberty of the children of God. It seems that they did not contend for that faith, but had fallen away. He says, "There are certain men crept in unawares, who were before of old ordained to this condemnation." The whole letter is against those things that are aside from the gospel of Christ, which is both sure and steadfast. O, if we could only follow in the footsteps of our Lord and Master. The Lord said, "Ye must be born again, of an incorruptible seed, which liveth and abideth forever."

Again he says, I will put my laws in the inward parts, and I will be to them a God, and they shall be to me a people. This is all so sure and steadfast that there is no room for time things to come in, and set aside the eternal decrees of God, whose covenant is ordered in all things and sure. It seems to me that all the trials and tribulations of the children of Israel were caused by their falling away, taking up with time things, such as false doctrines and false gods. We read of David, and of Solomon, of the kings and the kingdoms, which were types and shadows, who all were charged and exhorted by the prophets to serve the only living and true God, and not to do as their fathers had done; calling forth upon them the condemnation and wrath of Almighty God.

Naaman the leper thought that the rivers of Damascus, common things, would do as well as Jordan, but it was not so, the decree of the God of heaven had foreordained that Naaman should be cleansed in Jordan, thus opening up before him a great feast in the Spirit in the gospel's joyful sound,

"Salvation, O, the joyful sound,
Let all the nations know to earth's remotest bound."

These nations were predestinated and foreordained before the world was. The blessed Lord has said, "I in you, and ye in me," and also, "I am in my Father, and the Father is in me." So Peter had all things made plain to him, and henceforth he could not call that which God had cleansed, common or unclean, and the same spirit that moved in Peter, also moved in Cornelius to declare the whole counsel of God, and not by any works of his own. Word for word it was given to Peter to speak the unadulterated truth that there was no spot in all that which God had shown him was cleansed. He could see no spot in this miraculous feast. Thus was the great plan of salvation set forth; and in it all, the eternal, unchangeable love of God to the predestinated and called.

Thus as we look upon this city of our solemnities, we learn that no cord shall ever be broken, and that no galley with oars shall ever pass thereby. And here are broad rivers and streams, sufficient for the people of God at all times. It does seem to me that the apostle Jude had reference to faithfulness, and steadfastness, in his exhortation, and that it was directed against false notions of this time state. For it was and is "lo here! and lo there!" But we are not to go after them.

Now, with these few thoughts written in weakness and unworthiness, and feeling that it is hardly proper for me to mingle my thoughts with the writers in the dear old SIGNS, as I am not a member, I will close. I have been meditating in this line of thought for a good while. I have been putting it off, but the subject would come up again.

Yours in hope,

SAMUEL T. CROOKS.

GRAHAM, Texas, Feb. 18, 1903.

B. L. BEEBE, MIDDLETOWN, N. Y.—

DEAR BROTHER:—I have just read your attack on me in the SIGNS OF THE TIMES. I think you have treated me very unfairly, and stated some things that are not true, and that misrepresents me. The very last statement you make is not true, for you say, "Since the above was in type we have received another issue of Cayce's paper, in which Elder Fisher is found reinstated, occupying several columns, so he must have met with another change since writing brother Gilbert." Now, my brother, you have not received any such a thing. I have the next copy of Cayce's paper myself, in which there is a single line from me, and it is Feb. 11, 1903, and it has only a short correction of some mistakes in my first article, which you have copied before you saw the corrections.

Now I ask you to let this letter of mine be published, as I want to say a few things for your readers, who saw the other. I do not see how you could honorably take the liberty to print two private letters from me to get to make my attitude look ugly before the people.

I stood, and do stand, with the predestinarian brethren here in Texas, but have not been enabled to go as far as some of them on strong points of doctrine, and it was with difficulty that I submitted to the wording of the Fort Worth Council, and objected to using some of the language in it, but the brethren accepting an explanatory article from me to go with it, satisfied me to let it pass. And except to explain what I mean in relation to certain parts, I have had but very little to say about it since.

You saying that I have "recanted" and "stultified" myself three months later is all uncalled for from you, and

you have gone to say harder things now about me than the other side has said. I have been determined not to be in the side business, if I could help it, and have not intended to denounce the Ft. Worth Council, or the London Confession of Faith, and I think I can show that all my statements are in harmony with both. I have meant however to say that there were some things that I could not agree with the strong predestinarian brethren on, but not to their prejudice.

I think, dear brother, that you should have let this thing alone till you understood it.

My name was on Elder Cayce's paper, yet I differed from him some, when the Ft. Worth Council was called, and the predestinarian brethren here in Texas knew all about it. You seem to think that I was a leader on that side for prominence. No sir, I am not, and have not been popular with either side, and know that I can never be with those who are extremists. You say to your readers that I am "reinstated" with Elder Cayce's paper, but Elder Cayce dropped my name from his paper after the Ft. Worth Council, and I have not any idea that he had expected to reinstate me. At least I have seen nothing of the kind. I have written him nothing since the letter you have published except a short correction of some mistakes in this article you have published, and hence your statement that I have occupied "several columns" is not true at all. The correction covered only about thirty short lines of 13 em columns. When I wrote to Elder Gilbert I had no idea of writing any more for Cayce's paper, but when I saw from the *Gospel Messenger* and other papers that I was looked on in Georgia as being an absolute in disguise, I thought I had better come out fuller and say particularly what

I believed, and I had no idea of the brethren thinking I had turned clear back, but of course I expected that some of them did not know just how I held. The things I set forth in this said article are just on the same line that I set forth in Elder Cayce's paper some time before this, in which I made quotations from the different parts of the London Confession of Faith, and said that I indorsed both parts. In the May 7, 1902, paper, *Apostolic Primitive Baptist*, I said that I indorsed that portion of the Confession which said, "God gave Adam a law of universal obedience written in his heart and particular precept of not eating the fruit of the tree of the knowledge of good and evil, * * * and gave him power and ability to keep it." Then I also said that I accepted the reading of the same Confession on decrees, which says that "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 comes to pass," &c. The dear brethren in Texas who went into the Ft. Worth Council with me knew that I held to these views, or had held to them. I think now that some of them thought I had given up the first view above, but in that they had misunderstood me. I have written in Elder Cayce's paper in the article you have quoted only such as I had written in it before. If I have done wrong in this affair it was in sitting in the Ft. Worth Council. I did not take the entire personal responsibility to call the Ft. Worth Council, as you intimate, but the church considered the thing two days, and finally agreed unanimously to make the call, but even then I wrote to dear brethren and was first minded to postpone the call, but after they wrote agreeing to the matter, we went on with it. But even after that we decided once

to call it all in, and so wrote to the brethren, but they decided to go on with it anyhow, and requested me by telegram to return from Georgia in time to be there. I begged the brethren with earnestness to relieve me from the moderatorship, but they would not agree. I was elected moderator of the largest association in Texas once, and promptly asked the brethren to relieve me, as I could not feel right to be ruling over gray hairs. If I have sought pre-eminence in this thing, there is one thing most positively certain, I have failed to get it, only to be denounced and abused by both sides. But to-day none of these things move me, and if the Lord will help me this thing will be sifted to the very bottom. That there is a spirit to denounce brethren for slight differences now among the Old Baptists on both the extreme wings I fully believe, and now I am made the object of heated denunciation from both the extreme wings.

As you have so bitterly denounced me as "stultifying" myself, "having an inordinate desire for prominence," "dangerous man," "cautioned against his treachery," "impossible to have any confidence in his sincerity," "met with another change," "like impositions from insincere protestations of love," "course of double-dealing," and again, "dishonest double-dealing of an ordained minister," "duplicity of Elder J. H. Fisher," "imposition," &c. Now, I say, as you have taken occasion to pour out such bitter language to your readers against me, while it is a fact I have never had any bitter words for you, or the SIGNS, or the eastern Baptists, having often spoken of them in the highest terms, I think you should acknowledge that you have done me and the cause a very great wrong. You have violated the statute laws

against criminal libel, and shown a harsh and bitter spirit that no doubt your brethren did not think was in you. And after you are done you complacently state to the people that "seclusion would now be the most becoming in him." Have you the authority over God's distressed and cast down ministers to say now what they shall do? I think not.

Now I ask you to print this at once in your paper, as I would like for the people who have read your attack on me should also read this explanation of some of the things you have referred to.

Yours, believing that God will show the right,

J. H. FISHER.

TIDWELL, Texas, Feb. 20, 1903.

MR. B. L. BEEBE—DEAR BROTHER IN CHRIST:—After reading and reflecting over your article relative to Elder J. H. Fisher, I felt that I wanted to say a few words relative to the same. I am sorry that you published what you did, yet I am sure that many will view his course just as you do. I have been very intimately acquainted and associated with Elder Fisher for several years, and I regard him as strictly honest. He has made himself very unpopular with the conditionalists of this country, because he has opposed many of their movements which he thought to be dishonest. No one in Texas has defended the Predestinarian Baptists more than Elder J. H. Fisher. I do not mean by this to indorse his present course or doctrine, but do think that you and many other dear brethren have misunderstood and misjudged his motives. I deprecate his article in the A. P. B. as much as any one could, and I feel that it will greatly injure the cause of the Predestinarian Baptists in Texas, yet I do not believe that he meant to injure us. He has never

been fully settled on the doctrine of predestination. But while he has vacillated and seems (to me) to hold to some very inconsistent positions, yet I believe him to be honest.

I hope you will publish this, so that all who saw your article may see what I think of him. I do not censure you at all for what you have done. I feel sure that all who are not well acquainted with him will view his course just as you do, but I do not think he meant it as it really appears from his article, and I would be glad if you would publish this letter and let all concerned have the benefit of what I think about it.

Yours in love and fellowship,

JONAS C. SIKES.

P. S.—Brother Sikes has just read to me his statement to you, brother Beebe, relative to brother J. H. Fisher, and I having been acquainted with brother Fisher for some years, and holding him in high esteem during all my acquaintance with him, as an humble and honest and conscientious child of grace, I feel a desire to concur with brother Sikes in his statements. Please append this as a postscript to his article, should you see fit to publish it.

In bonds of fellowship,

J. R. HARDY.

(See editorial remarks on page 178.)

MASSEY, Va., Feb. 18, 1903.

DEAR BROTHER BEEBE:—Inclosed you will find the widow's mite, of \$1.00, to be applied to the debt of the SIGNS. Please accept this as a sign of my appreciation of the paper, and a desire for its continuation. I would be the more glad if I could make it fifty times as much. I am hobbling along the same poor old sinner, whose hope is alone in the goodness and mercy of the Lord.

T. M. POULSON.

EDITORIAL.

MIDDLETOWN, N. Y., MARCH 15, 1903.

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.

**REMARKS ON LETTERS OF ELDERS
FISHER, SIKES AND HARDY.**

(On pages 175-177.)

FOR the past few years our attention has been drawn to the bitter persecution, especially in Texas, the brethren have been called to endure who are standing firm on the principles of truth set forth by the brethren at Black Rock, Md., in 1832, and advocated by the SIGNS OF THE TIMES from that time to the present day, and we have watched with a jealous eye every move that seemed to us to threaten additional oppression of these precious saints, and it was with this feeling we sounded the alarm in the number for Feb. 15th, in regard to Elder J. H. Fisher. If we can judge our own motives we were not governed by a meddlesome spirit, neither were we actuated by a desire to avenge any personal injury, in writing as we did, but solely to give what we considered a timely warning.

Whether Elder Fisher intended to or not, one thing is certain, he did do the cause a great injury, as brother Sikes says in his letter on another page. The facts in the case are these: A number of brethren in Texas, holding to the old original principles of the Old School or Primitive Baptists, having suffered great persecution

for their faith, decided to meet in council to declare their harmony, and belief in the principles of truth formulated by them at that meeting, and to refute the false charges and misrepresentation of their persecutors. This council was called and met with Elder Fisher's home church, and he was appointed moderator, and acted in that capacity, and signed the minutes of the proceedings and declarations of faith of that meeting as moderator. But later, finding he was losing favor with those whose persecution had forced the brethren to call this meeting, he publishes the letter we copied, headed, "What I believe." Now, why did he do this? Was it not because he was afraid his connection with the Fort Worth Council would injure his standing with those opposing the principles set forth by that convention? And sooner than suffer personally their disfavor, his own interests rose in his own estimation paramount to the interests of the brethren with whom he met at Fort Worth, and the welfare of the cause they met to defend, and regardless of their interests he proceeds to publish his apology for officiating at their Council. It should be borne in mind that while he feels called upon to explain and modify certain declarations made by the Fort Worth brethren, he says, without any reserve, that he indorses the Fulton Council. How any man indorsing the Fulton Council, could filiate, to say nothing of acting in an official capacity, with the brethren of the Fort Worth Council, is a mystery to us. Elder Fisher's conduct calls to mind an instance in the Scriptures, when Paul "Withstood Peter to his face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles; but when they were come, he withdrew and separated himself, fearing them which were of the

circumcision."—Gal. ii. 11, 12.

As the article in February 15th number had of necessity to be of a personal character, we feel that it is due to Elder Fisher that he should be allowed space to reply, and in this issue will be found not only a letter from Elder Fisher, but also letters from Elders Sikes and Hardy. We have a number of letters from brethren who are personally acquainted with Elder Fisher, approving our publishing the article, but as their publication would only tend to spread the trouble we desist. And here the matter must cease as far as the SIGNS OF THE TIMES is concerned.

B.

ACTS XIII. 2, 3; XIV. 2, 3.

EDITORS OF THE SIGNS OF THE TIMES—DEAR BRETHREN:—If it be not imposing upon you I will ask you or some other brother to give your views upon the second and third verses of the thirteenth chapter of the Acts, in connection with the twenty-third verse of the fourteenth chapter. Both places seem to relate to the same subject, and I would be glad to hear them treated upon. I have heard but very little said about these Scriptures. I will also ask a question concerning these Scriptures, if there is a literal performance in the calling together of the presbytery, in the prayer, and in the laying on of hands, is it not as much necessary to literally practice the fast spoken of in that connection? Respectfully your brother in hope of eternal life,

I. H. BOZEMAN.

YARBROUGHVILLE, Texas, Dec. 14, 1902.

R E P L Y .

CONCERNING the first named text, it seems evident that Paul had already been preaching and teaching for eight or ten years. The cronology given in the Acts makes it about eight years from the time of his call by grace to the time spoken of in Acts xiii. 2, 3. And we are told by Paul himself, in Galatians, that he at once began preaching the word after he had been called by grace. And Barnabas also had been a teacher and preacher for some time. He is, thus

mentioned in Acts xi. 23. Therefore the work mentioned in Acts thirteen does not appear to be what we now call ordination at all. It would seem from the connection that the work named in verse second, was not the general work of the ministry, but a special labor into which they were about to enter, and to which God had called them, as they were fulfilling their ministry. The narrative in the beginning of chapter thirteen informs us that there were at Antioch certain prophets and teachers who are named, and it is said that the Holy Ghost, as they ministered to the Lord and fasted, said unto them that they should separate unto him Barnabas and Paul for the work whereunto the Lord had called them. This, as said before, seems not to have been the special call to the ministry, but a call to preach in certain places, along in the work of their ministry. And we are told that when they had fasted and prayed and laid their hands upon these two men, they sent them away. And in the fourth verse, we are told that they went unto Seleucia, and then to Cyprus and Salamis, and there preached the word of the Lord. This connection does not therefore seem to us to relate to what we call ordination, but to a recognition by the prophets and teachers, named in the first verse, of the fact that the Lord had called these men to go out and labor in destitute places, preaching Jesus. And this, and the following chapters, narrate their journeys and labors afterward. It seems then, that the prayer was for the blessing of God to rest upon them, and those to whom they might go, and upon their ministry, and the fasting was but an expression of the earnest desire that filled them that all earthly feelings and desires might be put under foot, as it were, and subjected to the call of

the Lord. The laying on of hands was but an emblem of their desire that God's blessing might rest upon them. This custom of laying on of hands was an old one in Israel, and among the patriarchs, and it signified the desire that God's blessing might rest upon the person upon whom hands were laid. It is our judgment from careful reading of the connection, that it does not relate to what we call ordination to the ministry at all.

The words in chapter fourteen, verse twenty-three, while they contain the word ordain, do not seem to us to relate to what we are accustomed to call the laying on of hands in ordination. The word "ordain," in the original is, *keirotoneo*. It literally signifies "to elect or choose by stretching out the hand." The text then means that in every city where believers were found, the disciples organized them into churches, and chose out fit men who were evidently called of God to be pastors and teachers among them. This choice was made with prayer to God for guidance, and with fasting to show that all fleshly motives must be laid aside in this, as in all that pertained to the order and welfare of the church. Fasting then, and in all the former days, was intended as a sign that the flesh was to be denied, and God be all in all. Surely this ought to be always so in things pertaining to the church. It means just what the dear Savior said, "Seek ye first the kingdom of God and his righteousness;" it means a denial of the flesh in the kingdom of God; it means that fleshly appetites or desires must be denied, if we are to follow the Lord. In the former days Israel fasted, but not to the Lord. They attached a merit to fasting, as they did to every other form or ordinance, and so missed the very spirit of fasting. They did not understand that it was but the

outward sign of abstaining from strife and debate and all wickedness which would be fleshly, that they might serve God. And so Israel was reprov'd and reproach'd that they gave to God only the sign, and withheld the substance from him.

In conclusion we desire to say that the form of ordination which is used among us now does not add anything to the gift of the one ordained. It is but the recognition, in an official way, by the church and ministry, of the work which God has already wrought in the subject of the ordination. God alone can really call and qualify any one for the work of the ministry, this qualification must be an inward work; God alone can confer gifts and spiritual blessings. All churches or ministers can do is to signify their recognition of the gift and grace of God. This is all that the form of ordination means, or can mean. A man called of God to preach, is as much a minister of Jesus before this official recognition by the church, as he will be afterwards. It seems to us needful and right that some method of recognition among the churches of the saints should be recognized, for the general peace and welfare of the churches, and for the future usefulness of the servant of God himself among the churches.

We trust that what we have here said is according to truth, and that it may prove of some satisfaction to all who may read.

C.

ISAIAH VIII. 12.

BROTHER J. T. Brand, of Lithonia, Ga., desires some reflections regarding the words in Isaiah viii. 12, which reads, "Say ye not, A confederacy, to all them to whom this people shall say, A confed-

eracy; neither fear ye their fear, nor be afraid."

In brief, we will say that Israel there was forbidden to seek for help against their adversaries anywhere but unto the Lord. The thirteenth verse shows that this is the meaning. The Lord is to be sanctified or set apart by them as their fear and help. They are to dread him alone, and not any mortal foe. So likewise they are not to seek help from any but the Lord. Israel was condemned for seeking to wizards that peep and mutter. (verse 19.) They were at another time censured for going down to Egypt for help, against the Assyrian hosts. They were again and again taught that in God alone was their refuge, and God proved himself to them a jealous God when they departed from him in that way. Not only must they worship him in the sacrifices of the temple, but they must worship him in spirit and in truth, by looking to him in time of need. For to pray to God in time of need is among the truest acts of worship that any one can render to him. The lesson taught us is that we must not, as his children, look to human power to defend us from any foe, or seek any alliance with any government to defend us in time of persecution; that we must not look to wizards, or those in these modern times who are represented by wizards, viz: spiritualists who profess to have special dealings with the unseen world; neither must we look to any humanly devised means for building up and strengthening the church, such as theological seminaries, missionary societies or Sunday schools. God has not appointed these things, and to look to them is to reject God; and all over the world, and in every time, the result with all who have gone back to these things, has been that all

spirituality has died out where these things are made use of, and churches have come to be filled up with graceless members, if not arrant hypocrites. This very result is the curse of God upon those churches, for forsaking his name and his way, and for distrusting him. It is a very solemn question however, to ask of ourselves, Are we looking to the Lord indeed with earnest prayer and supplication, while we reject all these vain helps of man's invention? We may not be looking to wizards that peep and mutter, nor to Egypt, for help, but are we so filled with desire for the prosperity of Zion, and that she may increase with all spiritual blessings, that our prayer constantly goes up before God, that he would grant unto us, and unto all his people these things? It is not enough that we turn from all idols and creature help, but do we turn to the Lord indeed in heart and desire for help? C.

1 CORINTHIANS IX. 22.

BROTHER LOUIS CULPEPPER, of Riddlesville, Texas, asks what is meant by Paul in 1 Cor. ix. 22: "To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some."

We wish all who may see this would read from verse nineteen in this chapter to verse twenty-two. First, he claims to be free from all men, and yet the servant of all. That is, he does not receive his orders in the ministry, or his commission from men at all, no, not even from the church of God, but from God alone, yet he considers himself their servant because God has made him to be so. As he says in another place, "Your servants for Jesus' sake." Men have no right to tell him what he shall preach, or where he shall preach. This the Lord alone

does; and Paul looked to God alone in all these things. And Paul though free, yea, rather because he was free, made himself subject even to the weakness of his brethren. So he said once, that if meat caused his brother to offend, although it was his perfect right to eat meat of all kinds, and at all times, yet he would eat no meat while the world stood. Thus he sought to gain or win some, by not insisting upon his rights in matters indifferent. He would not, for a moment, forsake the gospel, or at all yield any essential principle of truth to gain any one. But to gain some to the real truth he would not insist upon doing the things which would in their weakness shock their prejudices. So to the Jew he became as a Jew, and to those under the law he became as under the law, that he might gain those under the law. While to the Gentiles who were without law he became as one without law, and to the weak as one who was weak, that he might gain them. In short, for the gospel's sake, he became all things to all men, that he might be a partaker with his brethren. Now Paul did not mean that he preached any false idea to ingratiate himself with men, neither did he yield any principle of truth or order, that he might fill the ranks of the church with numbers, but he sought to understand the feelings and thoughts of all men, and to speak to their hearts. In so doing he adapted himself, in the arguments he used, and in the words chosen by him, so as to set forth the truth to different minds. Paul did not preach after the same manner at Mars Hill, to the learned Athenians, that he did at Jerusalem to the Jews. He preached indeed the same doctrine, but after a different style of argument and illustration, and with different words, adapting himself to the differ-

ent classes of hearers. The epistle written by Paul to the Romans, is very different in the general style and order of thought, from that written to the Hebrews. We should be very unwise to use to a child who was inquiring the way, and after the truth, the same words and illustrations that we might to some learned man, whose heart the Lord had also touched. We ought to present the same way of salvation, but in different words and in a different way. This is but a partial view of the subject; that is, we mean that it no doubt covers much more ground than we have hinted at, but it seems to us that this is in general what Paul means in all these verses connected with the text suggested by our brother. Perhaps the words of the dear Redeemer to the disciples would cover the same ground when he said, "Be therefore wise as serpents, and harmless as doves."

C.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

REVELATION II. 17.

REPLY.

TO J. MONTGOMERY:—With consciousness of our inability to explain this text to our own satisfaction, we still feel disposed, so far as we may be enabled, to comply with the request of our friend, and give such views as we have upon the subject. While a sensible darkness shrouds some important parts of what seems to us to be contained in the subject, there are some things embraced in it which appear more clear and beautiful to our understanding of it. If our readers will bear with us in giving what light we have, and look to the Lord to lead our minds more fully into the subject, and to such brethren as have clearer

and more extensive views, for a more perfect elucidation, we will venture a few remarks, as our mind may be led.

First. We notice the source of the communications, embracing all that John was commanded to write to the angels of the seven churches. It is what the Spirit saith. When Christ was about to suffer, and to go to his Father, he assured his disciples that he would not leave them comfortless. He said he would pray unto the Father, and he should send them another Comforter, that should abide with them forever. Even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him. And he told them further, that this Spirit should take the things of his and show them unto them, and finally that he should lead them into all truth. This Spirit of truth, this Comforter of the saints, we understand to be the Holy Ghost; the same Spirit of the Lord God which was upon and in Christ while he was present with his disciples in the flesh. 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. It is the eternal Spirit through which Christ, in his Mediatorial character, offered himself without spot unto God. It is therefore the same Spirit by which God spake unto the patriarchs through the prophets, who testified as the Holy Ghost moved them or spake by them. And Peter calls this Spirit "The Spirit of Christ which was in them," the prophets, "When it testified beforehand of his sufferings and of the glory that should follow." A knowledge of the Spirit addressing the churches of Asia, accounts to us for the sovereign, supreme and unbounded power and authority with which he speaks.

Secondly. All these communications are

addressed exclusively to the churches; not to the world, nor to the carnal and unregenerated man; for the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned. Although this Spirit speaketh unto the churches of ungodly characters, such as the Nicolaitanes, Jezebel, her children, and their destiny, he does not speak to them. What he saith, he saith to the churches, or to the branches of the church, which is the body of Christ, the fullness of him that filleth all in all.

Thirdly. None can hear what the Spirit says to the churches without divine preparation. The natural or uncircumcised ears of natural men, with all their fancied advantages of religious education, with the Bible in their hand, and living where the gospel is preached in its purity, cannot hear what the Spirit says to the churches, for God, the Father, has hidden these things from the wise and prudent, and revealed them unto babes; because so it seemed good in his sight. And the discriminating characteristic of this Spirit of truth, is "Whom the world cannot receive, because it seeth him not, neither knoweth him." The apostle John says to those who are of God, "We are of God; he that knoweth God, heareth us; he that is not of God heareth not us. Hereby know we the Spirit of truth and the spirit of error."—1 John iv. 6. "Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? 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. For the Jews require a sign, and the Greeks seek after wisdom; but we preach

Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men," &c.—1 Cor. i. 20-25. See also the whole connection. As no natural man, whatever may be his mental powers, or his amount of the wisdom of this world, can know the things or the Spirit of God, or receive the Spirit of truth, he that hath an ear to hear what the Spirit saith, must be one who is *called*, one that is quickened, made alive, and born of the Spirit. Blessed are the ears of all such, for they hear, and blessed are their eyes, for they see. Blessed is the people who know the joyful sound. (Psalm lxxxix. 15.) "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. This settles the matter, and cuts off all controversy on the subject. He that hath an ear to hear, is a quickened, regenerated child. He has passed from death unto life, and shall never come into condemnation.

Fourthly. It is the privilege of all such to hear what the Spirit saith unto the churches. All the comforts of the Comforter, all the instructions of the Spirit of truth, all the reproofs, corrections in righteousness, as also all the assurances, promises, encouragements and blessings of the Holy Spirit, belong to such. Blessed state then to be in, having an ear to hear the instructions of the Holy Spirit, a relish for the truth as it is in Jesus, a reverence for the word of the Lord, a thirsting for divine instructions by the Spirit.

How many bleating lambs about the

fold of Christ, while listening to the communications of the Spirit to the churches, have felt to say, O that it were my privilege to apply these consolations to myself; how sweet, how lovely, and how blessed they must be for those unto whom they belong. But as for me—

"I read, the promise greets my eyes,
But will not reach my case."

For I feel myself too utterly unworthy to be fed even on the crumbs which fall from the well stored table of the Lord. My hungry soul would gladly eat; my thirsting spirit would with joy draw water from the wells of salvation, if I had but the evidence that these provisions were for me; that these streams of living waters flowed from the throne of God and the Lamb for such as I. Poor tempest-tossed child, dry up thy tears. The eternal Spirit of truth, in our text, makes you a welcome guest. The feast was spread for you. It is totally impossible that you should have a relish for this food if it were not provided for you. You could not hear, and know, and love the Shepherd's voice if it were not addressed to you. Every gracious promise which gleams with such heavenly beauty to your view, is made to you. The Spirit speaks it to the churches, and bids all who have an ear to hear it. The Spirit speaks to the churches to come out and be separated from those who say they are Jews, and are not, but do lie; it commands the churches to cast out the Nicolaitanes, the Jezebels, and the children of Jezebel, to adhere strictly to their first love, to war against ungodliness in all its forms and shapes, and these admonitions are extended to you, even to you, who only have an ear to hear.

"*To him that overcometh.*" Overcometh what? The context tells us that there were those in the church of Perga-

mos, to whom this message was sent, who held the doctrine of Balaam, and some also who held the doctrine of the Nicolaitanes; these doctrines are not to be tolerated or suffered to be held by any in the church of God; nor by those who have an ear to hear what is said by the Spirit to the churches. But to war against these with all other abominations, requires that we put on the whole armor of God; that we fight the good fight, and that we be valiant for the truth. Nor are the saints engaged in a doubtful contest. The Captain of our salvation will lead you to victory; and though the war be sanguine, and attended with confusion, and garments rolled in blood, with burning and fuel of fire, the flames shall not kindle upon them, neither shall the floods overflow them, for they shall be more than conquerors through him that hath loved them. All his saints shall ultimately triumph, but those even now who overcome, and keep their garments pure, have privileges of a most blessed importance to enjoy. The Spirit speaks the precious promise for the encouragement of the saints. "I will give him to eat of the hidden manna." Their bread shall be given them, and their water shall be sure. There was a golden pot filled with manna, which was hidden in the ark, under the mercy-seat, for a memorial, and while it perpetuated the remembrance of God's mercy in showering down bread from heaven, to sustain the carnal Israelites in the wilderness, it also was typical of the bread of heaven, which is provided within the veil, for all who are born of God. This manna is not supplied as our earthly bread, to be obtained as the result of our own toil and labor, and eaten in the sweat of the face, for it cometh not out of the earth; but it is the true bread which cometh down from heaven, as did

the manna in the wilderness. But not like that manna, perishable; as the fathers did eat manna in the wilderness and are dead; but Jesus says he that eateth of the bread that I shall give him shall never die. This manna is hidden; no eye could look within the veil and examine the consecrated things within the ark, as they prefigured the sacred things of the spiritual kingdom of our Lord Jesus Christ. This spiritual food for the comfort, support and nourishment of the saints, is given only by the Spirit that speaks to the churches. If therefore, trembling reader, you have ever had a taste of it, that Holy Spirit has recognized and sealed you, as a subject of sovereign and saving grace.

"And will give him a white stone." Whether the figure of a *white stone* is taken from the ancient custom of balloting with stones, in which white stones signified approval, and black stones disapproval; or from the stones in the breast-plate of the Jewish high priests, in which were engraved the names of the twelve tribes of Israel which were represented by the priests, we will not attempt to say; but it is clearly in this case, to signify divine approbation, and to serve as a witness of the acceptance of the receiver of the white stones, and approving smiles of the Holy Spirit which he shall enjoy. Our Lord Jesus Christ is frequently set forth as a *Stone*, as a tried stone, a precious corner-stone, &c.; and as white is emblematical of spotless purity, he may well be regarded as a *White Stone*. But that he should be given to those who overcome, by the Spirit, or Comforter, we think can only be understood as being so revealed to the children of God by the Spirit in their experience. The original gift of Christ to the church was before the world began;

but the application of that unspeakable gift to the saints in their personal experience is the Spirit's work; and it is certain that whenever they are permitted to eat of the hidden manna from the golden pot which is in the ark of the covenant, and under cover of the mercy-seat, the Spirit does invariably reveal Christ to them as their Savior.

"And in the Stone a new name written." Nowhere else but in Jesus Christ have we a name, in which we can stand approved and justified before the throne of God. "Of him the whole family in heaven is named." And as in our earthly nature, we all had a name given us in the earthly Adam; when the Lord God called the name of the generations of the first man, Adam, in the day when they were created, so in our spiritual relation to the second Adam, which is the Lord from heaven; God has given his people a name which is better than that of sons or daughters. As the bride receives a new name in the reception of her wedded husband, so the saints are called by a new name which the Lord our God shall name. "Thou shalt no more be termed Forsaken; neither shall thy land any more be termed, Desolate; but thou shalt be called Hephzibah, and thy land Beulah; for the Lord delighteth in thee." "And the Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name."—Isa. lxii. 2, 4.

In this White Stone—in Jesus Christ our Lord—we have a new name, a new character, a new life and experience brought to light, of all of which we were ignorant. But in the revelation of Jesus Christ to us, by the Spirit, old things are passed away, and behold all things are become new. And all things are of God.

In this new name and standing we have access unto the Father, by the Spirit through Jesus Christ our Lord. But this new name which is written is a name "Which no man knoweth, saving him that receiveth it." This white stone, and this new name written, are things of the Spirit of God. The natural man cannot receive them; they are foolish unto him; neither can he know them, because they are spiritually discerned. Those who are vainly striving to teach theology as a science, are themselves in ignorance of the true God and eternal life, while those who are laboring to understand the things of the kingdom, independently of regeneration and of the new birth, may be ever learning, but never able to come to the knowledge of the truth. Man, without the revelation of the Spirit, may speculate, philosophize and reason to the extent of his ability on the subject of a gracious state, but all to no profit—the White Stone, and the new name written in it are, and must forever be unknown to all who have not received it. The boundless wealth, the untold riches of those who receive the White Stone, and the new Name, cannot be estimated nor appreciated, until experienced. Those to whom the treasure is given may seem to be poor, despised, obscure, afflicted and persecuted; but in reality they are immensely rich. All things are theirs, whether Paul, or Apollos, the world and its fullness, and Christ is theirs, heaven and immortality; and all things are working together for their best good, in connection with God's declarative glory.

MIDDLETOWN, N. Y., May 1, 1860.

THE REVIVAL.

THE good work of our Lord is still progressing in the churches of this vicinity. On the last Sunday in April it was our

happy privilege to lead seven joyful converts down into the baptismal waters, at New Vernon. Nearly twenty-five have been baptized and received into the New Vernon and Middletown and Wallkill churches during the past winter and spring, and we hope there are others about to own their Lord and Master, by a public espousal of his name. Although for a portion of the time we have been disabled by illness, to preach or to administer, still the work of the Lord has not in the slightest degree been retarded. His arm was made bare, so that nothing but his arm could be seen in gathering his sheep, and carrying them in his bosom. O, may his work continue, and spread far and wide, and all the churches of his saints be made joyful in the God of their salvation.

MIDDLETOWN, N. Y., May 1, 1860.

CORRESPONDING LETTERS.

The San Marcos Association of the Primitive faith and order, in session with the Providence Church, Blanco Co., Texas, to her sister associations (the Fellowship and Sulphur Fork) with whom she corresponds, sends christian salutation.

DEAR BRETHREN IN THE LORD:—Through the goodness and mercy of our covenant-keeping God, we have been permitted to hold another session of our body in peace and harmony.

We feel thankful to God to be permitted to still continue our friendly correspondence with you, and praise the Lord that we have been permitted, as we hope, to enjoy the peaceful presence of the Lord.

Our next session will be held with the church at Mt. Olive, Shiner, Lavaca Co., Texas, five miles east of Shiner, on the S. & A. P. R. R., to convene on Friday before the second Sunday in August, at

which time and place we hope to receive your friendly correspondence again.

Dear brethren, pray for us and visit us. May the Lord bless you and keep you, is the prayer of your little sister. We send this letter by the hands of our brethren, whose names appear in our Minutes.

R. M. PATE, Moderator.

J. L. JENNINGS, Clerk.

CHURCH CONSTITUTED.

On the third Sunday in February, 1903, a Primitive Baptist Church was organized at Lanett, Ala., with eight members, and one joined by experience to be baptized soon. At our last meeting, last Sunday, the writer was unanimously chosen as pastor. Lanett is a factory town of about 5,000 population, one mile from West Point, Ga., on the Atlanta & West Point R. R. The prospects seem good for a large church there, I have been preaching there for about ten years. At present we are holding our meetings at sister Waldrops, but hope to build a house of worship soon. So far as my influence goes, we shall try to steer clear of conditionalism and kindred doctrines, yet we shall feel it our duty to exhort and admonish the people of God to a faithful discharge of their obligations to the Lord, and to each other, trusting in the Lord to add to the church "such as shall be saved," and "If God be for us, who can be against us?"

In love and fellowship, I hope,

H. J. REDD.

RIVER VIEW, Ala., March 5, 1903.

CHURCH NOTICES.

TO WHOM IT MAY CONCERN.

BE it known that we, the Primitive Baptist Church at Roaring River, in Wilkes Co., North Carolina, in session on the third Saturday in February, 1903, do, after prayerfully considering, and reconsidering, the confusion and contention that has grown out of the life and labors of Elder W. R. Welborn, at home (among the Primitive Baptists) and throughout the States, do this day withdraw fellowship from him, he having been a member of this church to this day, and we furthermore declare that he is not preaching under our patronage, and that we are not responsible for his conduct whatsoever. And we order that a copy of these proceedings be published in each of the following papers: SIGNS OF THE TIMES, Zion's Landmark and Primitive Monitor.

This done and signed the day and date above named.

J. M. CROUSE, Moderator.

M. G. LYON, Clerk.

RECEIVED

IN RESPONSE TO BROTHER D. M. LEONARD'S APPEAL
TO RAISE A THOUSAND DOLLARS
TO CLEAR THE "SIGNS OF THE TIMES" FROM DEBT.

Previously acknowledged.....\$627 10
Elder D. Bartley, Ohio, \$12.00; Adolphos
Corder, W. Va., \$10.00; Mrs. John Muir, N. Y.,
\$5.00; A Friend, Ohio, \$1.00; Harriet Taylor,
W. Va., \$3.00; George W. Taylor, W. Va.,
\$2.00; Mrs. Mary Turner, Mich., \$1.00; Mrs.
A. M. Hellings, N. J., \$1.00.—Total..... 35 00
Total to date.....\$662 10

MARRIAGES.

By Elder G. N. Tusing, at his residence, March 4th,
1903, Samuel Taylor, of Truro, Ohio, and Miss Carrie
A. Glitt, of Groveport, Ohio.

OBITUARY NOTICES.

John F. Hilton, the subject of this notice, was born at Hilton, Va., April 12, 1838, and died Dec. 6th, 1902, at his home near Hillsboro, Texas. Brother Hilton was in bad health for several years with lung and liver troubles, but he was very patient from the beginning of his suffering to the end. He was raised by Old Baptist parents, and his father was a subscriber to the SIGNS OF THE TIMES for many years, perhaps from the beginning. When the war between the States came up, brother Hilton was living in Missouri, and enlisted in the Eighth Missouri Cavalry, Mornaduk's Brigade, and served faithfully four years. His father it seems went to the war from Missouri also, and was killed at Bloomfield, Mo. Oct. 24th, 1867, brother Hilton was married to Miss Mary F. Cox, of Debenin, Mo. Of this union there were born unto them four children, two sons, Willie and Thomas E. The two daughters are Sarah and Mary J. Thomas and Mary are still at the home of their parents, and helped to nurse their dear father through all of his sickness. Brother Hilton professed a hope in Christ, and joined the New School Baptists in 1868, his wife and her people being of that order. But he soon became dissatisfied, and longed for a home among the Old Baptists, and in 1882 he moved from Bollinger Co., Mo., to Hill Co., Texas, heard of Friendship church, Wood Co., forty miles from his home, and on his second visit there he and his eldest daughter, Sarah, united with the church, and were baptized by the writer in the Brazos River, the third Sunday in November, 1883. Our dear brother stood firm on the doctrine of predestination, and salvation alone by grace, through all of the war and confusion for the last fifteen years. He has been a very interested reader of the SIGNS OF THE TIMES for twenty years. His membership for the last several years has been with the church at Blum, Texas.

While he had great sorrow from time to time, his cup of joy was full to overflowing many times. When his dear, faithful companion joined the church with him years ago, near their home, his joy was complete. He was lovely and pleasant in his life, and his memory is dear to us all. Just before the end came they ploned for me to come, as it was his request that I should conduct the funeral service, but I was gone from home, and did not get the word in time. He selected a hymn to be sung at his funeral, the first line of which reads, "Ye objects of sense, and enjoyments of time." By the request of the family Elder J. B. Buntyn made a beautiful and appropriate talk at the grave. Our dear brother leaves a true and faithful companion, four children, five grandchildren and one brother, who were all with him in his last sickness, and one sister, Mrs. Rhodes, in Missouri, and many brethren and friends to mourn our great loss. A great man has fallen in Israel, and our sorrow is great.

W. L. ROGERS.

BLUM, Texas.

DIED—Deacon Wilson R. Kugler, at his home near Frenchtown, N. J., Feb. 10, 1903, of cerebral apoplexy. He was born near Frenchtown, Sept. 15th, 1831, married to Eliza J. Rittenhouse, Jan. 1st, 1861. He was baptized by Elder Gabriel Conklin, in the fellowship of the Kingwood church, 1858, and chosen deacon in 1873. His widow, two daughters, one son, two brothers and one sister, survive him. He was a man of high moral character, and esteemed throughout the entire community. His home has been a place where every one who knew the family felt a welcome, and especially the Old Baptists. His whole life seemed to be bound up with the church, and the loss seems immeasurable to our family, and the few of us who are left in our little church. He had a good gift in prayer, and often spoke to the comfort of the brethren, having been requested by the church over twenty years ago to lead the meetings in the absence of a minister.

His funeral was largely attended on Saturday, Feb. 14th, Elders Vail and McConnell both taking part in the exercises, speaking with great liberty and power of the wonderful provisions of grace for Israel. Salvation by grace alone was the theme of the deceased, and that alone was the subject of the discourse on the occasion of his funeral.

Words are empty things, and we cannot hope to make known our sorrow, neither can we make known our rejoicing; only an experience of both our sorrow and joy can cause any to know our feelings. We sorrow for the loss of his companionship, his counsel, and his natural love and care for us; we sorrow in the loss of his counsel, and companionship in the afflictions of the gospel, but we rejoice in the consolation given us that for him to die was gain; that with him the warfare is ended, and the fullness of that

peace that he so sweetly experienced in his early life, and was his constant and abiding trust and hope, has been fully realized by him. May his God be the strength and stay of our mother in her loneliness, and the support of his children, and may the Lord bless our little church with his presence, manifesting his watchcare for us, and may we be led to see the wisdom of our God in his dealings with us, and be constrained to say, "Thy will be done."

O. R. KUGLER.

William Harvey Johnson was born July 9th, 1805, and died Oct. 31st, 1902, aged 97 years and 4 months. He was born at German Valley, N. J., at the foot of Schooley mountain. He spent a part of his boyhood days at the mountain, and later on he learned the trade of shoemaking. He then settled for a short time in a little village called the "Harbor," not far from Union. At nineteen years of age he was married to Miss Nancy Hamack. This was in 1824. This wife died in 1829. Two children were born to this union, one dying in infancy; the remaining one, Mrs. Elizabeth Trenchard, having survived her aged father only three and one-half months. She was seventy-seven years of age, and died very suddenly of paralysis Feb. 16th, 1903, being ill but a few hours.

About the time of his marriage brother Johnson settled in and finally purchased the old home in Union, where he spent seventy-six years of his life. In 1830 he was married to Miss Marriettea Lyan, of Springfield, N. J., who went to her home above two years ago, after a married life of more than seventy years. Thirteen children were born to them, seven sons and six daughters; three died before their parents. Brother Johnson became a Baptist at the age of twenty-two years, and united with a church at Academy St., Newark, N. J. He remained with them until the division, when he withdrew fellowship. There was then a little band of members that held meetings in Union, and brother Johnson's house was one of the homes where they met. The ministers who were accustomed to preach at his home were Elders Broome, Trott, Goble and others. He sang much during his whole life. In early life he used to sing songs, but told his children after he knew the better things that it was much easier to sing hymns. He was very patriotic, and used to sing on public occasions. His choice hymns were such as these: "My Father's will," "Slow traveler," "The christian's spiritual voyage," "The day is past and gone," "Sweet is the work my God and King," and two years ago, over the casket of his beloved companion, he sang the beautiful song, "The christian's farewell." He sang many that none of his family ever heard sung elsewhere. He had not seen to read a line in more than twelve years, but his memory, and the gift to quote the Scriptures, and to tell where to find them, remained with him. He was confined to

his bed most of the time for a year before his departure. His gift in prayer was excellent, and was always such as commended itself to all who were spiritual.

Thus far we have quoted from a letter written to us by his daughter, sister Mary Haines. We desire to add to the above that it was our privilege to know our aged brother during the last few years of his life. It was a pleasure to be with him, and to listen to his conversation and singing. When several years past ninety he sang with sweetness and perfect melody. He loved to sing the praises of his King and Savior.

The funeral service was held at his long time residence on Monday, Nov. 3d, and as a text the words found in the last clause of Romans x. 12, was used. These words, more than seventy-five years before, were the ones used by the Spirit, and blessed of the Lord to his deliverance into hope and peace. He often, in all his life, would refer to that time, and those words as a lasting source of comfort to him. It was our solemn privilege to attend the funeral service, and to use the above words, upon that occasion. We can only add that a good man has gone on to the reward of grace which awaited him, as we fully believe.

C.

Our dear son, **Thurman C. Gainer**, was born July 7th, 1888, and died Feb. 22d, 1903, making his stay with us 14 years, 7 months and 15 days. Our dear boy was taken sick suddenly with what the doctor pronounced sciatic rheumatism. He was a terrible sufferer from the first day of his sickness, never being able to sit up after he got sick, and could sleep or rest but very little without being under the influence of medicine. From his first sickness he would often be in prayer. He offered up the most fervent prayers I ever heard, calling on the Lord to have mercy on this poor sinner, and asking the Lord to spare him and help him to get well, but would always say, if it was the Lord's will he would like to get well. He would ask us to pray for him. He was the most patient sufferer I have ever seen. Sometimes when he was suffering so he would say, "O, that I could enter into heaven and rest with the dear Jesus." Then he would say, "O, that every one could be washed in the blood of the dear Jesus." His mind and heart seemed to all be on his dear Lord Jesus. About two weeks before he passed away he had a sinking spell in the evening; all got dark before him; the doctor came and injected salt water in his body under his heart in several places; he was nearly gone, as his heart was nearly worn out from suffering and impoverished blood, also complications of other diseases, such as double pneumonia. He was in a stupor all night, his jaws came very near setting, but we brought him out of it, and I went in to stay with him while the family ate breakfast. All at once he opened his eyes and said, "Mamma, I had one of the

sweetest dreams; I thought papa and I were singing and praying together, and saw the dear Lord Jesus' face so bright, mamma, O, so bright, mamma." I said, "What were you singing?" He said, "This," and began to sing,
 "We will sing the song of Moses and the Lamb by
 and by,

And dwell with Jesus evermore;
 And we shall rest in that far and happy land,
 And dwell with Jesus evermore."

His voice was so sweet. Then he prayed, and then he turned to me and said, "Mamma, I have prayed ever since I got sick that the dear Lord Jesus would save me." Then he said, "Mamma, do you think I have committed any bad depredations in my life, or commit any bad sins that Jesus will not forgive?" I said, "No dear, Jesus turneth none away that call on his name." Then his face looked so bright, and he prayed again, but I cannot think of half he said, for he said so many dear sweet words. O, how we miss him; my heart is sore with aching. But the dear Lord knoweth best, although it is so hard to say, "Thy will be done."

We laid him away on Monday, the 23d, at 5 o'clock in the evening. We tried to get dear brother Polk from San Francisco, but he could not come, so the Christian minister officiated at the burial.

Written by his mother,
 (MRS.) S. J. GAINER.
 HOPLAND, Cal.

SISTER **Ivy Ann Williams Ashbrook** was born in Licking Co., Ohio, Sept. 27th, 1832; died Feb. 16th, 1903, at her home in Lexa, Ill., aged a few months over 70 years. In 1854 the subject of this sketch was united in marriage with our now brother and Elder E. P. Ashbrook, who survives to mourn the loss of a faithful companion and helpmeet. Eight children were born unto them; four preceded the mother to the better world; four, two sons and two daughters, with one granddaughter who grew up in the family from infancy, live to hold in affectionate remembrance one of the tenderest and best of mothers. Eighteen grandchildren, two great-grandchildren, one brother, one sister, and a large number of other friends and relatives, share in the great loss of one beloved and respected for her kindness of heart, noble christian character and benevolent care for suffering humanity.

Brother and sister Ashbrook came to Coles Co., Ill., in 1859. It was the writer's privilege, on the 11th of June, 1881, to lead sister Ashbrook with two other sisters down into the baptismal waters, having been received in the fellowship of the Little Bethel church. To say that she lived her profession is only to affirm what every one knows. Her faith was of that inflexible kind, and she was rooted and grounded in it. It was of the kind too that drew her to the church, and the church to her. It was very clearly and beautiful-

ly exemplified throughout her months of illness and suffering, and especially so a few days previous to her death. The writer, with several of her friends and members of the family, were at her bedside. Her departure seemed near at hand. She was fully conscious of approaching dissolution. She was calm and tranquil. She intimated a desire for singing and worship. The twenty-third Psalm was read and briefly commented on, which was followed by singing. Her face lighted up as if her very soul was filled with a heavenly radiance inexpressible in its sweetness. She was asked if she wished any special hymn sang? "O no," she replied "they are all good and so sweet; I love them all." She seemed to say, "Surely goodness and mercy has followed me all the days of my life; I will dwell in the house of the Lord for ever." Great indeed is our loss, but greater, far greater the gain to her whose entire trust was in the Lord.

The writer spoke briefly on the occasion of the funeral, from the words recorded in Rev. xiv. 13.

May the Lord bless the surviving members of the family, and bring them ultimately, by the power of his grace, into the full joys of the world to come.

JOHN G. SAWIN.

MATTOON, Ill., Feb. 21, 1903.

DIED—Jan. 6th, 1903, at her home, Southampton, Bucks Co., Pa., **Margaret B. Fetter**, widow of Casper Fetter, whom she survived nearly thirty-seven years. Mother was born Sept. 11th, 1816; married April 14th, 1842. She was a member of the Southampton church; baptized by Elder Wm. Quint, in the winter of 1867, if my memory is not at fault. She was the mother of three children, Lydia J. M. Fetter, John and the writer. She was afflicted for many years; her mind was the most diseased part, and she needed the care of a child, which was given her most faithfully by her devoted daughter. Lydia, or Jennie, as she was known, died Sept. 24th, 1901, leaving a sad household; as I was two thousand miles away, and my brother could not be with her at that time. A niece was most devoted to her until her youngest son John and wife could arrange to be with her. They cared for her until her death. Her last words were, "As thy days, thy strength shall be." Elder Durand, her pastor, wrote me he spoke from these words at her funeral. Her natural was not renewed as her spiritual mind, as she often spoke of her weakness in the flesh, and her hope in the Spirit. She was a lover of the SIGNS, and had been a subscriber for many years. She believed in salvation by grace, and practiced her profession by a well ordered life and conversation. "The memory of the just is blessed."—Prov. x. 7. "The fear of the Lord prolongeth days."—Prov. x. 27. "The blessing of the Lord, it maketh rich, and he addeth no sorrow with it."—Prov. x. 22.

G. M. FETTER,

FEBRUARY 17, 1903.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 71.

MIDDLETOWN, N. Y., APRIL 1, 1903.

NO. 7.

CORRESPONDENCE.

OUR GOODNESS EXTENDETH NOT TO GOD.

“O MY soul, thou hast said unto the Lord, Thou art my Lord: my goodness extendeth not to thee; but to the saints that are in the earth, and to the excellent, in whom is all my delight.”—Psalm xvi. 2, 3.

A true exposition of this text in its plain scriptural meaning and application, is of great importance to all who serve the Lord of heaven and earth in truth, and should teach us to heed the word of Paul to every man in Christ, “not to think of himself more highly than he ought to think.” Owing to the weakness and vanity of the flesh, there is great danger of every one doing this. That even Paul should not be exalted above measure through the abundance of the revelations the Lord gave unto him for the instruction and comfort of the saints, there was a thorn given him in the flesh to buffet and abase him. God said that dust should be the serpent’s meat; and God formed man of the dust of the ground. And Paul warns us against a man who is “vainly puffed up by his fleshly mind.”

The royal psalmist David was a type of the Man Christ Jesus, who came in the

flesh as God’s righteous servant and obedient Son, to do his Father’s will, and to glorify him on the earth, by finishing the work which God gave him to do. This he did perfectly. His obedience was a good work, the work of righteousness, and was goodness itself, spotless and divine goodness. So infinitely pure and holy was it, the holy law of God was magnified and made honorable by it. Our spiritual or divine David, “the Son of man,” and on his mother’s side “the Son of David,” was Goodness personified. Yea, all the goodness of all the saints in heaven and earth is in him and from him. “And their righteousness is of me, saith the Lord.” “I will make mention of thy righteousness, even of thine only.”

The very name David means, Well beloved; and in this Psalm David personated Jesus, of whom God said, “This is my beloved Son, in whom I am well pleased.” Indeed these wonderful words of David are as well the words of Jesus, David’s Son. He beautifully and in faith in God says, “I have set the Lord always before me: because he is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope.

For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life: in thy presence is fullness of joy; at thy right hand there are pleasures for evermore." These last words of the Psalm of the text show us plainly that the Son of God in the flesh is the one who speaks in the words of the text. At the same time all these words were blessedly true in the person of David, and he shall realize their divine fulfillment. And just as they were true in him, so also are they true in every child and saint of God.

It is for our consolation in Christ that we well understand this truth, for herein is our righteousness, redemption and salvation; that is, in our oneness with Christ. For in very truth Jesus, the holy Child of Mary, and as such the Son of King David, is one in the flesh with all his brotherhood, the people and children whom God gave him. And it is just as sacredly true of them that they are one with him in the Spirit of life. God has thus made them all one, both in the flesh and in the Spirit, in death and in life, on earth and in heaven. "For this cause he is not ashamed to call them brethren." All that Jesus the beloved Son of God was and is, he is this to all his many members and brethren, his body and bride, the church. And all his obedience and righteousness, redemption and justification, goodness and blessedness, holiness and salvation, *all*, all is to them and for them. He represented every one of them in all that he is and in all that he wrought, and they shall all be equally benefited in it all with himself, for they are his brethren and joint-heirs.

Such is the meaning of the wonderful words of this text and this Psalm. It was the Spirit of Jesus in David that

cried to his Father and said, "Preserve me, O, God: for in thee do I put my trust." How true this is in the heart of every child of God, as well as in the heart of David and Jesus. He continues, calling upon his own soul or himself, saying, "O my soul, thou hast said unto the Lord, Thou art my Lord." O how blessed is this holy relationship, My Lord! Jesus expressed this to Mary in the sacredly endearing terms, "My Father and your Father, my God and your God." So his precious words of possession, "Thou art my Lord," are true in all his saints. But now, behold, what it is that he says to his Father and God, "My goodness extendeth not to thee." How humbling are these words of the righteous Son of God! How they should shame and abase us! Jesus says, "I am meek and lowly in heart." And Paul says of him that he "made himself of no reputation." In all things he is the perfect pattern of his true followers, and their highest honor is to be as he was, even though it is to be made conformable unto his death, that we may know also the power of his resurrection, being made perfect through his sufferings in our flesh.

But have you considered, brethren, that the goodness of even "Jesus Christ the righteous," spotless and holy though he were, did not extend to his Father and God? He says it did not, and his word is true. His goodness, though of infinite excellence and merit, added nothing at all to the already infinite goodness of God. The eternal perfections of God could not in the least be increased or made more perfect by the perfect holiness and obedience of his righteous Son. For in his holy Sonship the Anointed of the Father, the Man Christ Jesus, came out from God; and Paul says, "the head of Christ is God." It is true, then, that

Jesus and all his righteous goodness is of God. His own word is, "There is none good but One, that is, God." "The Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake." "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." These words of our perfect Teacher show the entire dependence of the Son of the Highest upon his Father in all his goodness and work of righteousness. Every good gift and every perfect gift is from above, and cometh down from the Father of lights."

All goodness descends, therefore, but does not ascend up to God, to either add anything to his infinite fullness of eternal glory and blessedness, or to influence him in the bestowment of any goodness and favor. And since the goodness of the perfect Man does not extend up to God, to bring down his salvation and blessing, how vain is the presumption of imperfect men, whose most righteous works are marred by sinful imperfection, who talk and boast of influencing God to send down his blessings of salvation upon them as rewards for their goodness in their works. Surely they must think that their goodness does extend up to God, or else they would not and could not make such a parade of their works which they call good. The self-righteous Jew thought himself good, and asked Jesus what good thing he must do, calling him "Good Master." But the Master rebuked him, saying, "Why callest thou me good?" As a man, Christ claimed no goodness of himself, but ascribed all goodness to God, and thus he honored his holy Father. We should take his rebuke to ourselves, if we sup-

pose we are good, or have the ability to do good and keep the commandments of God, who is holy, and his commandment is holy and just and good. How can a sinful man keep a holy commandment, and receive a reward for his goodness? Paul says of God, "Who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen."

"But to the saints that are in the earth, and to the excellent, in whom is all my delight." This is a blessed and very wonderful truth, for it reveals the beneficence and salvation of all the saints. The perfect obedience, justifying righteousness, divine excellence and everlasting goodness of our divine David freely and blessedly extendeth to all the saints in the world, from him to them, enfolding and uplifting them as one with him in his own heavenly goodness and excellence, making them the very righteousness of God in his well beloved Son. O brethren, this is most glorious! "And of his fullness have all we received, and grace for grace." "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that according as it is written, He that glorieth, let him glory in the Lord." "Therefore let no man glory in men." "For in him dwelleth all the fullness of the Godhead bodily. And ye are complete in him which is the Head of all principality and power."

Give thanks and rejoice, O my soul! that the all-satisfying goodness of the Son of God's delight did not extend upward to the Godhead and angels, as though he or they needed anything; but he bowed the heavens and came down to thee, and to all his people and

saints in this earthly life, unto the end that he might minister unto them, and give his life of goodness a ransom for them. "This is all my salvation, and all my desire."

Seeing that this is true of the Lord Jesus, the glorified Head of the saints, to whom he imparts his excellent goodness, unto their everlasting good and infinite benefit, uplifting them into his own endless life and goodness and glory; O how much less true is it that the goodness of saints extendeth to God, to bring his blessings down upon us who love and serve him! Yet this sentiment is the very kernel of all conditional salvation; for it is all based upon the doctrine or claim that the goodness and works of service of the saints do extend to God, and so far influence him as to bring down his divine blessings of salvation upon them as rewards for their goodness. No doctrine in religion and its service could be more untrue and dishonoring to God and his salvation and its free bestowment. For all his bestowments and blessings in all the salvation of his chosen people, from the gift of his dear Son and with him all things, are "without money and without price."

True enough, a man's works may either help or hurt a mortal like himself, but what can he do unto God? The religious world is carried away with this strong delusion, believing that the Almighty needs and wants their help in salvation, and that he will bestow rich rewards upon those who will do much good in this work of salvation. And so they think to add stars to their crown of glory. Others are more modest in their claim and say, "The people of God receive their rewards for obedience in this life only." (Page 101 of Fulton Convention.) Who rewards them "For obedience?" The

only answer would be, God does. Then their goodness extendeth to God. This is exalting man above the obedient Son of God himself. How brazen!

Paul commanded that they who have believed in God should be careful to maintain good works, and then added, "These things are good and profitable unto men." *This is all.* "Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

D. BARTLEY.

LEBANON, Ohio, March 7, 1903.

CHRIST THE END OF THE LAW.

MANY times I have been asked, What about the law of Moses, is it binding to-day on the children of men? Again, are the ten commandments, which were written on tables of stone, the law of Moses, or are the commandments issued to the children of Israel after the decalogue was written and promulgated, "The law?" Does the law include the decalogue and all of the ordinances and rules given to Israel by the hand of Moses?

To the first question I must say that the apostle has forever settled this point, as regards God's quickened children, "For ye are not under the law, but under grace."—Rom. vi. 4. The law was our schoolmaster unto Christ, "But after that faith is come we are no longer under a schoolmaster."—Gal. iii. 25. Hence we are not under the law or schoolmaster any more, but are freed from the de-

mands of the law, neither is our justification from the law, but from and through him who is above the law. For by the deeds of the law shall no flesh be justified. "If righteousness come by the law, then Christ is dead in vain."—Gal. ii. 21. It will not do to say that Christ died in vain, unless we say that he is not the Savior of his people. This would exclude Christ altogether, and make his blood an unholy thing, which is declared to be the blood of the everlasting covenant. Christ is declared to be a full and complete Savior of sinners, hence his people are no more under the dominion of the law. They who are under the law are under the curse, and we know that the saints are not under the curse. They have been delivered from the curse, for Christ was made a curse for them. 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. The covenant in Christ cannot be disannulled by the law which was four hundred and thirty years after the promise. The law is not against the promises of God, for if there had been a law given to give life, then righteousness would have been by the law. God's chosen people could never become justified by any law of works: be it the law of Moses, or any other law which requires work to be performed by them. This would be too weak and uncertain, nor could the Scripture be fulfilled in this way, for it is written, The just shall live by faith, and as Paul says, That they are not justified by the law of works, but by the law of faith. Therefore it is of faith that it might be by grace to the end the promise might be sure to all the seed. The law is holy, just and good, but vain man is sold under sin, and in a state of

nature cannot keep the very first commandment of it, to say nothing about the rest that follows. It is a great error among many people, that those who do not believe the gospel are cursed by it. The law of the ministration of life in Christ Jesus does not curse any person. It is the law of the ministration of death which curses or condemns. For "he that believeth not is condemned already." Christ's work was not to destroy, but to save that which was lost, and fulfill the testimony of the Scriptures. It is a gross error to hold the Head in such a way as to make him damn people because they will not believe on him. The law was given by Moses unto the children of Israel. It was not enjoined unto any other people that we can hear of. These were God's chosen and circumcised people to whom pertaineth the law and ordinances. These were dedicated with blood, for Moses sprinkled the book and all the people, saying, "This is the blood of the testament which God hath enjoined unto you." This dedication made it binding to Israel and to no other people. God placed Israel under law to him without their consent. Hence what the law saith it saith to them who are under the law. All the righteousness to be obtained under the law, as such, was a legal righteousness, just like that which Saul of Tarsus had, and cannot stand before the Sun of righteousness when he arises with healing in his wings. The Gentiles were not favored in having the law of Moses enjoined unto them as Israel was, but if by nature they do the things contained in the law it becomes a law to them in reaping whatsoever it promises, but notice, eternal life was never promised to those under law, or to any people for doing what it required. Christ alone fulfills the law, and fills it full, for all his

people, both Jew and Gentile. The first and greatest commandment he fulfills in the hearts of his people in giving them that power of love whereby they are enabled to love God supremely, thus they have "no other gods before them," only the one God and Jesus Christ whom he hath sent. This is the "everlasting love" that God had for them in eternity, and is the same love with which they love God and whereby they love one another. The law was a shadow of things to come, but the body is of Christ. It was a shadow of good things to come, and not the very image of the things. It made nothing perfect, but the bringing in of a better hope did. "Christ is the end of the law for righteousness to every one that believeth." All things are put under his feet. (Psalm viii. 6; 1 Cor. xv. 27; Eph. i. 22.) "He left nothing that is not put under him."—Heb. ii. 8. From the above we see that Jesus is above "all things," hence above the law, and all law. The apostles called it tempting God to make Gentile believers come under the yoke of bondage, "Which neither our fathers nor we were able to bear."—Acts xiii. 10. As for the precepts of the law which teach morality, none will presume to reject, which is the base of all good human governments, and the foundation of social life among civilized nations. Jesus taught a better precept than is found in the law of Moses. It taught, an eye for an eye, a tooth for a tooth, evil for evil, good for good, Jesus taught the reverse, Do good to them who hate you; pray for your enemies. Here are precepts that are sublime, and which reflect the wisdom and love of him who is the author of them. None but Jesus was able to establish this rule among the children of men. Here we see the spirituality of that better law; "The law of the Spirit

of life in Christ Jesus." The isles shall wait for this law. The Law-giver is a quickening Spirit, and quickeneth whomsoever he will. This spiritual power is exercised over all flesh, and none can escape its searching power that he designs to manifest in light, and in the knowledge of the truth.

Some say that the Sabbath day ought to be observed, as it was a holy day in olden times, and was set apart by God to be observed as a day of rest. I dare not now say much on this subject, as this letter would be too long. The Sabbath was a day of absolute rest for man and beast, a violation of this command caused the transgressor to be put to death. Modern times would not admit such a penalty to be meted out to a transgressor of this command. Nor is it probable that a Sabbath is now kept as it was by the Israelites. It ceases to be a Sabbath when not observed as it was in days of old. We have better reasons than this to say why the seventh day of the week is not binding on the followers of the Lamb, first, it being typical of the day of rest that remains for the people of God; when that day came, the type was withdrawn or rolled up, or passed away. Believers only enter into that rest, they only discern the Lord's body and the true Sabbath; they alone of all the earth cease from their labor, as God did from his. Here is rest, absolute rest; rest which the world cannot give them, nor take away from them; resting under the shadow of the wing of heaven; they have heard the voice of their Beloved, saying, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Rest signifies quietness, also peace. Again, he says, In the world ye shall have tribulation, but in me peace. He giveth his people peace (rest), "For he will speak peace

unto his people, and unto his saints." "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."—Col. ii. 14-16.

In answering the third question at the beginning of this article in the affirmative, I answer the second also. I certainly think that the law of Moses included the ordinances and rules given to Israel for her instruction and guidance in all that pertained to her worship and manner of living. The law invariably includes the decalogue, and it is the most important of all, the base of all that follows it; notwithstanding many people think the law only embraces the ceremonial law, or ordinances and rules pertaining to the temple worship and rules of living. There are many proofs to show that the decalogue is meant when the law is spoken of by Jesus and his apostles, as there is that the ceremonial is also meant in other places. For instance, Jesus says the first and greatest commandment of the law is the first commandment of the decalogue. The second is like unto it, and upon these two hang all the law and the prophets. "Behold, thou art called a Jew, and retest in the law." "Thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? Thou that abhorrest idols, dost thou commit sacrilege?" From the above, it is evident that when the law is spoken of, it means the commandments written on the tables of stone by the finger of God. I have never viewed it otherwise, how can we look at it any other way? This was the old covenant written on tables of stone, whereas the new is written on the fleshly tables of

the heart, by the Spirit of our God, which cannot be erased. There is great meaning in this, the writing of the old covenant and the writing of the new: where it is written, how it is written, and what it teaches; "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."—Gal. v. 1. "Having abolished in his flesh the enmity, even the law of commandments, in ordinances."

I submit this to you, brother Beebe, use it, or cast it aside.

J. F. BEEMAN.

CARMEN, Okla., Feb. 5, 1903.

OAK GROVE, Mo., Nov. 24, 1902.

DEAR BRETHREN OF THE SIGNS OF THE TIMES:—Though I have never written for publication in our paper, feeling that anything I could write would be but to darken counsel, I feel now that I should like, if the Lord wills, to write a few words to the saints to gain the fellowship of all the true believers of our dear Lord; and as the words of Luke, recorded in Acts ii. 42, "And they continued steadfastly in the apostles' doctrine, and fellowship, and in breaking of bread, and in prayers," come to my mind with some force, I will offer a few thoughts in connection with them; for what can cause more joy and rest in this world of sorrow and turmoil, than the sweet fellowship of the dear saints who have felt the bitterness of sin, and have realized their own hopeless bondage, and their utter inability to release themselves from one iota of the awful load, and after having given up all hope to find themselves at the feet of Jesus? whom they see as their sin-bearer, and behold in him all the power and perfection of the Godhead, and see the infinite love and mercy and grace bestowed on a poor sinner through

him, and to know that in him is all that is needful to save a sinner, and keep him both in time and eternity? Indeed it is so wonderful that my poor, carnal mind cannot lay hold of it, and I seem to doubt whether I can be included in the awfully grand and glorious scheme. And yet he died to save sinners, and that includes me.

But I wonder if I know the doctrine? that is why I write and want to talk to the saints. If I know the doctrine, and the saints have fellowship for me thereby, it is an evidence that I belong to the family, and if so, an heir of God, and joint-heir with Jesus Christ, and this is the most blessed thought. If we know the doctrine, it is because God taught us, for there is no other way of knowing it. We may have a tolerably correct idea of the principles of predestination, election, &c., but not know the doctrine, and thereby come many deceivers, that deceive many of the saints. The doctrine is not a philosophical problem, but is a living fire that is in you, ever burning, but never consuming, and we behold it with wonder and awe, as did Moses the burning bush, and when we feel its power, and behold its majesty, love and mercy, it strips us of all our carnal righteousness, and we stand trembling, feeling that we must take the very shoes from off our feet, for we are on holy ground. And, dear brethren, I feel that every principle of the doctrine is holy ground, and should be approached with reverence, for every principle sets forth some attribute of our most holy and reverend God, who, though we are vile sinners, dwells in us, showing us the wonders of our glorious inheritance, and teaching us the denying of ungodliness and worldly lusts.

I said, If we know his doctrine, God taught us. Jesus said, "All thy children

shall be taught of God * * * every man therefore that hath heard and learned of the Father, cometh unto me." John said, "That which we have seen and heard, declare we unto you, that ye may have fellowship with us, and truly our fellowship is with the Father, and with his Son Jesus Christ." David said, "The secret of the Lord is with them that fear him, and he will show them his covenant." So here are three that bear witness that the doctrine is not learned, only as God teaches it. Now Jesus said he would send the Comforter, and he would guide us in the way of all truth; hence it is the one God with the one message, by the one Spirit, to the vilest sinner in all ages, and as they all need the same remedy, they are all taught the same lesson, and rejoice in the same Savior, and sing the same song, even praises to his name. Now there are false spirits in the world, who put on a garment of light; transform themselves, the apostle says, and they say, Yes, Jesus did die, &c., but now you must be good, you must be perfect, even as your Father in heaven is perfect, and you can walk in disobedience and receive the chastening rod, and even die, &c., &c., misleading the poor little child into the idea that he can stand alone, and the devil comes along and says, You ought to be good, and that is all true, and God has taught you that, too, and you learned to your sorrow that when you would do good, evil was there, and it was only when brought into Christ that you found relief; it was not your righteousness that brought peace, it was his; you were in him, clothed in his righteousness; overwhelmed with it; you were satisfied, yea, in peace; you could know what he meant when he said, "In me ye shall find peace." This same Jesus has said, "Abide in me," and this devil's angel would tell you that

you can be good now, because of the good lessons you have learned, and this poor, carnal man thinks, Surely that is so, and so comes trouble. But thanks be to him, he will never leave nor forsake thee. And O, dear saint, remember that this blessed doctrine that beholds the omnipotent, omnipresent, omniscient God that "works all things after the counsel of his own will," was taught you by his blessed Spirit, and that he led you to that Lamb of God that taketh away the sin of the world, and that in him you found all things needful for your salvation, even that he was your wisdom, righteousness, sanctification, redemption, your life, and that in him is the fullness of God that created all worlds. Therefore has all power, all wisdom and all righteousness, which is in Jesus for you, and that it is only those that are in him that receive joy and peace, and that he will bring you off more than conquerors through him. Remember this doctrine when talked of brings fellowship, and our feeling how sinful and weak we are, makes us look up to him with prayer and supplication, that he will lead us and keep us, lest we be found among the unbelievers.

Dear brethren, there are many in the west who are numbered among the Baptists, that are afraid of God's complete control of all things, also that are preaching two salvations. I know of only one taught in the holy Scriptures, and in my experience: "The Lord is my salvation. He is my strength and my song." When I am in him I find peace, when I am in the flesh, and have not his Spirit lighting my path, and showing me his will, then do I become a pharisee, and get pretty well contented with myself, which shows us how weak and deceitful is the carnal mind; "not subject to the law of God," but making our own laws. O, what a

mercy it is that he does not change, but his love and purposes continue steadfast, for after he has suffered us to follow our own ways long enough to teach us the lesson he purposes, he takes us in his loving embrace, and then we see and abhor ourselves. Who of God's people should want any other teacher? He is the only one that can show us that in our flesh dwells no good thing. Yes, but say some, we can quench the Spirit and resist his teaching. I think not. The spirit in us both kills and quickens. When it pricks us in the heart we are dead to sin, but alive to holiness, nevertheless we cannot put him away and bury him out of sight, but bear him about in our own bodies, and loathe him, but he shall go with us down to our graves, there shall he be put away for ever. The wicked can resist the spirit, as it is manifest in the children of God, because it just cuts to the heart, as they did in Stephen, when they guashed on him with their teeth. And now, brethren, we, if we continue in the apostles' doctrine, are sure to be in fellowship, because the Spirit teaches the doctrine, yea, the deep things of God, and all God's children can unite in praise to him. It teaches the most humble and illiterate just the same as the most learned; all are brought on one common level, and none can boast. But you will say, Elder so and so is a wonderfully deep man, and the Spirit has revealed to him so much, and I know so little, if anything, and did not our hearts burn within us while he was unfolding God's wonderful ways? Dear child, God was just showing you what he had revealed to you by sending him as a witness, only giving him the ability to tell you what God had shown you, lest you should faint by the way, or Satan should persuade you that it was just a creature

of your imagination. Just see how his loving care follows you. The man you think blessed beyond measure is just like you, an empty blank, in the absence of the Spirit; has all your doubts, all your fears, all your weakness, is in no whit different, only God set him up for a witness to you. "We have this treasure in earthen vessels, that the excellency of the power might be of God, and not of men." Does the doctrine humble you? Does it show you how sinful, how weak you are? Does it show you the awful, wonderful majesty, power and mercy of God? Does it show you that all this wonderful power is engaged in the salvation of poor sinners? Does it show you that nothing can thwart the purpose of God, and that he will save all that come to God by Jesus? Does it teach you that it was impossible for you to approach the throne of God because of your sins, but that Jesus died for sin, and is the propitiation of our sins, and that having rose again, stands for ever at the right hand of God to make intercession for the saints? Does it teach you that when you were without strength you was made strong in his presence, having been "brought into his banqueting-house, and his banner over you was love"? O, does it teach you humility, love for the brethren? Does it put songs of praise in your soul? Does it make you want to follow him? Does it show you how weak you are? If so, prayer will be the result. You will be praying continually, O Lord, help me, guide me, keep me from evil, save me from myself, &c.

Dear saints, there are some yet that continue in the apostles' doctrine, and in fellowship, and in breaking of bread, and in prayer, and there always will be, and let us watch that none take our crowns; cling to the doctrine; it is our experience,

it is our practice, it is our life. If we are following after the world we are not in the doctrine. Let us watch lest the wolf scatter the sheep. We are living in a time that is more dangerous than the days of the reformation, and it behooves us, dear brethren, to speak often to each other. May God draw us closer together, and give us eyes to see, and strength to put away every false way, and withdraw from all that walk disorderly, thereby manifesting that we are the children of God in deed and in truth.

Brother Beebe, my mind has wandered much more than I thought when I commenced this. If it is unfit for publication destroy it. It is my first attempt. I know not what is best. I do know though that the theme of God's ways is always on my mind, and I am meditating on the subject at work or at rest, so I have just written as my mind led me. The SIGNS advocates the doctrine of the Bible, and is the only paper in this United States that I know, that is free from adulteration. May the Lord keep you in the truth, and give you strength and wisdom to continue the SIGNS, if it is his will.

Yours in hope,

WM. M. STARTZMAN.

WINONA, Wash., Jan. 4, 1903.

S. H. DURAND—DEAR BROTHER:—I hope you will not think I am forward, or seek notice, but as you asked me to send some of my thoughts or expressions to the SIGNS, I will send you this manuscript, and it is so faulty that I almost have to shut my eyes to be able to start it. It is awful weak and frail, like myself, spiritually. Do with it as you like.

Paul, in the fifth chapter of 2 Corinthians, shows that our salvation and all that we have and are is of the Lord, and that if we are in the gracious state of a

child of God, we are in the Lord, in Christ; hence a new creature; old things have passed away, behold all things have become new. Now, whether it is the work of the creature, or the work of God, that such a one is a new creature, is a question that in the world has long been in controversy; neither do I expect to settle the matter to the satisfaction of the world, (for if I seek to please man then I cease to be the servant of God,) but perhaps some who read may rejoice that there is one more poor, weak, helpless, one that depends alone on the mercy of God. Therefore if any man be in Christ, he is a new creature. The requirements in order to be a new creature, is to be in Christ; if this is the work of man it is time we had some scriptural proofs. Some say it is by our good works that we get in God's favor, and he is under obligation to save us, and I think these are the greater part of professed christians. Now, if this glorious change from death to life is brought about by our own works and righteousness, Isaiah was wrong in chapter sixty-four, verse six. Here he says, "We are all as an unclean thing, and all our righteousnesses are as filthy rags." Would we not look well to take all this unclean, filthy mess to a throne of grace, and try to exchange it for a place in Christ, and thereby become a new creature? In another place the prophet says, "I will declare thy righteousness and thy works; and they shall not profit thee." It looks very discouraging to depend on works, and we have only had two witnesses, but lest the prophets are mistaken let us get some testimony elsewhere: Matthew i. 21, "And she shall bring forth a son, and thou shalt call his name Jesus, [which is savior] for he shall save his people from their sins." This would seem of itself enough

to convince any one that it was not the works of men that save, but the blood of man, the man Christ Jesus. There is not a condition in this text. The angel did not tell Joseph he might call the child Jesus, for if the people would let him he would save them from their sins. O no, but, "Thou shalt call his name Jesus," and he tells the reason: "for he [Jesus] shall save his people from their sins." Not may, or might, but shall, and there is not a man, woman or child, but what calls the angel a liar who says there will be one lost whom this Savior came to save. John, in giving his testimony, Matthew iii. 11, 12, says, "He shall baptize you with the Holy Ghost and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner." Here his people are expressed by wheat, and not a single condition, but he will first baptize with the Holy Ghost and then with fire. And, brethren, I am glad, for in passing through this fire all our works and righteousness (filthy rags) are consumed, and we are in Christ a new creature. And this is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. Others say that to keep the law is the way to eternal life. "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill."—Matthew v. 17. This every one can testify to who has in reality sought justification, for when they tried the law they learned that it was for the lawless, and that it condemned all such, and they must seek elsewhere. So when they got to the end of the law, there was Christ, who is the end of the law for righteousness to every one that believes. Even so with Paul, for while he was keeping the law, and thinking he was doing God service, we find that he was accused of per-

secuting the blessed Lord. Are we better than Paul? Can we hope to succeed where he and all others failed? But if there had been a law given that could have given life, verily righteousness would have been by the law. Paul learned better than to believe such stuff as this, as shown in Gal. ii. 16; iii. 11. With these witnesses and our own experience we are forced to use the expression in Romans iii. 28, "Therefore we conclude that a man is justified by faith without the deeds of the law." Then let us leave the law, and not look to it to enable us to get in Christ, and so become a new creature. But, says one, you must take the New Testament as well as the law, take all the Scripture, that is the way, that is what it is for. But here is a neglect shown, for we are commanded to search the Scripture, for in them ye think ye have eternal life, and they are they which testify of me. So you cannot hope to get eternal life in the mere reading and practice of the teaching of the Scripture, but they are for a far different purpose. We are told that they are given by inspiration of God, and are profitable to the man of God for doctrine, reproof, correction and instruction in righteousness, that he may be perfect, thoroughly furnished to every good work. Not to give life, but to qualify the living to good works. O, I am not ashamed of the gospel, for it is the power of God unto salvation to every one that believes. Not to the unbeliever, but to them who are in Christ, these new creatures, they are the ones who are saved by the gospel administered by the power of God. We have tried to follow some of the most popular ideas of the religious world, and in so doing the Scripture has flatly contradicted them all. Then let us sing the sweet song, the song of songs, salvation by

grace, "For by grace are ye saved, through faith, and that not of yourselves, it is the gift of God." This declares that it is the gift of God that you are in Christ a new creature. He (Jesus) is the way, and declares there is no other name given in heaven or among men whereby we must be saved. This is the One who has declared in the new covenant that he will be merciful to our unrighteousness, and our sins and iniquities. What a glorious and merciful High Priest we have, one who has not to go in and offer for sins once every year, for we find that he has taken away the first, that he may establish the second, by the which will we are sanctified through offering of the blood of Jesus Christ once for all. Glorious thought, for by the one offering he has forever perfected them that are sanctified. But when the light of the glory of God shining in the face of Jesus Christ, shines in our hearts to give us the knowledge of sin, how we hate our sins, for we see as did Paul that we are chief of sinners, and that in this condition we can never see God. Then are we truly in a sore condition. We then can see our true condition, and we are made to try all that we think will better us; we try to do good; we try to live up to the law, yet finding this to be impossible, for we are all sin, and we have read that nothing good can come from an unclean thing; we are made to cry and mourn on account of sin; this is evidence to us that we are a new creature, for before this we enjoyed sin, and now we detest it, thus showing that we have already been created a new creature, and this new creature hates sin with a perfect hatred. How is this done but by taking away the hard and stony heart, and giving us a heart of flesh? Then the one that was so oppressed is made to see that Christ

died for his sins, and the language of the angel to the shepherds is direct to him, for he feels that now, this day, is born a Savior, and by faith he believes it is his Savior, and he rejoices with unspeakable joy, full of glory, for he who is his life has appeared, and to be in his presence is a heaven below, and one can lay claim to these gracious expressions as direct to them. This is to be born not of a corruptible seed, but of an incorruptible, by the Word of God; not the written word, but the Word that was in the beginning; that was with God, and that was God; the same was made flesh, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth; born of God; born of the Spirit, pure; that which is born of God doth not commit sin, pure, and as is the Father so is the child. No wonder it is called a new creature. All this is done not by the will of man, but of God. We have not chosen him, but he has chosen us.

To all such as have a hope in Christ, not by their own works, but by grace, be of good cheer, for he has said to them who have no helper, to the helpless, to the poor and needy, that he will be their help. He will hold you up by his everlasting arm; he will let you rest in the shadow of a great Rock, and sometimes take you into his banqueting-house, and his banner over you is love. What a glorious Savior we have; one who never leaves nor forsakes us. We may get low in the valley of despair, feel the affliction of sin to such a degree that we are ready to give up all, but the low small voice will in the Father's own time tell us to be not afraid. He has promised to be with us in six troubles, and in the seventh not to forsake. This is enough; if Jesus is with us through life, and does not desert us in death, how blessed we are.

T. E. ATTEBERY.

604 TYLER ST., WACO, Texas, Feb. 1, 1903.

TO THE EDITORS AND CONTRIBUTORS OF THE SIGNS OF THE TIMES:—I feel like I want to write something, to express my feelings in some way. I desire to say, dearly beloved in the Lord, through the kindness of some dear friend, the SIGNS has been coming to me for some months past, and the contents of each number has been read with comfort, and my faith in the power of Jehovah has been renewed and strengthened, and I am glad to know that there are yet a few who are enabled by divine grace to contend for the truth as it is in Jesus. I feel sure if I know anything of truth, that it is only by grace we know the Lord; he is our salvation, and that in a complete work, and the same grace that saved us from an endless hell, keeps us through time, and we are just as helpless to control and bring this grace into action after having first received it, as we were before. If grace does not prompt and cause our action in the fear and service of the Lord, then our service is only of the flesh, and is only a hypocritical pretense. Man at his best state is altogether vanity, and therefore if there is any truth, any wisdom, any power, any righteousness, any salvation, we have to look away from man to find it. The subjects of grace find all they need in time or in eternity in Christ Jesus, the only name under heaven given among men whereby we must be saved. Whatever men may claim or cavil over respecting good works and ability to do them, God's word remains absolute and unchanged, and truth will prevail. The new birth has no effect in changing the old man, the earthy man, and his heart remains deceitful and desperately wicked. His mind is still carnal, and not subject to the law of God, neither indeed can be. However the

Spirit of Christ dwells in this earthen vessel; "Christ in you the hope of glory," and such vessels are vessels of honor, and chosen of God for the purpose they serve, and there are other vessels fitted to destruction by some power. I see no difference in the power that the potter displays in making his vessels, and it certainly is not wise to claim that he leaves the choice to each vessel as to what disposition shall be made in selecting its attitude to service. Some are claiming however that the Potter has only to do now with the vessels of honor, the good things, and does not shape the destiny of the vessels of dishonor, those fitted to destruction. Jude says these were before of old ordained to this condemnation, or destruction, and I believe it. It would seem strange that a potter would spend his time in making his wares, and then declare he had no purpose in making only such as were to occupy an exalted station or position of honor. The rejected or dishonorable vessels, or vessels of wrath, he is at a loss to know what to do with them, only to turn them over to a world of chance. This seems to me to be in harmony with some doctrine now advocated. But I glory in the doctrine that gives the Potter all the power in creating, shaping and disposing of his wares. Some claim that the vessels of honor after receiving their treasure are then in an active capacity, not passive as before, or as when coming from the hands of the Potter, or in other words, when the new birth takes place the vessel or man is then able to do the will of the Master, by being made alive. This might be if there was any change in the material or composition of the vessel. The contents of the vessel is where the value is considered, and this is where judgment is resting. These vessels Peter

describes as lively stones, are built up a spiritual house, an holy priesthood to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Christ dwells within these stones, and is their life, and their every movement is the direction of the life, and not of the stone. Let us give glory to the life and not to the stone. If I know anything of Christ, it is Christ dwelling in me the hope of glory. I have no other hope. By the spirit of man that is in me I know the things of other men; even so knoweth no man the things of God save the Spirit of God. Then where is man's ability to come to God, only as the Spirit directs and leads him? Is he not passive, helpless, dependent? If there is any true worship of God from his creature it is the Spirit of truth dwelling in them that renders the sacrifice acceptable. No fleshly offerings will be accepted, because they have not been required. The heirs of promise are commanded to present their bodies a living sacrifice, holy, acceptable unto God, which is their reasonable service. How is this done? Have they the ability to do this within themselves, and is it left optionary with their own wills whether they obey or not? The writer says, I beseech you, brethren, by the mercies of God that ye do this. I believe the experience of the children of God is ever in accord with the language of the Savior, that without me ye can do nothing, and all the evidence there is or can ever be for us to judge as to who are his lowly and humble followers is the Spirit of Christ manifested in the man, in the vessel, in the stone. If we write, if we speak or teach of the things pertaining to salvation, and do not display the Spirit of Christ, our work is vain, and is as a sounding brass or tinkling cymbal. If our service to God is not prompted by

truth, and we are not drawn by love, it amounts to no service at all.

Much is being written and said respecting the purpose of God in all things. I feel glad that all this comes in under the protecting care of Jehovah, and even all men and devils are subject to his sovereign control. Whether we believe or disbelieve the Scriptures, it is a certain fact, all things are moving on fulfilling the word of inspiration, and our helpless condition and the daily experience we have is the best evidence we can have to confirm our hope in the power of God. If we could not see some evidence of the Scriptures being fulfilled we would often sink in despair, and as for me I should not remain on the foundation that I occupy if I could get away and find a better. But I feel to say that it is by the grace of God that I am what I am, and I feel to crave and have a longing desire to be more and more like Christ (if indeed I have ever manifested any of the fruits of the meek and lowly Lamb). My life is not what I would desire, and I am only a wanderer and a stranger, and many times feel to be one alone, and I get restless and become disquieted within, and in retrospecting the past can see nothing but a continued line of effort and failure on my part, and my days on earth have been spent in vain. The treachery of my heart forbids my claiming any of the sweet promises that God has spoken to his people. He says, Be ye holy as I am holy. Well, how can one so vile, and corrupt, and so full of bruises, and wounds, and putrefying sores, comply with this command? This is my condition, and furthermore my heart is deceitful above all things and desperately wicked. What a filthy vessel to claim any honor. Mystery of mysteries! who can understand?

Right here I'm left to drift,
And cannot see my way;
The time is flying swift,
I know I'll soon decay.
I've nothing here to claim,
That renders me solace,
Except the holy name
Of him who fills all space.

Now, what I have written is so full of imperfection I am reminded that probably I have said enough for this time. If what I have desired to hint at is truth, I am not ashamed of it, and if it is only the prompting of the flesh, and I am still in darkness, I have to ask you dear ones to bear with me, and if you see where you can help me, I pray that you fail not to come.

In love and fellowship I remain,
I. HARVEY WEBB.

RIVERVIEW, Ala., Mar. 5, 1903.

DEAR BROTHER BEEBE:—Here is a short letter from Elder Morgan Brown, of Griffin, Ga., that did me so much good I would like for you to publish it in the SIGNS, believing that it portrays, to some extent at least, the experience of all the Lord's dear children. I am personally acquainted with Elder Brown, and have enjoyed many pleasant moments in his company, but I have never yet been with him as much as I desired. His conversation is godly and edifying, and his doctrinal sentiments sound. I wish he would take the SIGNS, if he does not, and write for it.

Yours in trials and afflictions,
H. J. REDD.

GRIFFIN, Ga., Feb. 15, 1903.

MY DEAR BROTHER REDD:—Your sweet, sad letter of last Friday came to hand to-night on my return from County Line, also the postal was received, 5 p. m. I had gotten ready to go to Milner. You may be sure that I just do not know

how to begin to answer your godly letter. While we had a good, sweet meeting at County Line to-day and yesterday, and I could hardly doubt the presence of the Lord with us, yet can truly say that I wanted to be with you all as much as I ever wanted to do anything in all my life. I believe I had gotten everything ready as did Abraham in offering up Isaac, but when the time came for me to take the very step I was hindered, I guess, of the Lord. I know I as fully intended going out there as I ever did anything in my life, but somehow I was hindered. Your guess of my lack of means was true indeed, as is nearly always the case under such circumstances, but I suppose that obstacle could have been overcome had not a combination of other circumstances suddenly and unexpectedly broke in upon me, the nature of which I will tell you if ever I see you again, and it is the Lord's will. But suffice it to say that the sorrow of my poor soul in this trying ordeal is enough to make one's soul "choose strangling rather than life." O, I have thought of poor Job so much, and of the deep affliction through which he was called to pass, and of the many bitter weepings and pitiful complaints that was wrung out of a heart full of anguish, when to aggravate his misery his wife, who was a stranger to his afflictions, (only in him) would recommend that he "curse God and die." And this bitter experience of Job is in a measure felt and tasted by every child of grace, for Peter speaks of these "fiery trials" which shall come unto you, and shall try you as gold is tried, and he tells us not to think it a strange thing concerning them, for truly it appears to be the heritage of God's people in this world, for Paul says that we must through much tribulation enter into the kingdom of

God, and it is also a fact that except we suffer with Christ, we have no promise to reign with him. It looks like these gracious words of inspiration ought to comfort us in our trials, but O, how our poor, weak flesh shrinks from such sufferings, and we are found begging, "If it be possible let this cup pass." After it is all over how good it is to think that our blessed Master was tempted in all points as we, and as a merciful High Priest can be touched with a feeling of our infirmities, and that all of our sore trials and conflicts, disappointments, &c., work for us a far more exceeding and eternal weight of glory, in that it brings us immediately into the fellowship of the sufferings of the Son of God. Thus are we made to be a "partaker of the afflictions of the gospel, according to the power of God," the which the apostle exhorts us to "endure as good soldiers of Jesus Christ." We often feel that we would give all the world for an infallible sign of our acceptance in the Beloved, and indeed that is just the price we are to pay for such a sign, for he that would save his life shall lose it, but he that loseth his life for my sake and the gospel's, the same shall save it. This is the way we are weaned away from the world, and made willing to relinquish all our claims on the things of earth, and as Paul said, become crucified to the world and the world to me even by the cross of our Lord Jesus Christ. (Gal. vi. 14.)

Please write me soon of the results of the meeting, and if you did not constitute your church, and yet desire me to come, I will try again to come. Love to all. Pray for me. May God bless you all.

Yours in hope,

MORGAN BROWN.

JOHN XIV. 12.

"VERILY, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go to my Father."

The Lord being my helper, I will suggest a few thoughts on the above portion of Scripture, and send them to your consideration and approval, or disapproval, as your better judgment may decide.

These words were spoken directly to Christ's disciples who had one heart and one way; one Lord, one faith and one baptism, and called in one hope of their calling, and were so attached to their Lord and Master, the great Shepherd and Bishop of their soul, that the thought of his leaving them troubled their hearts, but Jesus consoled them by telling them that he would send them another Comforter.

And now, in order to express my view of this text in few words, I will begin in this way, "He that believeth on me, the works that I do shall he do also." These are all the works that the believer in Christ can do, or does do; are the works that Christ does in them, and this work is not dependent upon the believer, but upon Christ, who worketh in them, both to will and to do of his good pleasure. (Phil. ii. 12, 13.) Also see Isaiah xxvi. 12, "Thou hast wrought all our works in us." All the good works of God's children here in their time state are but a manifestation of the works of Christ wrought in them, which he declared they should do, and which they absolutely do, as an inevitable result of the wheel in the middle of a wheel.

The clause, "The works that I do shall he do also," should forever settle the question as to the works of God's children; that he works in them all the works he ever intends them to work; no more, no less; and these works they shall do

also. All the powers of darkness combined cannot hinder them from working out every jot and tittle of this work, for Christ says they shall do them.

"And greater works than these shall he do, because I go to my Father." The same believers are to do greater works than they had been, and were then doing, because Jesus was going to his Father, and would send them another Comforter, even the Spirit of truth, which should abide with them forever. These same believers in Christ, whom he had promised to send the Comforter to, to bring all things to their remembrance, he also told to "Tarry in the city of Jerusalem, until ye be endued with power from on high."—Luke xxiv. 49. This is when and how they (the same disciples) do greater works; that "when the day of Pentecost was fully come, they were all with one accord in one place." "And they were all filled with the Holy Ghost and began to speak with other tongues, as the Spirit gave them utterance."—Acts ii. 1, 4. Now greater works began to be manifested through these same disciples; they began to speak of the wonderful works of God, and to do many miracles, because greater works were wrought in them by the Holy Ghost, which wrought in them mightily. These greater works were not to be manifested until Jesus went to his Father. So we can see from a scriptural standpoint, that the disciples of Christ were made able to do greater works after the day of Pentecost; after they had tarried in the city of Jerusalem until they were endued with power from on high, than they were previous to that time.

I have in a hurried way penned down some of my thoughts on the text at the head of this article. I humbly submit them to you for your consideration.

W. J. MAY.

TOUCHET, Wash., Nov. 18, 1902.

EDITORS OF THE SIGNS OF THE TIMES
—VERY DEAR BRETHREN IN A PRECIOUS HOPE:—If you will give me place in your most precious paper I would like to pen a few thoughts in token of my appreciation, and the fellowship I have for the doctrine set forth by its able correspondents. Very dear brethren, I have felt many times when reading your communications that I would write you privately and tell you how my soul has been made to feast upon the good things of the kingdom which God has so graciously given to you to dispense to the scattered flock all over the land. We are strangers in the flesh, yet when seeing and tasting the sweet spirit of grace of which you write, I am made to say that I am well acquainted with you. Your life is my life, and surely God is good to allow such a poor sinner as I am to hold such dear communion with his people.

O how my soul leaps for joy when God is pleased to lift the veil of doubt and unbelief, and let me enter into the rich treasure of the gospel. Then I can say with the prophet, "Behold a King shall reign in righteousness;" behold his glory; behold Zion in all her beauty, and the King holding the sceptre; the government is on his shoulder; he works wonders in heaven and in earth. Not only are small things subjected to his rule, but the very waves of persecution and doubt, which are the stronghold of Satan, know their bounds; they can rage against the vessel of mercy just so far, and no farther, the King in his glory speaks, and it is done; he commands, and it stands fast. It is no wonder that David could say, "walk about Zion, and mark well her bulwarks." O, how the soul rests in hope under the wing of the Redeemer, who has all power, and who says, "All that the Father

giveth me, shall come unto me, and whosoever cometh unto me, I will in no wise cast out, but will raise it up again at the last day." They shall all be taught of the Lord, and they shall all hear the voice of the Son of God, and shall live. They shall know his statutes and keep them. The Lord says, "I will say to the north, Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the ends of the earth." Dear ones, are not these declarations of the Lord sufficient to strengthen the feeble knees, and to raise the head that is drooped? Where are there any conditions in this covenant? There is nothing left undone in all this glorious work for you or me to do. The Lord has laid help upon one that is mighty to save, and he said, "I have finished the work thou gavest me to do." And in consideration of the completion of this glorious work, the Father has given to him all power in heaven and in earth. Jesus said to the disciples, his witnesses, Go preach my gospel to every creature. Then poor soul why art thou so fearful? It is the King who has given commandment to go and preach his gospel, and he did not say, if you feel like it go, but positively said, Go. And I fully believe that every one that is called by God's grace to stand upon the walls of Zion, and cry, will heed the call. For it is God that calls. Now, dear companions in these bonds, do not fear that you will not be able to tell the glad tidings. You are not able of yourself, but you are not called to preach self, but Christ, the gospel, the power of God. Neither need you fear that it will be labor spent in vain. If it were of self, well might we fear, but being the work of God, who saw the end from the beginning, and who has power to say, "I will do all my pleasure," it will not be labor

in vain. It is his pleasure for his children to hear the glorious sound, and he prepares the heart for the reception of the gospel before he sends you forth, and as sure as you are called to preach, just so sure some one is called to hear.

Now, dear brethren, one and all, who love and fear God, we know that "All things work together for good to them that are the called according to his purpose." And "We know that we have passed from death unto life, because we love the brethren." And we know that the Son of God is come, and has given us a knowledge of himself, and we know that when this earthly house of our tabernacle is dissolved, we have a building of God, a house not made with hands, and we know that when he shall come, we shall see him as he is, and be like him.

In conclusion let me say to the dear editors that I am well pleased with the way your paper is conducted, and with the doctrine set forth in it. May the God of grace still guide you by his Spirit, in your work. Do with this as you please, and all will be right with me.

Your brother,

I. T. BARNES.

FARMINGTON, Ill., Jan. 8, 1903.

DEAR BROTHER BEEBE:—I am reminded that it is time to send you my subscription for the SIGNS for 1903, and so I inclose two dollars. I have been a reader of the SIGNS from my youth up; I loved to read them before I experienced a hope, and I love to read them yet, or I would not take them. Since they have been in pamphlet form I have put each year together and they are very handy to read. I have just put together the last year, and have been reading some in them. I read on page 236, thoughts by

Elder Durand, and it is good, and also yours on the same. I have no use for any such poetry; I do not claim it as Baptist doctrine; it might do for the New School Baptists. If they are joined to their idols let them alone. That sentiment and spirit does not suit me.

What is man that the Lord is mindful of him? At best he is the small dust in the balance, he is nothing but a poor, helpless sinner in the hand of a just and holy God, who will do as he sees fit, and will have mercy on whom he will have mercy. I do not think that I in all my lifetime have ever changed in my belief that God is a sovereign, ruling in heaven and in earth, and that nothing comes by chance, and that our all is in his hand. Shall poor mortal man set bounds to God? Shall we only admit that he ordained the good things? Job says, "Shall a man receive good at the hand of the Lord, and shall he not receive evil?" All sound Baptists, if they believe the Scriptures, must admit that God has a purpose in the wicked acts of some men, because Jesus was delivered by the determinate counsel and foreknowledge of God, to be taken and with wicked hands to be crucified and slain, and that they could have had no power against him, except it had been given to them from above. So who will limit God? "The wrath of man shall praise him, and the wickedness of Joseph's brethren sold him into Egypt, and afterward, he said, "Be not angry at yourself, for God hath sent me." All things are eternally fixed, and great is the mystery. The Lord knoweth them that are his, and not one shall be lost. O, that I knew that I am one of the blood-washed throng. I sometimes almost give up, feeling my sinfulness, and that I come so far short of what I think I should be, or desire to be. My life has been an

unprofitable one, and all that I can do is to stand still and trust to his salvation, with a little hope that all will be well with me. I desire the prayers of the Lord's people, and their love and fellowship. I hope that this year may be a prosperous one for the SIGNS. I take no other paper, not but that some of them may be very good. E. D. VARNES.

CANON CITY, Colorado, Feb. 12, 1903.

BROTHER BEEBE:—I will send my subscription a little ahead of time so that I will not lose any number, for they are all the preaching we get out here, although we live between six meeting-houses where they meet every week and have what they call preaching, but my wife and poor old me do not understand them, or do not believe in salvation by works. If good works then I am lost world without end.

I wish I could write like all the brethren and sisters do that write for the SIGNS OF THE TIMES. I tell you that they scatter the crumbs thick and fast, that a poor hungry sinner can feast upon. Brethren, keep right on, and let us hear from you as the Lord gives you the mind to write. May the Lord bless and sustain you all, is my prayer for his great name's honor.

AMBROSE FLOURNOY.

EXTRACTS.

BUT I proceed to the substance of the promise, that all things work together for good, to such characters. Every word here is pregnant with blessed import; we could not part with a single syllable. And yet, what an exalted view does it give us of the wisdom, providence and power of God. Look at this complicated scene. Here are God's people surrounded by a thousand mysterious circumstances, traveling in the various paths of life: station, age, sex, circum-

stances, all widely different. Here is the world lying in wickedness around them; a heart full of sin to overflowing, except as kept down by the mighty power of God. Look at all our varied circumstances: and then to believe, that if we are lovers of God, all things we experience are working together for our spiritual good; what a view does it give us of the wisdom, grace and power of a wonder-working God. Let us bear with all our weight upon the text; it will bear all the strain that we can put upon it. All things! Look at that! All that concerns our body and soul; everything in providence, everything in grace; everything you have passed through, everything you are passing through, everything you shall pass through. Let each of you who love God, and fear his name, in this congregation, take everything belonging to you, and lay it upon this text, as you might lay your hymn books and Bibles upon this table before me. There is not a single thing in providence or grace that concerns any person in this congregation, who loves God, that the promise cannot bear. All things! All things! What! is there not a single thing, however minute, however comparatively unimportant, that is not for my good if I love God? No, not one. If there were a single thing, this text would not be true; God would speak an untruth. If there were a single thing that befalls me, be it in Providence, or be it in grace, that is not working together for my good, if I am a child of God (I say it with reverence) this would be a lie in God's book. And yet, when we consider the variety of things that affect us, to believe that all of them are working together for our good, how we must admire the wonderful wisdom, and power, and government of God.—*Philpot.*

EDITORIAL.

MIDDLETOWN, N. Y., APRIL 1, 1903.

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.

PREACHING MORALITY.

THE following question has been propounded to us, and we feel like trying to briefly respond. It may be that some of the readers of the SIGNS will find something of interest also in it, viz:

Is it the duty of a minister of the gospel to preach morality to the ungodly portion of their congregation?

It is right for a minister, as a citizen and neighbor, moving and acting among his fellow men, to encourage all that is right and just, and of good report among his fellow men. In this his duty is on a par with the duty of all other men. He is to be himself a good citizen, law-abiding and kind to all men. He is taught to pray for rulers, and for all that are in authority, that we as believers may live quiet and peaceable lives. That man who is not an orderly, law-abiding citizen, and a kind and helpful neighbor to all around him, cannot be an acceptable minister of Jesus Christ. Among the qualifications of one called of God to the pastorate of churches is this: he must have a good report of them that are without. It is sure that no man who is generally understood to be a dishonest, selfish, evil-minded man, ought to be put forward into the ministry of the word.

Not only is he to live so as to have a good report himself, but he is to advocate what is called morality, whenever occasion demands it, yet let it be remembered that the very best advocacy of morality among men is to live carefully and uprightly one's own self. But as a minister of the gospel of Jesus Christ, standing before the people as a herald of the cross, it is his sole duty to proclaim the gospel of grace. We do not understand that morality makes up any portion of the work of salvation; that is all by grace. Very many men who are called moral by the world are not believers in the Lord Jesus Christ, and are not saved, and die in their sins. Many who have been immoral in outward life, have yet been among the chosen of God, and have been called by grace at last to know, love and serve him. Neither the morality nor the immorality of the outward life has anything at all to do with a sinner's salvation. That is solely and alone through election and the atonement of Jesus Christ, and the effectual call by his Spirit. And we are fully convinced that in the pulpit, as a minister of the gospel, it is the sole business of the preacher to preach not morality to the unregenerate, but salvation by grace, and spiritual obedience to the redeemed. The gospel has no message to the unregenerate; it is for the called of God, and to them its message is salvation and spirituality of life through Christ, and not morality. Morality is not spirituality, any more than immorality is. A man's moral works are no more a help in his salvation before God than his evil works are. There are many who teach morality in a thousand ways among men, but they are not gospel preachers, and what they teach is not the gospel, and in it there is no salvation. No, it is not the place of the minister of the gos-

pel to quit his high and holy calling and come down to inculcating morality. It is his to proclaim a finished salvation for poor sinners in Christ, and to exhort the saved to spirituality (not morality) of life and conversation. We should be sorry indeed to hear one who we believed was called of God to preach Christ and his salvation, turn aside from the subject of his sermon some day, to address the natural part of his congregation in the way of urging them to practice all morality. (We use the word morality as it is generally used among men.) It is the business of the minister to declare what the law of God says to men, that the soul that sinneth it shall die; that all are already justly condemned before God by reason of original sin, and also by reason of the fact that all have sinned and become guilty before God; and that no amount of legality or morality can put aside this just judgment of God and save men from the penalty of the law, and that the only remedy and the effectual remedy for sin is that Jesus has died for them, and saved them through his perfect work and meritorious death. This is presenting the law with its demands and curses, and the gospel with its full and accomplished salvation. This is the sole business to which God has called his servants, and like Paul, they have no business to know anything among the people save Jesus Christ and him crucified.

Even though morality be held forth by a minister in the pulpit as that by which no man can be saved finally, but only that which will be praiseworthy among men, to fill up the time in urging it upon the people, is to forsake his high calling, and take up with an inferior one. It is to forsake the preaching of Christ, as the only Redeemer for sinners who can and does redeem men from sin and the curse,

and to turn aside to that which can be but temporal, and beside, the fruit of it will be that men will be urged to attend to that which will not humble them, but will serve to exalt them in their own estimation. And this spirit is altogether foreign to the teaching of the gospel, which tends to humble men, and impress upon their minds that they are fallen, and vile, and altogether evil. Let all who are called of God to preach Christ, confine themselves to preaching Christ. If any believe their testimony, such ones will have within themselves the strongest incentive to all godliness of life, for life itself, which is in them, will flow out in word and thought and deed, just as natural life exhibits itself in these ways. The query of such a heart will be, "What wilt thou have me to do?" And to such a query comes the response of the gospel, and to such hearts the preacher can only point out the way of salvation, and of gospel obedience. It is a spiritual life, and not morality, that the people of God want.

We repeat that the gospel minister has no message to the unregenerate, because the unregenerate could not hear it if he were to try to preach to them; and because the message which is committed to him is not morality, but the gospel, and the gospel is for them who need it, and feel their need of it. The word "morality," so far as we know, does not even occur in the Scriptures. As men generally use it they mean the requirements of the law of God, but if we preach the requirements of the law of God, we shall only set forth the one fact, that no man has ever kept or can ever keep those requirements, and that therefore all men are already condemned by the law which they have already broken. The truth is that when men forsake the preaching of

some is." And in such gatherings the people of God find a blessing. We have known of two revivals, in two different churches, many years ago, when in each case, during the period of two years, the work continued, and in each case about a hundred souls were gathered into the churches thus blessed. But there was no series of protracted meetings in either case. The regular services were kept up as usual. The pastor visited the homes and firesides of inquiring ones, and conversed with them, and the only change in the services was that the church meetings were sometimes held on two Saturdays each month instead of on one. This was because some did not feel that they could wait till the time of the regular church meetings. All this was right, and those in both cases who were gathered in were the pillars of the churches thirty years afterward. There is no need of protracted meetings (which very often deserve the name distracted) when the Lord is pleased to revive his work. He does not need the atmosphere of excitement to further his work; rather he works in the still hours, and speaks with the still small voice to the hearts of his own. Such work will abide when the efforts of creature excitement have all disappeared. All such methods suit natural religion. Such religion is of the flesh, and whatever suits the flesh, will be successful in making fleshly converts to a fleshly religion, but the Spirit of God is not in it. If any soul is savingly called at such times and places, it is not because of the efforts that are being put forth, but rather as Paul was, called by grace even when persecuting the church. Revival meetings have no more to do with true, spiritual heart work, than Saul's mission of hatred and persecution had to do with his calling and salvation. Let

all Old School Bible Baptists let all such methods severely alone; they will only result in evil at the end. Even though it be denied that the design is to save men, and claimed that such efforts are only to encourage and help such ones as are called of God, yet the result will be that much bad timber will be gathered in, of which the faithful minister, and the faithful in the churches, will have cause to be ashamed afterward. Spasmodic life is but a spasm, and leaves the sufferer weaker than before. C.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

I KINGS VI. 12.

ELDER BEEBE—DEAR SIR:—If you will give your views, through the SIGNS, on 1 Kings vi. 12, you will much oblige me. Does it not convey the idea that there are conditions on the part of Solomon, which lies entirely to his choice, on his part, whether or not he will accept the warning given, in order to obtain the promise given in the thirteenth verse? And does it not also convey the idea that it is left entirely optional with Solomon, whether or not he will receive the counsel? This, with other similar passages, it appears difficult for me to reconcile with absolute predestination, since there are numerous passages in the Scripture wherein the command, precept or exhortation is given as if it were in the power of the creature to obey or not to obey. I only ask for information, and would be glad of perusing an editorial from you on this subject.

Yours truly,

J. CROOM.

MIFFLIN, Tennessee, April 14, 1860.

R E P L Y .

1 KINGS, vi. 12, "Concerning this house which thou art in building, if thou wilt walk in my statutes, and execute my judgments and keep all my commandments, to walk in them; then will I perform my word with thee, which I spake unto David, thy father."

The first interrogative presented by our correspondent, on this text, is, "Does it not convey the idea that there are condi-

are all his works from the foundation of the world. That law was the shadow of things to come, and embraced the types and figures of what should be more clearly understood under the new, the better covenant, which is unconditional, and abounds with God's immutable *wills* and *shalls*. None but temporal blessings, such as corn, wine and oil, were conditionally promised in that covenant, none but temporal curses were conditionally threatened by it. No spiritual blessings ever were or can be promised conditionally, for they are all embraced in that covenant which is ordered in all things and sure.

Let us now consider the true import of the text in its typical and prophetic application to one who is greater than Solomon. It is not difficult to show that Solomon, in many respects was a brilliant type of Christ: As the son of David and occupant of his throne; as king of Israel; as builder of the temple in Jerusalem, and especially as so identified with the subjects of his government that the great matter of God's presence with Israel was thus connected inseparably with his obedience to all the precepts and commandments of God. Christ, who is the Son of David, in a spiritual sense, is prefigured in this subject, even he shall build the temple of the Lord, and he shall bear the glory, and he shall sit a priest upon his throne, &c. (Zech. vi. 13.) This is the key of our subject. Leave Jesus out of the Scriptures, and what would they be to us? But how easy to understand, that the whole matter of the salvation of God's elect, the children of Israel spiritually considered, all rested upon the perfect work of our dear Redeemer. Mark with what force and beauty the text applies to Christ. *Concerning the house which thou art in building.* What house

was Jesus in building? His church; for he said, "Upon this rock will I build my church, and the gates of hell shall not prevail against it. He shall build the temple of the Lord. Paul says to the church of God, Ye are God's building. Peter say, Of lively stones, built up, a spiritual house, &c. Again, Paul says to the saints at Ephesus, and to the faithful in Christ Jesus, "And ye are built upon the foundation of the apostles and prophets, Jesus Christ himself, (not Solomon) being the chief corner, in whom all the building fitly framed together groweth unto an holy temple in the Lord."—Eph. ii. 20, 21. The weighty responsibilities resting upon Christ, and which he came down from heaven to execute, were all "concerning the house, which he is in building." Such was the vital relations he bore to his people, that all the responsibilities resting on him concerned them, as the house which he was in building.

If we understand Christ to be the anti-typical Solomon of our text, we see all the responsibilities of our acceptance resting on him. And he says, "Lo, I come! in the volume of the book it is written of me to do thy will, O God." And in doing the will of God, he was to fulfill all the jots and tittles of the law, to walk in the statutes of that law, to execute the judgments or decisions of the eternal counsel, and to keep all the commandments, and to walk in them. This he undertook, and this he has finished. The law is honored, justice is satisfied. The Lord is well pleased for his righteousness sake, and the promised results of his obedience are secured to all the children of Israel, that is to all the spiritual seed, for "If ye be Christ's, then are ye Abraham's seed, and heirs according to promise." The word which God had spoken to David, his father, as recorded in the

Who will dispute that the feathered tribes of the air move voluntarily from place to place? We can perceive no restraint upon them, yet we are told that not a sparrow can fall to the earth without our heavenly Father. Does God care for or provide for sparrows, attend to the wants of ravens, and number the hairs on our heads, and has he irrevocably ordained that not a hair shall fall to the earth without an order from his throne, and left the final destiny of mankind unsettled and undetermined?

See by the laws of nature with what regularity the marshalled hosts of heaven fill their orbits, and move in their appointed spheres, without collision, for ages, while moving with a rapidity which mocks our vain attempts to comprehend them, and then inquire, Has God in wisdom decreed their every movement, and left the final destiny of man to rest on chance or uncertainty? That Infidels and Arminians should belch out their maniac ravings against the predestination of God, is only what we reasonably expect from them, but that any who are born of God, taught by his Spirit, and who believe the doctrine of eternal, unconditional election, can doubt the all-pervading providence of God, is strange indeed to us. Many clear examples are given us in the sacred Scriptures of the absolute purpose and determinate counsel of God, determining beforehand the result of the wicked actions of men and devils, and yet the perfectly voluntary action of men and devils, in bringing those very results to pass.

Herod acted out the unrestrained wickedness of his murderous heart when he sought to slay the child Jesus, but by his wicked machinations, occasion was furnished for the fulfillment of the Scriptures: "Out of Egypt have I called my

son." He also acted without restraint when, by his wicked action in the murder of the infants of his dominion, God caused to be fulfilled the prediction of "Rachel weeping for her children," &c. The brethren of Joseph acted voluntarily in selling him into Egypt, yet God had a design to be accomplished in his being thus conveyed to that place. The Jews acted according to their wicked inclinations when they persecuted the primitive saints, and drove them from their homes, but God made their wicked conduct the occasion of the gospel's being preached everywhere. Our Lord Jesus Christ was delivered up by the determinate counsel and foreknowledge of God, when the Jews and Romans crucified him with wicked hands.

In view of these examples of the power and absolute government of God over all the events of time, what folly, what madness, what infidelity, for men to deny his predetermination of all things. He is supremely holy, in the broadest sense; but can we believe that to maintain his spotless purity he must yield up his government or any part of it? Must devils be unchained, and all the flood-gates of wickedness thrown open, and *Chance* enthroned to rule in his place, in order to preserve the unblemished glory of the eternal God? Is it not much more difficult to imagine how God's majesty could be sustained, if anything could possibly transpire by chance, or independently of an order from his throne? None can rejoice in spirit that the Lord God Omnipotent doth reign; that he doeth his pleasure in the armies of heaven and among the inhabitants of earth, who desire to pluck the crown of ruling power from his head, and place the sacred diadem on *Chance*. Who would feel secure under his protecting providence

if he were not the only and blessed Potentate? or how could we know that all things work together for good to them that love God, if we did not know that he worketh all things after the counsel of his own will?

MIDDLETOWN, N. Y., May 15, 1860.

NEARLY HALF A CENTURY AGO

THE above editorial was written by the founder of this paper, the late Elder Gilbert Beebe, and at that time the SIGNS OF THE TIMES had the largest circulation it ever had, and of its more than ten thousand readers, none then entered a protest against the doctrine set forth either on the subject of predestination or conditional blessings. It has been charged by some that the SIGNS has changed, and its position to-day on these principles is different from what it formerly advocated, but we could not write anything stronger in defense of predestination, and unconditional spiritual blessings, than the above editorial. Especially would we call attention to the expression on first column, page 218, viz: "No spiritual blessings ever were or can be promised conditionally, for they are all embraced in the covenant which is ordered in all things and sure." This expression went unchallenged by the readers of the SIGNS in 1860, and if it is refuted to-day by any claiming to be Old School or Primitive Baptists, which has changed from the Old Baptist doctrine, the SIGNS or the dissenters?

RECEIVED

IN RESPONSE TO BROTHER D. M. LEONARD'S APPEAL
TO RAISE A THOUSAND DOLLARS
TO CLEAR THE "SIGNS OF THE TIMES" FROM DEBT.

Previously acknowledged.....\$663 10
Reuben Thomson, Ind., \$8.00; Thomas W.
Records, Mo., \$1.00; Geo. W. Leap, Ind. Ter.,
\$.60; James Wyman, Mich., \$1.00; Martha H.
Powers, Oregon, \$3.00.—Total.....13 60

Total to date.....\$676 70

MARRIAGES.

By Elder D. M. Vail, at the bride's home, Dec. 31st, 1902; Warren W. Graves and Addie Williams, both of Ingleside, N. Y.

By Elder F. A. Chick, at his residence, Hopewell, N. J., Thursday, March 19th, 1903, W. Freeman Perrine, of Trenton, N. J., and Miss Elvira H. Hill, of Glenmore, N. J.

By the same, assisted by Elder E. V. White, at the bride's residence, Saturday, March 21st, 1903, Walter Philip Scheid, of Jersey City, N. J., and Miss Mina H. Blackwell, of Mount Rose, N. J.

OBITUARY NOTICES.

Elder John Alsbury departed this life on the first day of February, 1903, in the County of Sangamon, Ill., at the ripe old age of 83 years and 19 days, having been born near Gallipolis, Ohio, Jan. 12th, 1820; moved with his father to Sangamon Co., Ill., in 1830, and settled on Spring Creek, near Springfield, Ill. I have not the date of his marriage. He leaves one daughter, two sons, one brother and three sisters, besides the Old School Baptist Church he united with about the year 1838. He was licensed to preach November, 1846, and was ordained to the full work of the ministry August 11th, 1850, by Elders Denison Tannehill, Isaac Conlee and Charles Alsbury. Brother Alsbury in his younger days done a great deal of traveling and preaching; he tried hard to build up churches; being a carpenter, he tried to build, and helped build several meeting-houses. He was sound in doctrine, and gloried in the glorious doctrine advocated by the SIGNS OF THE TIMES; was uncompromising in the doctrine of the final perseverance of the saints through grace to glory; predestination and election his theme. While he was a sound believer in Christ and all that the prophets and apostles said, he was something of a politician, having ran against Abraham Lincoln for the State Legislature, and lately, as "middle of the road populist," he ran for congress against B. F. Colwell, our present congressman. I take this from the State Journal, that published a lengthy obituary soon after his death.

I was called to attend his funeral on the third of February, but missed the train, and on that account and for other causes, there were no services at his burial, but his children request that this summer some time there shall be a memorial sermon preached by the writer, or some one else, and it will be taken down and published as a memorial. I have known Elder Alsbury for over thirty years; I have known him to go to meetings when others would have stayed at home under the same circumstances. But enough, the poor old brother has gone to his reward, and with Paul to receive a crown of righteousness, which

the Lord, the righteous Judge, will give to all them that love his appearing. Much more might be said, but let this suffice.

W. A. THOMPSON.

SPRINGFIELD, Ill., March 15, 1903.

BROTHER **Jacob Secor** died at Wickliffe, Ohio, at the home of Cyrus Cross, after an illness of five weeks and five days, caused by enlarged and hardened liver. Deceased was born in Olive, Ulster Co., N. Y., August 27th, 1845, and died Feb. 15th, 1903. He leaves three children, one son and two daughters, an aged mother, sister Phebe Secor, of Olive, N. Y.; two sisters and four brothers, besides the Beulah Old School Baptist Church of Cleveland, to mourn his departure. He was a man of deep trials, and of him it can truly be said, "He learned obedience by the things that he suffered." He sincerely loved the truth, and had a deep and abiding interest in the welfare of Zion. Our little church will miss him in their meetings, but we desire to bow in humble submission to God's holy will. He suffered much in his last sickness, but bore it meekly and patiently, looking forward with joy to the time of his departure, saying at one time, "The things of time have no charm for me; all is but vanity and vexation of spirit." At another time, when we expressed a desire for his recovery, he replied so sweetly, "It is with the Lord; I desire to go, but if it is the Lord's will to spare me, and I can be any help to the church, I am willing to live and suffer longer. Leave it with him. Be quiet." He was baptized at our December meeting, by Elder D. Bartley, of Lebanon, Ohio.

Elder Bartley's coming among us was blessed to the comfort of all, and especially to our dear, departed brother. He was filled to overflowing, and he spoke many times during his sickness of his last precious meeting, saying it was wonderful! wonderful! He appreciated and was thankful for all that was done for him in his last sickness, saying, God was so good to him to bring him among such kind friends to be cared for.

Funeral services were conducted by our dear pastor, Elder H. E. Purvis, at our home. His remains were interred in the cemetery at Willoughby, Ohio, there to await the morning of the resurrection, when the bodies of the saints shall be raised in the likeness of their blessed Redeemer.

CYRUS CROSS & WIFE.

Mrs. **Elizabeth Sutphin** was born at Flemington, N. J., June 10th, 1814, and departed this life Jan. 20th, 1903, aged 88 years, 7 months and 10 days. She was the daughter of Cornelius Stillwell, and granddaughter of John Blackwell, a Baptist minister. She was married to Richard S. Sutphin, Feb. 2d, 1839, by Elder John Boggs. She was baptized by Elder Phil-

ander Hartwell, in 1853, in the fellowship of the First Hopewell Church, where she remained a faithful and consistent member until her departure. In early life she lived for several years in the family of Elder Wm. Parkinson, in New York city, who may be still remembered by some of the friends there. During the past thirty-one years she has lived with her daughter, sister Aunie Sutphin, in the borough of Hopewell. It has always been her delight to meet in the house of God, and to mingle with the people whom she esteemed as the children of God. She was positive and unwavering in her faith, and her hope in the finished work of Christ was clear and steadfast. She, as is the case with most of the tried children of God, had her trials of faith, and sometimes walked in doubt and darkness of mind, so far as her own personal interest in the salvation of God was concerned, but she never wavered in the certainty of the truth that salvation is of the Lord. It delighted her greatly to speak of the past exercises of her mind, and of her past relations with the church. Some of her precious seasons during all her past life lived in her memory till near the end, though age had wrought infirmity of mind and memory in her. During all the years of her increasing age and infirmities, she has been most tenderly and faithfully cared for by her daughter, who has also for a number of years been a member of this church with her mother. Thus one by one the aged are passing away from us. For ourselves, we can but say that we often feel lonely, because of the many that are gone.

The funeral service was held at her late residence, on Friday, Jan. 23d, where many friends gathered to testify of the regard in which they held her, and to sympathize with her family. The text used was in Psalm lxxiii: 24-26. The interment was in the cemetery, by the side of the house of worship, where it had been her delight to attend the service of God all these many years past. She leaves two daughters, kind and affectionate, to mourn a loss which they feel to be great. Other friends and relatives share in their sorrow, yet we none of us can sorrow as though we had no hope; we believe that with her the end was peace.

C.

DIED—Feb. 21st, 1903, at Eugene, Oregon, **Matilda L. Cranfill**, aged 84 years, 8 months and 9 days. Deceased was born near Mammoth Cave, then Warren Co., Ky., was married to Elder Isom Cranfill in Illinois; crossed the plains to Oregon in 1847, a seven months' journey. They first settled at Oregon City, removed to near Peoria, then to Looking Glass, and finally removing to Eugene, Oregon, 1877, where Mrs. Cranfill resided till her death. (Elder Isom Cranfill died at Eugene, Oregon, in 1877.) Five children and numerous grandchildren mourn their loss. She was a believer in the Old School Baptist cause.

Gone, but not forgotten.

U. W. R.

MEETINGS.

The yearly meeting in the city of Wilmington is appointed to be held on Saturday and Sunday, April 11th and 12th, 1903, commencing on Saturday at 2 p. m., and continuing all day Sunday. All who love the truth are cordially invited to be present with us, and enjoy with us the feast we hope to have.

WM. B. TAWRESEY, Church Clerk.

BALTIMORE Association is appointed to be held with Ebenezer Church, in Baltimore city, Md., beginning Wednesday before the fourth Sunday in May, (20th) 1903, and continue three days. A cordial invitation is extended to all who love the truth to meet with us.

DELAWARE Association is appointed to meet with Bryn Zion Church, in Kent Co., Delaware, beginning Wednesday before the fifth Sunday in May, (27th) 1903, and continue three days.

DELAWARE River Association is appointed to be held with the Southampton Church, Bucks Co., Pa., beginning on Wednesday before the first Sunday in June, (3d) 1903, and continue three days.

The Warwick Association is appointed to be held with the Ebenezer Church, in New York city, beginning Wednesday before the second Sunday in June, (10th) 1903, and continue three days.

ELDER Carnell, of Dutton, Canada, will preach in hall, 42 Gratiot Ave., second floor, on the fourth Thursday in each month, at 7:45 p. m.

All members and friends are cordially invited to meet with us.

Z. GILLIES.

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THE

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(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

PUBLISHED THE FIRST AND FIFTEENTH OF EACH MONTH.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 71.

MIDDLETOWN, N. Y., APRIL 15, 1903.

NO. 8.

CORRESPONDENCE.

JOHN VI. 28, 29.

"THEN said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent."

I have often been made to wonder why I have been so long in darkness as to the true meaning of the above text, and many more containing the same truth. Is it true that all the brethren have been in darkness upon this point as I have? I trust not. It seems to me that I never can be an apt scholar in understanding the Scriptures, for when I do discern some great truth, which has been hidden from me all my days, I many times find some who had never tried to teach any one, who had known these things long before I was given the true spiritual understanding of them. The above text has been read and reread by me hundreds of times, I think, and yet its true meaning was not seen by me for a long time. The same is true of many more of like import which are in sentiment connected with this one, viz: "Abraham believed, and it was counted to him for righteousness." And, "To him that worketh not, but believeth on him that justifieth the

ungodly, his faith is counted for righteousness."

I have turned to Webster's dictionary to learn the definition of the word righteousness, and find that it means purity of heart, rectitude of life, the keeping of the divine law, holiness, virtue. I had thought from Paul's quotations that it must mean all that Webster says it does. The whole tenor of the New Testament would point that way. The atonement itself could mean nothing less. "If Abraham were justified by works, he hath whereof to glory, but not before God." If Abraham could not come before God with his works, and glory in them, can any other man do so? Do we get Paul's meaning when he says, Abraham's belief was counted to him for righteousness? I was so long in seeing it, that I have wondered if it would help any one else to understand it, to give my understanding of it. If Abraham's faith was counted to him for righteousness, and righteousness means as defined above by Webster, purity, &c., was not the faith of Abraham counted to him, as if he had possessed purity &c., of heart? Can the apostles' meaning be any less than all these. I dare not say, no. And the

wonderful truth contained in the text can mean nothing else. The people that followed Christ desired to know what they should do to work the works of God, and to this Jesus said, "This is the work of God, that ye believe on him whom he hath sent." Then, to believe on Christ is to work the works of God. Faith then is accounted to them as though they had lived a perfectly holy life. Paul said, "But now the righteousness of God without the law is manifested, * * * even the righteousness of God, which is by faith of Jesus Christ, unto all and upon all that believe." "Being justified freely by his grace, through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for remission of sins that are past, to declare at this time his righteousness, that he might be just, and the justifier of him which believeth in Jesus." "Therefore," says Paul, "We conclude that a man is justified by faith without the deeds of the law." Is not here a wonderful revelation to all of God's humble poor? Here they learn that believing on Christ, and having faith in him, is counted to them as though they had kept all the divine law, as though they had never sinned. O, what a wonderful God is ours. What glorious news to those who have mourned and begged of God for mercy, and seeing their own unrighteousness, could see no way by which they could be justified before God, knowing that they could not keep the divine law. I say that to these it is glorious news to hear Christ and Paul say that believing on Christ is counted to them for righteousness, with every meaning attached to it, as given above by Webster. O, says one, does my believing on Christ count the same as though I had kept the

whole law? We must answer, yes. Christ is the end of the law for righteousness to every one that believeth. Christ has fulfilled all the law for them, and by faith it is counted to them as though they had done it. Therefore to him that worketh not, but believeth, his faith is counted for righteousness. "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in him should not perish, but have eternal life." And he that believeth on Christ is justified from all things from which he could not be justified by the law of Moses. David describeth the blessedness of that man to whom the Lord imputeth righteousness without works. Surely if any one thinks that any salvation is yet to be worked but by the creature, he has not known what was the mission of Christ into the world, or what was the work accomplished by his death. There is nothing remaining but this which Christ spoke in the text, "This is the work of God, that ye believe on him whom he hath sent." Paul said, "This is the work of faith which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness." It is a heart work. It is not an outward manifestation of legal obligations and forms, but a preparation of the heart in man. And this is of the Lord as well as the answer of the tongue.

I would not for one moment claim that belief is a thing conditional with ourself. We have to believe many things we do not like to believe. If the evidence be conclusive, however much we may dislike the thing, we are compelled to believe. Now he that believeth on the Son

of God, hath the witness in himself, and hath eternal life abiding in him, and shall not come into condemnation, but is passed from death unto life. When I contemplate what God has counted to the believer for righteousness, so that they stand before him as being holy, I seem to get a grander view of what Christ meant when he said to the apostles that they must go into all the world and preach the gospel to every creature, and that he that believeth and is baptized shall be saved, and he that believeth not shall be damned. But faith and belief are not voluntary acts of the creature, they are the result of the creature being acted upon. Man believes with the heart, and God prepares the heart to believe. Faith is the gift of God, and Jesus is the author and finisher of it. Paul said to his brethren, "Unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." Both these things, the suffering and the faith, are from God.

While Abraham's faith was imputed to him for righteousness, Paul said that it was not for Abraham alone, but for us also to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead. Paul informs us that faith comes by hearing, and hearing by the word God, and that whosoever shall call upon the name of the Lord shall be saved. Then he says, "How shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard?" Jesus said unto the pharisees, "Ye believe not, because ye are not of my sheep." "My sheep hear my voice," and let us remember that faith cometh by hearing.

A few weeks since I wrote to a brother what I understood Paul to mean when

he said, "Abraham believed God, and it was counted to him for righteousness," and in that letter, I tried to set forth the true meaning of righteousness, so that it might be understood as being reckoned to one who truly believes in God. The brother answered that he had never before understood Paul's meaning concerning belief or faith. He had never seen before that faith was counted as though a man had done or fulfilled all the divine law. I have wondered whether our conditional brethren ever had contemplated what Paul meant when he said, "Abraham's faith was counted to him for righteousness." If then, any divine law must be kept in order to our time salvation, will it not be faith and faith alone, that must be counted as that obedience? If the saints have faith in God, and believe in him who raised up Christ from the dead, is there any rectitude, or righteousness, or keeping of the law, that will not be included in this faith? Let them debate with Paul, and turn the matter over and over, and see if Paul himself did not fall short of any righteousness, save the righteousness of faith. Some might try to excuse themselves because of being ignorant of God's righteousness, for going about to establish their own righteousness, and not being willing to submit to the righteousness of God. I say, some might stumble at that stumbling-stone, as the Jews did, but their so doing will not make the faith of God of none effect. We know that all are not Israel who are of Israel, neither because they are the seed of Abraham, are they all children. Even so it is to be feared that all are not Baptists, who are of the Baptists. I would not be understood as wishing to encourage a wordly, careless life; no, by no means. We must always expect the fruits of the Spirit to

be plainly manifest in the children of God. We trust that the saints will honor their profession with a godly walk and chaste conversation, coupled with fear; they ought to walk worthy of the profession wherewith they are called; a tree is known by its fruits; if we see no fruit, we know not what the tree is. Christ learned obedience by the things which he suffered, and his children must do the same. Before Israel was chastened they went astray, and God chastens whom he loves. He declares by the psalmist that he will chasten his children when they stray, but that he will not utterly forsake them, but he will make a way for their escape.

I love to go into a family of order, where children obey their parents through love and respect, and where parents govern with wisdom, and where children have learned obedience by the things which they suffer, and where parents do not have to hold out inducements and rewards in order to try to obtain obedience from their children. Parents have authority to enforce obedience. I have felt much disgusted every time I have gone into a family who had to hire their children to obey; such government is ruinous to the whole family, and will tend to the dishonor of all such parents. Now God is a sovereign, with power and authority to compel obedience in any of his children, and he has created them in Christ Jesus unto good works, which God hath before ordained that they should walk in them. The Savior said in his sermon on the mount, "That except your righteousness shall exceed the righteousness of the scribes and pharisees, ye shall in no case enter into the kingdom of heaven." The scribes and pharisees believed in the righteousness of works, and Jesus wanted a righteous-

ness that should exceed this. So I desire that my brethren shall exceed in their daily walk, and in good works, all that is attained to by those who believe in salvation by works. I am willing that the righteousness of my brethren should be compared with that of any who believe in salvation by works. We expect the fruit of the Spirit to manifest itself. It is as natural for a good tree to bear good fruit, as for an evil tree to bear evil fruit. So while we do not believe in salvation by works, yet we expect the righteousness of our brethren to exceed that of those who do believe in salvation by works.

I will now close the subject; I do not know why I came to write as I have. Excuse the length of this article. My mind has been running on these things to-day, and while sitting by the fire I have penciled them down.

Yours in hope of eternal life,

NEWTON PETERS.

PORTLAND, Ind., Dec. 30, 1902.

[BROTHER Peters we believe is right, both in declaring the doctrine of justification by faith, and not by works of the creature, and also in saying that this faith is wrought of God in the heart, where it is found at all. It must be remembered that faith is no more the act of the creature, than is any other grace of the Spirit, such as love and fear, but the Spirit in the heart produces love, fear, faith, &c., and these things are active principles, and will show themselves in the hearts and lives of all believers to a greater or less extent, some thirty, some fifty, and some an hundred fold. There is no more human merit in faith than in obedience, and there is none in either. Where both are found, God alone is glorified. He is the author of both; the author and finisher of our faith, and he also has wrought all our works in us. It

is God that worketh in us both to will and to do of his good pleasure. Man then is to be praised for his faith no more than for his good works or obedience. Christ alone bears the glory. All this has been set forth by brother Peters. Faith does sum up all obedience, because all the daily life of the believer he lives by the faith of the Son of God alone. Obedience is the proper fruit of faith, just as all disobedience is the result of unbelief. "Whatsoever is not of faith is sin."

Summing the matter all up, it seems right to say that we are justified really and in the sight of God by the death and resurrection of Christ, we are justified experimentally, or as to our knowledge of it, by faith, and we show to others the fact of our justification before God by the outward works which faith produces. True faith is never dead. That faith which is dead is the faith of the natural man. His faith is dead just as all his works are dead. This is the dead faith of which James speaks. Brother Peters asked that some one should say a few words upon this subject, which is the reason we have added these thoughts.—
ED.]

JOHN XV. 1-7.

HAVING been requested to give my views upon the above portion of Scripture, I submit the following.

Verse one declares Jesus the true Vine, and the Father the Husbandman. The use of the word *true* here implies the existence of another vine which is not the true one. This other vine is the tribe of Judah. My authority for so stating is Isaiah v. 7, and Genesis xlix. 11. Israel was the people of God under the legal dispensation, and of that nation; Judah was the reigning star, the centre of power,

the dispenser of judgment. "The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come," declared Jacob with his dying breath. In the division of Israel which occurred upon the death of Solomon, the tribe of Judah alone recognized the son of Solomon as their king, the other tribes preferring to serve another. In this rending of the tribes asunder, Judah was spared not because of any intrinsic worth in that tribe of itself, but solely for "David, my servant's sake, that he may have a light always before me in Jerusalem." At his coming, however, Jesus says, "I am the *true* Vine," implying in those words that Judah, while being the choice vine of Israel, was not the *true* vine, but simply a reflection or shadow thereof, as the moon has no light of her own, but borrows her brightness from the centre of light, the sun. God the Father, as the Husbandman, planted in the midst of his vineyard, Israel, his choicest vine, Judah. In like manner he has placed his only begotten Son in the midst of the church to be the Head thereof, its source of life and light. He also prunes this vine of its branches, as we shall see.

Verse two sets forth two kinds of branches which are in this vine: one set bears fruit, the other does not. The one set not bearing fruit is taken away, while the one set bearing fruit is purged that it may bring forth more fruit. The Israelitish branches are the ones bearing no fruit; the Gentile branches are the fruitful ones, and the ones which experience the purging spoken of. In the fifth chapter of Isaiah, Israel is described as a vineyard in a very fruitful hill. The Husbandman, which is God, fenced it, gathered out the stones thereof, and planted it with his choicest vine. A tower was built in the midst of it, and

also a wine-press made therein. In spite of all this care, Israel did not yield the fruit desired, but produced wild grapes. The people walked not in obedience to the law of God, but in disobedience and rebellion. The law written upon tables of stone bore no fruit among this nation which God had chosen out of all the nations of the earth. Only the law written upon the fleshly tables of the heart and imprinted in the mind can produce the fruit well pleasing in God's sight, and such a law national Israel knew nothing of. When Jesus came upon the earth, the hearts of the Jews were hardened against him, and his gospel was hated by them. They heeded not his words, and would not that he should rule over them, but cried instead, "Crucify him." They knew not in their blindness that their own rage was but furthering the end of the gospel, that they were ignorantly sending its blessed tidings over the wall of partition unto the Gentiles. These branches because of their barrenness were taken away, and the Gentile branches were grafted in. The visibility of the church of Christ to-day is not among the Jews, but among the Gentiles. This cutting off of one set of branches does not in the least affect the election of God in Christ Jesus before the foundation of the world, for both Jew and Gentile is included in that election and the temporal cutting off of one from *visible union* with the vine does not impair the eternal salvation of the same in the blood of Christ. My authority for this statement is Romans xi. 28, 29, and indeed the whole of that chapter. The purging spoken of to which the fruit-bearing branches are subjected, has reference to the tribulations of the gospel church by which it is shredded from all confidence in the flesh, and made to trust solely in the arm of

Jehovah. These afflictions will reveal the fruit of the Spirit in perfection.

Verse three sets forth the word which Jesus speaks, being the word of God both quick and powerful, as effecting the cleansing of those unto whom it is spoken. This word falling from the lips of the Redeemer declares us free from the law and all its carnal rites, delivered from the bondage of our transgressions, and therefore clean every whit through the word he has spoken unto us.

Verse four is not expressive of a condition, but is a statement of a fact in connection with the visible church. "Abide in me and I in you." It is given unto the visible church at that time, embodying the twelve disciples, and applies equally well to the visible church now. That which renders a church visible is the manifestation of the Spirit of Christ within it. The church is a seven-branched candlestick, through which the oil of his Spirit flows, and the light exhibited by the church is begotten of this Spirit. As the candlestick needs daily snuffing that its light may shine undimmed, so the church needs daily purging by its Caretaker, God the Father, that the unsullied fruit of his Spirit may remain plainly in evidence. The flesh remaining uppermost in the church would clog the holy light, and thus destroy its visibility. A gospel church in disorder is in danger of becoming extinct, from the fact that there is no *visible union* with Christ, the true Vine. Therefore we cannot bear fruit except we have the indwelling of the more sure word of prophecy.

Verse five emphasizes the truth that of ourselves we are helpless, and can do nothing. As the branch of an apple tree can bear no apples except the life of the tree abide within it, no more can God's elect of themselves bear gospel fruit ex-

cept the life of their head work within them "to will and to do of his good pleasure."

Verse six says, "If a man abide not in me, he is cast forth as a branch and is withered." It is usual for such branches to be cast into the fire and burned. This does not refer to the non-elect, nor does it picture the torments of an eternal hell, nor yet does it teach that any included in the election of grace can fall therefrom on the ground that they do not manifest any evidence of being vitally joined unto Christ. The Israelites manifested no visible union with Christ; they did not show forth the fruits of his Spirit. In this sense they were the men that abided not in him. When the fullness of time had come the wild olive branches were grafted in, while the natural branches were cut off; but, be it remembered, they were cast forth *as a branch*, and were still branches of the true Vine, though severed from connection with it, and because severed, they were withered, devoid of life, and were not of any usefulness to the people of God, but died a spiritual death. A child of God has no usefulness in the church on earth if he shows no evidence of the life of Christ within. He is as useless as a dried stick that men burn in the fire, and as worthless as salt that has lost its savor.

Verse seven: "If ye abide in me, and my words in you, ye shall ask what ye will and it shall be done unto you." Can I of my own will abide in Christ? How absurd! Did any one walking through an orchard ever see the apple trees cutting off their own branches and grafting others in their stead? No, for that is the work of the husbandman. It is not, "If I will abide," but "If I do abide." If we *are* abiding in him and his words in us, then we are asking according to the

promptings of his Spirit, therefore in accordance with the will of God, and thus asking, we receive. It is only the prayer, effectual and fervent, of a righteous man that profiteth. The only righteous man of whom we have any knowledge is the man Christ Jesus. His prayer is effectual and fervent, and availeth much. When his life within his people makes intercessions for them though with groanings that cannot be uttered, it is effectual, fervent, and is heard in heaven, not because they are righteous, but because he that speaketh through them is righteous.

HORACE H. LEFFERTS.

1330 VINE ST., PHILADELPHIA, Pa., March 9, 1903.

CHARLOTTE C. H., Va., Feb. 1, 1903.

ELDER F. A. CHICK—DEAR BROTHER:—I hardly know why, but I feel like writing a few lines to you to-night; it may be because I feel lonely and would like to talk with some one who can understand my feelings. I have been thinking to-day of many things in my past experience, and somehow I have the feeling that I wish it were with me as in the days that are past, when my heart was warm, and I could feel a love and rejoicing in the hope that I knew something of a Savior's love to me, a lost and helpless sinner. Now where is that rejoicing? In its place I seem to have no feeling at all; my heart seems dead, cold and barren. Where is that blessedness I knew when first I saw the Lord; that soul-refreshing view of Jesus and his word? Have they not left an aching void the world can never fill? Where is that warm love and heartfelt rejoicing I felt when I met one of God's dear people? and how our hearts ran together like two drops of water. Now when we meet we seem cold and distant, and our conversa-

tion instead of telling of God's precious dealings with us, seems prone to be of the trifling things of time, or of some point of doctrine perhaps too deep for poor, weak minds to comprehend or understand. I remember when but a child, of sitting by the hour listening to my dear father, and the brethren who were visiting him, talking and telling of the way the Lord led them from day to day. I thought they were the best and happiest people on earth, and O, how I did wish I too was a christian, that I might be one with them. In after years when I went with father to Bowdoinham, and old Bowdoin to the conference meetings, how my heart did rejoice as I heard those dear old pilgrims tell the way the Lord led them from day to day, of their joys and sorrows, their hopes and fears, and of their own nothingness and exceeding sinfulness and entire dependence upon the God of their salvation. How it did strengthen my own feeble hope, and make my heart rejoice. I think those meetings were such a help, not only to each member, but to the ministers as well. Dear brother, I sometimes feel such a longing to see a revival of the work of God in our midst, when the power of God is made manifest in bringing in the dear lambs into the fold; but most of all do I desire to feel the quickening power of divine grace in my own heart.

"My heart seems insensible as steel;
If aught is felt 'tis only pain,
To find I cannot feel."

While attending the meeting last October, I thought I enjoyed the preaching much; the brethren all seemed led to speak of God's dealings with his people so deeply, so fully, it did comfort my poor heart, for I felt I knew the way and had traveled the same road, and I fondly hoped the comfort of it would re-

main with me after my return home, but how quickly has all the joy fled, and I am left in a dry and barren land, where no water is. My daily trials seem not to work the peaceable fruits of righteousness with me, but the opposite; instead of patience, only impatience and rebellion. Is there any one on earth so sinful as I, or so needs a great and whole Savior? I know there is none more utterly helpless; all I can do is cry, "Lord, save, I perish."

The SIGNS are much comfort to me; they contain all the preaching I hear in this place, and I seldom read a number without getting a crumb. I think I would starve without the dear old SIGNS. I have learned to love dear brother Beebe so much through his writings; he writes so sweetly and experimentally, and so much to the point; he reminds me of his dear old father, in the way he expresses himself; his editorial on "Glorying in our infirmities," was beautiful to me.

I have had some comfort in thinking of the poor woman of Samaria; she was a great sinner, but our dear Savior must needs go through Samaria to meet her at the well, and after talking with her she goes to the city and says, "Come, see a man, which told me all things that ever I did: is not this the Christ?" Is not this the way he reveals himself to his people, in showing them what vile sinners they are? How may we know him and the power of his resurrection, except to be made to feel the need of him day by day, to sustain us; to feel that he is our only hope, our all and in all. He reveals to us our vileness, our utter helplessness. Is not this the Christ? Is not this the work of the holy Spirit? Can we have all our exceeding sinfulness brought before us except by his Spirit? Is it not in this way he reveals himself unto his people: "Come, see a man, that has told me

all things: is not this the Christ?" This thought has comforted me at times, that though "Works of grace I cannot show, all polluted is my breast," yet how could I know these hidden evils if the gracious Savior had not revealed them unto me? Is not this the way he reveals himself unto us poor sinners? Could we cry for mercy unless we were made to feel the dreadful need, and our utter helplessness? I have thought much of these things, and sometimes gleaned some comfort by the way.

My dear brother, pardon me for thus intruding upon your time; I just felt like talking to you a little. If you have an opportunity I would like to hear from you, as I feel so very lonely. Love to all the brethren and sisters.

Your unworthy sister in hope,
MARY J. COX.

FEBRUARY 15, 1903.

ELDER F. A. CHICK—MY DEAR BROTHER:—I was indeed surprised that you should ask me to let you send my poor letter to the SIGNS, so much so that I could not even make up my mind what answer to give you until to-day, when the SIGNS of Feb. 15th was handed me, and I opened it, and my eyes fell upon the letter of sister Mary Fisher. As I read it my heart went out in love to her, and I felt she, too, had to travel the same dreary road, ever doubting, halting, mourning over her cold, hard heart, when it ought to be melted within her; grieving that she cannot claim Jesus as her Savior. O, dear brother, if I could only express my own heartfelt feelings as well as she has, I would not hesitate to write, but in every attempt I fall so far short. As regards my letter to you, I will say, if you think there is anything in it that will comfort one of God's poor, doubting

ones, you are at liberty to publish it. I did not write it for publication, therefore I beg you to correct all mistakes.

MARY J. COX.

PHILADELPHIA, Pa.

DEAR BROTHER BEEBE:—The attached communication is the relation of the early christian experience of brother James E. Hubbard, of Maine, which I have requested him to write out for me. I deem it worthy of publication, and he has consented thereto. I now submit it to your judgment.

Your brother in christian fellowship,
HORACE H. LEFFERTS.

WILTON, Maine, Feb. 22, 1903.

DEAR BROTHER:—In trying to tell of the way I trust the Lord has led me from nature to grace; from the dark ways of sin and death, to the marvelous light of the knowledge of the glory of Christ Jesus our Lord, I shall be able to give but few exact dates. The experiences of the saints of God are wonderful and miraculous at all times, but it seems that if I have traveled along that pathway it is especially wonderful. Surely a more sinful and depraved mortal does not exist than the writer is by nature, and if I am kept from bringing reproach and shame upon the cause I profess to love, it is just as great a work of sovereign and reigning grace as it was when I was brought to a knowledge of the truth as it is in Jesus.

From my earliest recollection I attended Old School Baptist meetings with my mother. I remember I sometimes thought them very tiresome. As I grew older there were no regular meetings of the Old Baptists near us, and I went more or less regularly to the Congregationalist meeting and Sunday School. I remem-

ber plainly as a lad of fourteen to sixteen that I thought the Old Baptists were well enough perhaps if a person was not particular about the place they occupied in society, but they were too unpopular for me. For the present I wanted a "good time." At times of real or fancied danger I would get quite devout, and pray the Lord to remove the danger, &c., and I would promise myself that if my life was spared I would become a christian, but after the cause of my uneasiness had passed I speedily forgot all my good resolutions, and plunged with all the force of my nature into the sports and follies of youth.

After a time something came over me, I know not what, but I ceased to take pleasure in some things I had formerly enjoyed. I would attend socials and entertainments only to call them a bore, and go home completely disgusted with myself and everybody else. My interest in church and Sunday school affairs flagged. I was a member of the choir, and strove to keep up my interest through that source, but to no purpose. I would firmly resolve not to go and hear such "stuff" again, but upon being urged by some one I highly esteemed, I would go again and again. Thus time passed on until I was twenty-three or four years of age. I always attended Old Baptist meetings that I could, and I believed they preached the truth. About this time I gradually came to see my lost condition, and to realize what a great sinner I was. I would read and hear how people would weep and mourn for their sins, but I could do neither; I was completely calloused. I finally came to the conclusion that mine was entirely an outside case. I could see how the elect of God could be saved, but I was without hope, and without God in the world. My indif-

ference to all this troubled me more than anything else. I felt that, "If my soul were sent to hell, God's righteous law approved it well."

Elder Hiram Campbell had an appointment at Jay, on the fifth Sunday in the month, but circumstances did not always permit him to come, but on the fifth Sunday of August, I think it was 1886, he held a meeting at the home of old sister Macomber. There was scarcely more than half a dozen present. I remember I was seated upon a couch at the back side of the room. Elder Campbell took for a text the words found in Isaiah liii. 1: "Who hath believed our report? and to whom is the arm of the Lord revealed?" He commenced by saying that he often questioned if he could claim any part with the people of God; what right had he to claim any of the promises? &c., or words to that effect. What, thought I, a man like Elder Campbell, and a minister of the gospel, have such feelings as that? He continued to speak I know not how long, but it appeared to me that every word was spoken directly to me. I know not if Elder Campbell saw anything unusual in me that day, but certain it is the Lord sent that message to me through him. After he had finished speaking, dear old sister Macomber, who sat nearly in front of me in her large rocker, turned around to me and said, "Well, Jimmie, do you believe the report?" I was greatly taken back for a moment; how, thought I, could she think to ask me such a question? What should I say? I felt that I did believe every word I had heard, and finally answered, "Yes, I think I can say that I do." The words had no more than left my mouth when I felt the burden I had carried so long was rolled away, and I felt that joy and peace I had never known before.

At the Maine Association, held with the Bowdoinham church, the following month, I was enabled to lay my case before the brethren, and submit it to their judgment, and was baptized at that time. I can never describe the great peace and joy that filled me as I came up out of the water. Elder Chick stood at the water's edge and reached out and grasped my hand. All the sins and cares and follies of this life were banished from me, and I saw only Jesus, the author and finisher of my faith. I hope I may retain the memory of that day while I live.

"O how happy are they,
Who their Savior obey,
And whose treasures are laid up above!
Tongue cannot express
The sweet comfort and peace
Of a soul in its earliest love."

"I asked the Lord that I might grow
In faith, and love, and every grace;
Might more of his salvation know,
And seek more earnestly his face.

'Twas he who taught me thus to pray,
And he, I trust, has answered prayer,
But it has been in such a way
As almost drove me to despair."

No, dear brother, the pathway has been far, very far from what I pictured, but of one thing I feel sure, that if I belong to the King's family, I am traveling along the highway that he has cast up. I hope I may be made reconciled to the dispensation of Providence, and that I may ever be kept from bringing reproach upon the name and cause of Jesus.

Yours in a precious hope,
JAMES E. HUBBARD.

SOUTHAMPTON, Pa.

DEAR BRETHREN:—I think this letter of brother Attebery will be read with interest and comfort by many if published in the SIGNS, therefore I send it. It talks what all the Lord's servants know by experience. The brethren in Washington

and Oregon have far to go to meeting, many of them, but they go. I believe they all, or nearly all, belong to one association. The preachers seem to me to be a faithful, sound and loving band.

Affectionately,

SILAS H. DURAND.

WINONA, Wash., June 10, 1902.

ELDER S. H. DURAND—DEAR BROTHER:—Though I have never met you, yet I have been acquainted with your writings as published in our papers, for a good many years, and by our private correspondence. Judging by these (if I am able to judge) you advocate the doctrine, and I hope I love it, which causes me to hope that we have been taught in the same school, realizing that we are an afflicted and poor people, and they shall trust in the Lord. And O, my brother, how willingly we trust in him, for we have long since learned there is no help in Egypt, and vain is the help of man. I spoke to you in my other letter of desiring to go to our next meeting, the second Sunday and Saturday before in this month. I was blessed to go, and if you will pardon me I would like to tell you of the frame of mind I started in, and its changes. I had not been to my church to meeting for seven months, though I had desired to go at every meeting, but could see no way, and when the time came to start, wife was not as well as usual, (though not able to be up at any time) and I had no conveyance, and the distance was about one hundred miles, and I knew it would cost me about five dollars to go on the cars. All this I must think of. How could I take so much, where there was so little to take from, and needed so badly? And now comes the worst part: having a great desire to go, but feeling so cold and dull, seeming

to know what I believed was true, but not able to enjoy it. And what was I, that I should go away up there, could I speak a single word of comfort to one of the least little ones when I was so in need myself? However, I started, and I do not think the train ran as fast on its way as I seemed to plunge into darkness and gloom, and I think I would be safe to say I wished once a mile I had stayed at home. O, such doubts and fears, not only as to my call to comfort the children, but my very hope seemed to almost be gone. Surely the brethren would be sorry to see such an one as I come. But I went on, and got to brother Jones'. Sister Jones met me with a good warm handshake, and soon brother Jones came, and he seemed glad to see me, and I really believe he was; I know I was glad to see them. I could but think how thoroughly they were deceived in me; if they could see me as I saw myself, they would have no use for me. We started to meeting the next morning; my condition was the same, not a ray of light, thinking if I ever had been anything, or any comfort, that time had passed, and I had better stayed at home; there was nothing I could see but my imperfections, and it did seem that there was no one so poor, weak and sinful as I. How good and kind the brethren looked, and their kindness to me seemed so much more than I could even dare to imagine, say nothing about receive. And it seemed that if I must try to talk I would surely sink through the floor, but nothing would do brother Jones but that I must do the talking, though I tried every way to get out of it but to absolutely refuse. I tried to talk, and it seemed to me it was almost a total failure. I shall always look back to that time as the hardest up hill pull I ever had. This caused me to quit think-

ing I had better stayed at home; I knew now I ought to never come. This was a time of heaping reproaches upon myself: if I ever had known anything it was gone now, and I was left to mourn my leanness, my affliction and my poverty, yet I could but trust in the Lord, and if he (the Lord) was praised through my failure, amen. I had to learn again, "He bringeth down, he lifteth up." I was now away down in the valley, and if ever a poor one begged to be brought out, I surely did, fully realizing that I was totally depending on him, and him alone, and bless his holy name, it was about his time to lift me up. The next day, Sunday, brother Jones preached, and it was food to my hungry soul. I could but rejoice, for he had brought me into his banqueting-house, and his banner over me was love. I had received strength; darkness had vanished, all was light, the Son had arisen with healing in his wings, all was joy; sorrowing and sighing were gone; I was filled with joy and gladness. It was no cross nor burden now to talk, and if I ever was blessed with light, and words to declare Jesus, sweet Jesus, as a full and complete Savior, it was there. And how good it was to see those good old brethren and sisters feasting with me, tears of joy running down their cheeks as silent witnesses, testifying that they had been the same road.

O, my brother, when he who is our life appears, then are we in glory, for it is glory to be in the presence of sweet Jesus. But the time came to go, and how loth were we to leave, but I was comforted on my way home. I had used my money, but I was out nothing; came home, found all as well as when I left.

Do you ever have such a road to travel? Do you think a truly called one will have such extreme doubts? I some-

times think that if I was truly called, my condition would be so I could tend my home church at least.

I guess I better close, lest I tire you. Would be glad to get a letter from you at any time.

Yours in hope,

T. E. ATTEBERY.

DANSVILLE, N. Y., Nov. 11, 1901.

DEAR BROTHER AND SISTER B. F. HAMILTON:—I do not know whether you care to be afflicted with a prosy letter from so obscure and insignificant a creature as I feel myself to be, but somehow I feel inclined to have a little talk with you. You have been in my mind many times since we last met, and I have wished for a communication from you, as well as from many others whom I love in the gospel, and, as if the Lord knew what were the longings of my heart, he prompted sister Maria Hellings to invite me to visit her, and sister Etta Hoffman, in Bath, Steuben Co., N. Y., as she was stopping with her for a short time. It is needless to say that I accepted the invitation with much avidity, and enjoyed my visit with much satisfaction. It is so seldom that I meet with any one who understands me in spiritual things, and even Old School Baptists seem to have deserted this region of country, and left me stranded among enemies of the truth, and why I am unable to conceive. But this visit with sisters Hellings and Hoffman proved an oasis in the desert of my pilgrimage. It is so sweet to interchange views with those who know and love the truth. My experience is to "talk to the wind," when I speak with my neighbors on the subject of God's grace to fallen man, and all I receive in return is "wind," and no satisfaction. I am sometimes pexplexed to know why it is that I am

isolated from the saints. But God knows, and I feel to acquiesce with his will in all things, for he knows what is best for me, and he knows why the western New York conference of Old School Baptists has gone out of existence, and why the Old School Baptist church at Riker Hollow has become invisible, also the church at South Dansville. A few scattering members remain in the vicinity of each place, but I very seldom see any of them, and I do not know whether they have any meetings at either place. You can imagine my loneliness when I get hungry for a crumb of spiritual nourishment, such as the saints find in their assemblies, and in speaking often to one another. I do not wish to murmur on account of my isolation, but rather take it as a reproof for my waywardness and unfitness for the society of the church. I find that all the goodness there is about me is of the negative sort; that is, I do not steal my neighbor's horse, nor his money, nor do I wish him any harm, and if I involuntarily do a good act, I am quite sensible of the promptings of some power independent of my own will. I have many seasons of thinking with Paul of his spiritual warfare, and sometimes I draw some comfort from it, for I know I do not do the things that I would, and many things that I resolve not to do, then I do, and find the more I struggle to extricate myself from the perplexities of the strife, the more I become entangled in the mystery, and see my helplessness. Then I derive consolation from the fact that I am in the hands of an all-wise and merciful Guardian. I do a great deal of thinking, but it is fragmentary and disjointed, a little about this and a little about that, and am not capable of putting things together for a complete subject, so I have avoided trying to write

my thoughts for the use or edification of my brethren.

I enjoy the SIGNS, for it is all the preaching I have, and I am satisfied they speak the truth when they say it is "far behind the times." No, it does not keep up with the tide of fashion and error that is carrying the multitude to destruction, and misleading the unwary and unsuspecting children of God. No wonder they get tangled with the error of "time salvation" on conditions. It is so natural for us all to accept things in the light of "cause and effect." Our natural reason being satisfied with a conclusion, we rest there, until the enlightening rays of divine truth shews us the fallacy of our reasoning, then we embrace the truth and rejoice in it.

DANSVILLE, N. Y., March 26, 1903.

BROTHER BEEBE:—I have just turned up from among my papers the foregoing, which I delayed sending to brother Hamilton until I lost his address, and finally forgot it entirely, but its appearance awakens the old desire to hear from him personally, and if he should see it in the SIGNS I hope he will favor me with a letter, that I may experience a ray of sunshine in the darkness of my isolation.

I derive much comfort from reading the SIGNS, which continues to tell the same old story in varied and interesting forms, as it did and has from its birth. May the Lord prosper you in its publication.

P. WEST.

KANSAS, ILL., Feb. 20, 1903.

DEAR BROTHER BEEBE:—I have not written for the SIGNS OF THE TIMES for some time, not that my interest in them has failed, but owing to weight of years, and a realizing sense of my inability to write to profit. I am now approaching my eightieth

anniversary, and have known the SIGNS OF THE TIMES since my boyhood days; my parents were regular readers of them from their foundation by your dear father. I am glad to bear testimony to the fact that they have never wavered from the principles they started out on seventy years ago. The enemies of God's truth may slurringly call them and their editors and correspondents "Can't-help-it's," and other names, but God's truth will stand when all his enemies are forever gone.

I know, brother Beebe, you editors have many trying things to contend with, but I want to say to you that you have faithfully discharged your duty. If there is any material difference between those holding to "conditionalism," that are claiming the name Old Baptists, and the Missionary Baptists, I fail to see it. They each hold to the workmonger system, and refuse to ascribe all the glory to God and his grace for salvation in time and to eternity. If God is not sovereign, and has not predestinated all things whatsoever comes to pass, then the Old Baptists are wrong, and their enemies are right. But, my brethren, we know that the Bible teaches that God is a Sovereign, and "doeth whatsoever seemeth him right," and "none dareth to say unto him, What doest thou?" We know that he has said by the mouth of the prophet, "I am God, and beside me there is none else." If it were not for the fact that God's people were chosen in Christ before the foundation of the world, and that the language of the apostle is true where he says, "Not by works of righteousness which we have done, but according to his own purpose and grace given us in Christ Jesus," then should such a poor creature as I be without hope. But thanks be unto the name of Jesus, he has said, "All that the Father hath given me shall come unto

me." There are no conditions in this language, it all means I will, and you shall.

I did not expect to write in the way I have when I commenced, but when I hear the truth of God assailed and prevaricated, I feel like trying in my feeble way to defend it. I have now been a professed follower of Jesus for sixty years; all the old soldiers of the cross that I knew in my first days in the church have passed away, and I know I, too, will soon bid farewell to all earthly things, but by the grace of God "I am what I am," and know if I am saved, it is alone through the righteous blood of Christ.

When I have written several of my last communications to the SIGNS, I have felt they were farewell messages, and now I want to say to you and the supporters of your paper, Stand fast in the defense of God's truth, and may his presence guide you into all truth, and comfort you when under persecutions: "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake."

JAMES M. TRUE.

ACTON, Texas, Jan. 11, 1903.

EDITORS SIGNS OF THE TIMES—DEAR BRETHREN IN THE LORD:—Through the kind mercies of an all-wise and covenant-keeping God, I have now entered into the new year of our Lord 1903, which is the sixty-third year of my life in this world of sin and sorrow, and the thirty-sixth year of my life, as I humbly hope, in Christ. But I want to confess to the brethren and sisters who are scattered over this broad land, that if I have ever been translated out of the kingdom of darkness, into the kingdom of God's dear Son, it was not by reason of anything which I did to merit God's abounding

grace, for when I take a retrospect of myself, I cannot see any good thing that I ever did. If my poor, sinful heart deceives me not, my desire is to walk in the fear and commandments of God, but I find a wretched and wandering mind, that when I would do good, evil is present with me. How glad I am that it is not in man that walketh to direct his steps; if it were left with me, I know that I would be constantly doing wrong. I feel my salvation, both for time and eternity, is in Christ Jesus our Lord, who came into this sinful world of poor parentage, and was cradled in the manger, and from the manger to the cross he was persecuted, and mocked, and spit upon, yet he murmured not, but bore it all patiently for the love he had for the church, and while being suspended between the earth and the heavens, before he yielded up the ghost we hear him say, "It is finished." Yes, he now had finished the work he came to do, and that work was to save his people from sin. The Primitive Baptists believe he saved every one which was given him in the covenant of redemption, and he is made manifest unto every one by his own mighty power. But, says the Arminian world, Christ came into this world to die for all mankind, and they can all be saved if they will repent and believe. But stop and think, free-willer, Jesus came as a Prince and a Savior to give repentance unto Israel, for remission of sins. Then repentance and belief are free gifts from Jesus. And how I would love to praise, honor, and glorify him, but I cannot do anything without him, but when he helps me I can trust him for all things, but when I am left to self I grope in the darkness and desert land. I want to be submissive to his will. A few more days, or years at most, and I shall be called to

lay this old body down to its mother earth.

Now please find inclosed two dollars for the SIGNS OF THE TIMES for this present year; it is the most preaching we have; we feel like we cannot well do without it, as we have been subscribers for it for several years. We greatly admire the editorials of Elder Chick, and old father Beebe; in fact all who write we feel are far ahead of us in spiritual understanding. I fully acknowledge if I am a child, to be the least of all. Farewell to all. Now, brethren, if you see fit to publish this scribble, please correct all mistakes. I subscribe myself yours in hope of eternal life,

W. L. McPHERSON.

HAMPSTEAD, Md., Jan. 11, 1903.

ELDER F. A. CHICK—MY DEAR PASTOR:—I still feel like calling you such, although I have been made to feel since I last wrote you that I can claim Elder Rowe as my pastor. I wrote to the church last February, the first time since you left Maryland. The encouraging words which I received from the church, and also two letters from the family of brother Kelley, made me feel that I was not entirely forgotten by those of like precious faith. This is a feeling that I have often entertained, although I did not want to. The spark which was slumbering only needed a little fuel to bring forth a blaze, showing that it mattered not how long it slumbered, he could arouse it in his own good time. I think it is well to stir up the pure mind by way of remembrance, but I feel that in my weakness I often neglect my duty, but no matter how careless we are, there is one who never forgets us; he chides, but never withdraws his loving kindness. I have my trials daily, and sometimes

severe ones. Last summer I suffered more than I ever have before I think, but I feel that my prayers were answered, and it seems that I have seen so much of his guiding hand during the past year that I have this fall been made to cry out like David of old, "Bless the Lord, O my soul, and forget not all his benefits." As I read the seventeenth chapter of John this morning, I thought what comforting words these are, "I pray for them, I pray not for the world." "Neither pray I for these alone," &c. Then with that hope which this morning I feel to be sure and steadfast, ought I ever to murmur? No, but O, how often I do, and think the pathway ought to be always smooth, forgetting that the Master said, "In the world ye shall have tribulation, but be of good cheer, I have overcome the world." O, let your prayer be that I may have a more thankful heart, and live nearer to God this coming year, which is before us as a problem unsolved. But we know that he will not withhold anything that is for our good.

I received last week a letter from Elder Rowe; it was the first; it contained the Spirit of Christ, if I am a sufficient judge; it was kind and encouraging. Did you know that he and sister Emma Kelley called to see me last August? I was weak and nervous, and had been confined to my hot room for several weeks, and having not seen any of my kindred for a long time, the joy, in my weak state, seemed too much for me, and I could not speak of the things which I hope I love to talk about, without weeping. This provoked me, but nevertheless you do not know how I enjoyed it all. For a long time afterwards I could see their forms and faces, as I would lie upon my bed, and as the dear presence of the Savior seemed to accompany me many

dreary hours were filled with pleasure. Although I am not permitted to assemble with God's people, how pleasant it is to be able to write to them, and to receive in return words of encouragement and comfort.

Did you ever read a book called "Satan's lawsuit with a saint"? I think it was my mother's book. It did not look at all enticing, but when I came home from Union Bridge, I felt like reading and picked it up, and became so interested that I did not care to lay it down. I think it is a true history of a child of grace.

Love to you all. I trust this may find you all well. Dear Nellie has had deep sorrow, but I hope that she has been sustained by the everlasting arms.

Your sister,

GEORGIA ENGLAND.

"HATH NOT THE POTTER POWER?"

WE are but senseless clay, as regards spiritual things, until by the power of the Spirit we are made to see the truth. When taught in this way how quickly is darkness made light. It is a change from a natural world to the sweet fields of spiritual Canaan. One moment we know nothing, the next there is the feeling and triumphant expression of "I know that my Redeemer liveth." Clearly the great apostle speaks of the power that does it all, and by a simple figure sets forth the fact that without him we are dead to the knowledge of spiritual things. Dead in trespasses and in sin, is the condition of all men until Christ comes to them manifestly. I went to the house of the potter; a mass of clay lay before him on the wheel, he turned the wheel, his hands moved the clay, and a vessel was made. For a moment I looked, then a turn of the potter's hand and again it was a

batch of clay. "The vessel that he made of clay was marred in the hand of the potter."—Jer. xviii. 4. Then he turned the wheel and a more beautiful vessel was made. "He made it again another vessel as seemed good to the potter to make it." God made Israel for himself. By his power he moulded the nation as the potter the clay, and it held the things of the old covenant, and the chosen people of whom Christ came. Then the vessel was marred in his hands. The nation was destroyed, the people scattered that his Spirit might be poured out upon all flesh. (Acts ii. 17.) From the broken body of Christ all blessings pour forth. Because his soul is poured out unto death. (Isaiah liii. 12.) His loved ones live unto him forever. Israel was marred in his hands, but he made another as seemed good unto him. The first was beautiful but temporal, the second made unto honor and "afore prepared unto glory" is eternal: the church, the kingdom, the everlasting home for his people. It is the Father's house of many mansions where each and every one of his weary prodigals find a dwelling place and peace. When we learn that he loves us, with what force and sweetness the words come, "Can I not do with you as this potter?" "As the clay in the potter's hand, so are ye in mine hand." Once we dreaded his power, now we love it, for he can make of this senseless clay a vessel fit for the Master's use. In your first experience you saw yourself in his hands marred and unfit for anything. Your soul seemed poured out unto death, you could not reply against him, (Rom. ix. 20,) then when your salvation appeared in him you were no longer a marred vessel, but one unto honor according to the working of his mighty power. So we do not, must not, rejoice at his power to mar, but at his

power to save. Not because he took away the first wherein we trusted in works, and a keeping of the law, but because he gives us knowledge of the new covenant, which puts his laws in us, and is sealed with his strong words, "I will" and "they shall." Men dead in sin will murmur at his power and justice, but the child of God is made to see himself justly condemned, that he may rejoice at God's power to justify. He makes you live in the Spirit unto him, and gives the desire to be a vessel fit for the Master's use. He gives the power to see yourself a sinner, the evidence of salvation in your brother's walk and conversation, and best of all he has given you the love of the truth and the brethren. So you learn that "God is love." O, the inexpressible sweetness of this passage, "God is love." No man can know the great calm of this precious knowledge unless he has been made to see and love his brother in Christ Jesus. A child of God cannot feel it at all times, but he who has once been made to feel that blessed peace, will ever long for it in his heart, and the sweet memory of it will hover round like the perfume on the handles of the door. (Song of Solomon.) The sweetness has been distilled in his heart, and he treasures its memory forever. Even when cold and in the dark he recalls those pleasant times when the warm glow was in his heart. He is made to cry, "Whither is my beloved gone?" He knows how precious is his presence, though he may fear and doubt his coming. It is this God of love, and loving God, that has the power over the clay.

Are you unfit for the Master's use? If so who told you? How do you know what is fit for his use? The word of the Lord came unto the men of old and taught them what was fit service. Christ came into the world and rendered perfect

obedience, and taught who is condemned. The Word of the Lord came unto you telling you of your sins, and making you know what is required. You may hear his sweet voice saying, "I came not to call the righteous, but sinners to repentance." Is he able to do this? "Hath not the potter power?" Are you lame on both feet, and cannot do what you would? Has he not power to heal? Are you a leper? Hath he not power to cleanse? Are you afraid the old church will die and not be revived? Hath not the potter power? Are you all alone and no one to comfort you? Hath not the potter power? Yes! Yes! You feel that some power gives sweet meditations on portions of the word; some power makes you strive to be better, and gives you loving sympathy for those in trouble. Is it not God, or God's Spirit, or "Christ in you the hope of glory"? Does not this power hold you firmly, and will not let you go? Things of the world, trials, joys, search for natural knowledge, all wrap the veil of flesh around you; but in you there is a "still voice" calling you to worship him as the giver of every "good and perfect gift." May the clouds of doubt and trouble, and the veil of the flesh be rifted, so that we may see and be in the holy place where his loved ones rejoice in his love and righteousness.

I trust I am your brother,

DUDLEY G. JOHNSON.

LAWRENCEBURG, Ky.

KELLY'S CORNERS, N. Y.

DEAR BRETHREN, EDITORS, CONTRIBUTORS AND PATRONS OF THE SIGNS OF THE TIMES:—To you all I desire to send greeting, and while it is fresh in my mind I wish to say that the theme in the SIGNS, the manner and spirit of the editors and contributors, and the subjects dis-

cussed, all seem to me to contribute to one end, and that the glorifying of God, which we are told to do in our bodies and our spirits which are his. And, without partiality or hypocrisy, those to whom the truth is dear, who are readers of the SIGNS, as they read and digest what is there written, can say with one accord, Amen, even so let it be. And to those who are still in the drama of life I would say, Go on to know the truth, and to practice what you know. The testimony to the truth in general, and to christian experience in particular, is clear. The childlike writings of both Elders Gilbert Beebe and Wm. J. Purington, are so expressive of the character they bore as lovers and defenders of the truth. They allowed nothing to daunt them in regard to the eternal glory and blessedness of the everlasting God, and his eternal purpose regarding his elect people. And beyond this there is no extent of love for it is impossible for God himself, although he is love itself, to reach beyond the confines of his eternal purpose concerning the choice and salvation of his people; having loved them with an everlasting love, he must needs with everlasting kindness draw them, and cause them to prove their need of that store of grace which he has laid up for them in Christ Jesus, and this establishes the name of Christ with believers as having in him all fullness.

Peter said, "Unto you that believe, he is precious." Though he was foreordained before the foundation of the world, yet he was manifest in these last times for those who believe in God by him. Therefore they need no sharp argument, nor any bandying of words. but plain and simple truth itself, is what the Holy Spirit puts into their hearts, and into the mouths of his people who believe

in God through our Lord Jesus Christ; and there is neither a superfluity nor any lack of grace; all is complete in the will of God concerning this wonderful chain with its golden links: they were loved with an everlasting love; they were chosen in Christ before the foundation of the world, and they were blessed with all spiritual blessings in Christ, in the heavenly places, according as they were chosen in him, and in time they are called with an holy calling, which is not according to their works, but according to the purpose and grace of God which was given them in Christ before the world was. All this proves their salvation to be of grace, through faith, which is not of themselves, but is the gift of God, and these saved ones are declared to have been created in Christ Jesus unto good works which God had before ordained that they should walk in them.

Will not every one have according to his choice? Must not every one have in time and in eternity just what God himself has purposed? If not, where is the Rock? Where is the perfection? Where is the power? Who is at the helm of government? Has not God said, "My counsel shall stand, and I will do all my pleasure"? He called Cyrus the Persian his shepherd, an hundred years before he lived on earth, who in his life opened the way for the deliverance of the captives in Babylon, and the after work of Zerubbabel. Who is it that comes traveling in the greatness of his strength, whose hand has laid the foundation of the earth (spiritually) and who shall bring forth the headstone with shoutings, crying grace unto it? But who is it that believes the report? And to whom is the arm of the Lord revealed in these last days? Surely the same kind of people, be they more or less, who then believed,

and who contend earnestly for the truth and the faith of the gospel. And I believe there are men now living to whom the truth is dearer than their natural lives. There are men among Old School Baptists who have jeopardized their lives (professionally) by endeavoring to maintain as brother McPherson says, "The truth which is in accord with christian experience, and with which the people of God are fed."

The baptism of John, who was sent from God to baptize with water unto repentance, and the baptism of the Holy Spirit by our Savior, bring to view the two requisites for initiation into the church militant. Jesus possessed the Spirit beyond measure when he required it at the hand of his Father, and so also the child of God, as a lover and follower of Jesus, must have the same Spirit in his measure, to make him willing to obey.

Yours in gospel bonds,

J. D. HUBBELL.

EDITORIAL NOTICES.

PLEASE BE SURE,

IN sending remittances for renewals of subscriptions, to give us the name in which the paper is already coming. If the party is married, and the paper is coming in the wife's name, and we receive a remittance to renew the subscription, and the husband's name is given, we have no means of knowing that it is meant for the subscription in the wife's name; consequently the husband's name is entered on our list as a new subscriber, and the paper sent to both parties. Or if the paper is coming in the husband's name, and the renewal is sent in the wife's name, the same thing is likely to occur.

Also when ordering the address of your paper changed give the old address as well as the new one.

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EXPLANATION OF DATES.

THE last two figures of the date next to your name on the little pink slip denote the year to which your subscription is paid. Thus: 99 means 1899; 19 means 1900; 01 means 1901; 02 means 1902; 03 means 1903, &c.

NOTICES.

DEAR BROTHER BEEBE:—In the February first issue there was published a notice respecting a possible reduction in railroad fares to attendants of the Warwick Association.

It was intimated that in order to obtain the concession of 66½ *per cent.* rebate on return fare, the sale of at least 100 full fare tickets to New York must be guaranteed the Trunk Line Association. Many applications have been received, but most of the writers misunderstand the proposition.

Single trip full fare tickets must be bought to New York within three days of the time appointed for the Association to convene. No stop-over is allowed coming or returning. None but those coming directly to New York within the time stated can derive any benefit from this plan, and those who wish to avail themselves of the privilege must notify the writer before May 10th. Unless 100 passengers are guaranteed no one will be benefited. Less than half this number have been heard from thus far. If the required number is assured by May 10th each applicant will be advised by mail how to purchase tickets. If no communication reaches them by May 15th they will know that the proposition has failed for lack of support.

Your brother,

JOHN MCCONNELL.

2400 SEVENTH AVE., NEW YORK, April 4, 1903.

EDITORIAL.

MIDDLETOWN, N. Y., APRIL 15, 1903.

Entered in the Middletown, N. Y., Post Office as
Second-Class Mail Matter.**EDITORS:****F. A. Chick, Hopewell, N. J.****B. L. Beebe, Middletown, N. Y.**

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

DO THE CHILDREN OF GOD SIN?

ELDER F. A. CHICK—DEAR BROTHER:—I feel to be a poor, sinful worm, and do not know very much concerning spiritual things, but I do desire to know the truth. It is not my desire to trouble you with hard questions, but I am searching for truth. Will you please give your views through the SIGNS on the following subject? In first John we have this language, "If we say we have no sin, we deceive ourselves, and the truth is not in us." And again, "He that committeth sin is of the devil." And again, "Whosoever is born of God doth not commit sin," &c. Do the true people of God sin? If so, are they of the devil when they sin? How are we to understand these things and make them harmonize? As for myself, I feel and know that I am a sinner, and that I say and do many things that are wrong; I can feel sin within me, as it seems to me, and this makes me abhor myself, and cry to God for mercy. Now, if I were born of God would I do wrong? I have a desire to live pure, and I hate sin, but the first thing I know I do or say something wrong, and then I must beg mercy of God again. It seems to me that the best I can do I am always sinning and asking God for mercy. Sometimes I feel his love in my heart, and then for a little while I am happy, but soon down I go again.

A young man told me some time ago that he did not sin. He said that he had power to sin, but did not, because, said he, "Whosoever committeth sin is of the devil." In Colossians Paul speaks of some being reconciled to God by the death of his Son, who were sometimes enemies in their minds by wicked works, that they might be holy and blameless in his sight. And then he adds the words, "If ye continue in the faith," &c. Are we reconciled only when we continue in the faith? I hope that you can understand me.

Yours in hope,

E. B. BARTLETT.

IRVINE, Ky., Feb. 5, 1903.

The experience of our brother, as briefly stated by himself above, in itself gives a full explanation of what the Scriptures to which he refers mean. He hates sin, and yet he sins. He cannot do the good that he would, and the evil that he would not, that he does. This was also Paul's experience, and it is the experience of all who are truly called by grace. Paul says, I do these things, yet not I, but sin that dwelleth in me. On the other hand, when he speaks of the service of God, he says, "I labored, and yet not I, but the grace of God which was with me." Whether we look at the one side or the other of Paul's life, we must never separate Paul himself from the life he lived. If it be sin that is responsible for his wrong doing, or feeling, or motive, yet he does not therefore absolve himself from censure. He says, I do those things that I would not, and on the other hand, when he attributes to grace all the labor of love which was in his life in serving God, he does not exclude himself, but says, "I labored more abundantly than they all." While grace labored in him, and through him, yet he in that labor was himself weary, hungry, thirsty, and filled with pain and suffering of body and mind on account of the labor and deprivation and persecution which befell him.

Our brother, in the few things which he has said regarding himself and his travel, has presented the same things in substance. And there is not a child of God that has felt the christian warfare, who does not at once as he reads what Paul said about it, come into fellowship with him, and feel as he reads that Paul knew just what he knows to be true of himself. We shall all strive in vain to find any other words that will tell the story as well as Paul has by inspiration of the Spirit of wisdom expressed it in

Romans and in Galatians. The Scriptures referred to by our brother only tell in other language just what Paul has said in the Scriptures above referred to. All that both Paul and John have said belongs to the daily life of believers, and believers only. No others have, and no others complain of any such warfare. The careless worldling knows nothing of what it is to grieve because he cannot cease from sin; nay, more, he does not know what sin is, nor the exceeding sinfulness of it. The worldly religionist knows nothing of this warfare, for he is satisfied that he has ceased from sin already, or that he can whenever he gets ready to do so, and he teaches all others that this is in their own hands. The pharisee can always do the good that he would, and boasts of his attainments in religion. He has done good, and therefore he should be blessed. The young man to whom our brother refers belongs to the latter class, and knows nothing of the trials of that broken-hearted sinner who would but cannot do the good that he would.

But to say a few words about the Scriptures to which our brother has referred. First, "If we say we have no sin, we deceive ourselves, and the truth is not in us." Two verses below this language John adds this, "If we say we have not sinned, we make him a liar, and his word is not in us." "His word" in the last verse means the same as "the truth" in the former one. If then his word or truth be in us, it will be a light that will show us not only that we have sinned in the past, as stated in the latter verse, but also that we do now sin, as stated in the former verse. If we say either that we have not sinned in the past, or that we do not now sin, it is full evidence that we are yet destitute of his

word, or the truth. So in like manner Job said, "If I say I am perfect, it shall also prove me perverse." Paul had the word of God in him most surely, according to this text, for he confessed that sin was with him, so that he could not do the good that he would. We need not dwell upon this longer here.

Let us notice the second text: "He that committeth sin is of the devil," and "Whosoever is born of God doth not commit sin," &c. There is manifestly no contradiction implied here of the first Scripture, there can be none, for the same apostle in the same epistle wrote all these things; he saw no contradiction in them. It seems to us, as we said before, Paul has said the same things that are said here. Paul said, "Sin shall not have dominion over you." This is just what John is saying in other language here. There is a vast difference between sin reigning unto death in the unbeliever, and sin dwelling in and plaguing the believer. There is a vast difference between the king sitting on the throne, and a company of rebellious subjects causing riot and distress in some part of his kingdom. Paul said, "Sin shall not reign," but he also says that sin plagued him, though it did not reign in him. Grace was the reigning power, and yet sin was not yet extirpated or cast out. So David, and all the kings after him, reigned in Palestine or Canaan, yet the Philistine still dwelt in the land, and there was frequent warfare. But the Philistine did not reign any more, though he had reigned once. So sin dwells in the delivered captive, but it does not reign any longer. On the contrary grace so reigns that sin is hated and abhorred by all who have been delivered from its bondage. Indeed, the breaking of that bondage consists in this, that the love of sin is

taken away, so that each believer can say, I loathe it, and I loathe myself because of my sins.

Now we do not understand that John is saying any more than this: "He that committeth sin is of the devil." That is, he that loveth to sin, and runs into sin with eager desire, and welcomes it, and makes it his life, and finds in it his joy and happiness, is still of the devil, who sinneth from the beginning. This must mean that the devil is by his very nature inclined to sin, and to sin only. Therefore all who are inclined in heart and spirit and desire toward sin, are of the devil; that is, they possess his spirit, and are actuated by his evil nature altogether. God's children, while they sin, yet are striving against it, and hating it, and are filled with abhorrence against it. We understand both John and Paul to be speaking of the inner life rather than the outer life. When Paul said, "I cannot do the good that I would," we do not suppose that he means that he could not visit the sick or needy, and help them, but that even when he did these things, the flesh was so apparent, and so ready to inject some fleshly motive, that he could not do these or any other good thing with a pure motive. This evil motive he hated, and he longed to be rid of it, crying out, "Who shall deliver me from the body of this death?" This it was that took away from him all room for boasting, and humbled him in the dust; this it is that spoils all our good, and makes us feel that we are full of sin in all we do. Did I ever do one thing with a pure motive, that is, with an eye single to the glory of God? each troubled heart must at times say.

Yet both John and Paul do present the life and motive of believers as being essentially different from that of the unre-

generate world. All believers know what we heard of one saying, "I am not what I ought to be, I am not what I want to be, I am not what I hope I shall be, but I thank God I am not what I once was." In this sense believers are separated from sin and uncleanness; that is, they no longer love it, but abhor it. But that man who does not abhor sin, but rather loves it, is of the devil, whose element is sin, and sin alone, for he is a murderer and a liar from the beginning. And so it is in this sense alone that he that is born of God doth not commit sin. We must not divide the believer here, any more than anywhere else. It is not said *that* which is born of God doth not commit sin, but *whosoever*. The believer is born of God, and has the Spirit of God in him. His body is a member of Christ; his body is a temple of the Holy Ghost; the Spirit of God dwells in him with power, and manifests itself through his mortal flesh. It is this very Spirit of God which produces in him an abhorrence for sin. Possessing this Spirit, the child of God can say with Paul, when he does that which is evil, "It is no more I that do it, but sin that dwelleth in me." It is in this sense, as it appears to us, that he that is born of God does not and cannot sin, as John here testifies. And so there is divine agreement and harmony between the testimony of Paul and John, and of all who know what the warfare signifies.

Our brother says he has a desire to live pure, and that he hates sin, and yet he is all the time sinning and asking God for mercy. Once he sinned, and did not ask God for mercy; once he was the slave of sin, but now he is no longer under bondage to it, and yet it plagues him. So long as it is a plague to him, all is well with him. But how terrible when sin is

no plague to a man. That was the condition of us all once. What wonderful mercy to be brought up out of that state into liberty, so that sin reigns in our affections and desires no more. Such as these may often stumble, and even fall for a season, but still sin is not reigning in them, and it is no more they, but sin that does the evil in them. The texts quoted from John may in themselves seem contradictory, but they are not really so, and compared with Paul, it seems to us that each throws light upon the other, and that the meaning of both is clear. Therefore the presumptuous man who says, "I have arrived at perfection in the flesh," is rebuked, and the fears of the humble follower of the Lamb are allayed as the mysteries of the warfare are unfolded before him.

As to the Scripture referred to by brother Bartlett, in Colossians, we understand the question in his mind to be with regard to the word "if" and what follows in Col. i. 23: "If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel," &c. First, we will call attention to the fact that the word "if" does not always imply doubt, as regards the subject that may be under consideration. It does not in this place. Paul, in verse twenty-second, says that those who had been enemies are now through his death in the body of his flesh, reconciled, so that they may be presented holy and unblamable and unreprouvable in his sight. This great work has then been already accomplished in the death of Jesus on the cross. This work having been already done cannot be affected by any future act of men. What then does Paul mean by this word, "If ye continue in the faith"? Simply this, by this continuance in the faith on their part, it would appear that

they were included in the work of reconciliation. Many have made profession of faith in the reconciliation wrought out by the dear Redeemer, but not all have made a true confession. There have been, and are no doubt to-day, some who profess without possession. There is a vast difference between true and false profession. How then shall it be known whether a man has been really reconciled to God through Jesus Christ? A mere profession will not be sufficient proof. Continuance in this profession, unmovedness from the hope of the gospel, adherence to the truth, are the most satisfactory evidences. These evidences cannot appear in a day. Time must elapse, and trials must be endured, and temptations must be overcome, ere this full assurance can be given. So here, Paul says to this church, All this has been done for you, if indeed you continue in the faith, but if your profession be a mere profession with no savor of life in it, it will be made manifest by your failing to continue in the faith, and by your being removed from the hope of the gospel. Still further; Paul, as we understand him, does not mean here that doubts and fears in those who have made this profession constitute a removal from this hope, or a failure to continue in the faith, but rather that they have forsaken the doctrine itself, and have ceased to believe in the gospel of the Son of God. Many a child of God doubts deeply his own interest in this salvation, who yet believes with all his heart that this salvation is the true salvation, and that there is hope in no other. These doubts are not what Paul means by being removed from the faith and hope of the gospel, but rather a rejection of the truth itself for fables. God will keep his true people in the faith and hope of the gospel, in this sense, and if they

are thus kept, it is sure that they have been reconciled, as he has said in verses twenty-one and twenty-two. The word "if" then implies, not a condition of this reconciliation, but rather it introduces the evidences of it.

We leave these thoughts with our brother, and with all who may read.

C.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

SABBATH SCHOOLS.

BROTHER Beebe, my father requested me to ask you to state what are your objections to Sabbath Schools. Yours in christian bonds,

WILLIAM J. THORP.

MOUNT MORRIS, N. Y., May 7, 1860.

REPLY.

As a friend of education, we would not object to schools taught on the first day of the week, if conducted on the principle on which they were first originated by Mr. Rakes, of England, that is, merely to teach neglected children, in manufacturing towns, who have no other opportunity to learn to read, or to acquire any other branch of useful education, but such are not the objects or design of what in the present day are denominated Sabbath School, they are now used to teach religion, or to allure into sectarian traps, the unsuspecting and confiding children of our country, and therefore we object to them.

2. They are now called *nurseries of the church*, a means of grace, an open thoroughfare to the portals of immortal glory, thus calculated to deceive the simple, by implying that men have found out a way to heaven which is not revealed in the Scriptures, was not sanctioned by the apostles and primitive church, and which was unknown in the world until the present century, and therefore we object to them.

3. They are based upon the false theory that the religion, which is essential to salvation, is a mere science which can be taught and learned in schools, as lessons in grammar, mathematics or geography are taught and learned; and consequently they assume to supersede the work of the Holy Spirit in quickening, regenerating and saving lost sinners; and therefore we object to them.

4. They are totally incompatible with the provisions of the New Covenant, under which the Church of God is established, as that covenant expressly provides that those embraced in it "Shall no more teach every man his neighbor, and every man his brother, saying, Know the Lord." The grand object of Sabbath Schools, openly avowed by their advocates at this day, is to teach the unregenerated to know the Lord. Therefore we object to them.

5. For as much as God has declared in the Scriptures of truth, "I am God, and beside me there is no Savior," every institution of man claiming to possess a power to promote the salvation of the children of men, is contradictory of what God has said, and in claiming to do what God declares none but himself can do, they become an idol, and all who look to them for the salvation of themselves or their children, or who countenance or sustain them in their infidel and blasphemous pretensions, directly or indirectly, are, in the scriptural sense of the word, idolaters. Therefore we denounce them.

6. Sabbath Schools, as patronized at the present time, are bringing into a religious profession thousands of graceless hypocrites, who neither know, or even profess to know anything of the work of the Spirit in the new birth, and who have been invariably taught in their schools to despise, hate, and ridicule the doctrine

of God's sovereignty, as exemplified in election, predestination and effectual calling, and to boldly repudiate the doctrine of the total depravity of all mankind in a state of nature, and to rely upon the fatally delusive doctrine of free-will and human ability to direct their own everlasting destiny. And therefore we object to them.

7. Sabbath Schools, instituted under the General S. S. Union, for the professed object of saving souls, which work, as we have shown, Jehovah declares that none but himself can accomplish, are idols set up in rivalry of Jehovah's throne, defiance of his law, which forbids that we shall set up any other god, and in open contradiction of his express word, are hostile to the cause of truth and holiness, God-dishonoring, heaven-daring, and productive of hypocrisy, deception and idolatry. And therefore we discard them.

8. In the organization of the gospel church, the wisdom of God has been displayed in the institution of all her ordinances, rites, usages, doctrine, discipline, laws and provisions. And Jesus Christ, who is given to be the Head over all things to his church, has sent his angel to testify these things in his churches, with the solemn warning, If any man shall add unto these things, God shall add unto him the plagues which are written in this book. Therefore we reject them.

9. Sabbath Schools, in the present form of their organization, drive a trade of religious stock-jobbing, selling dignified titles of memberships, life-memberships, directorships, with many other high sounding titles, for stipulated sums of money, thus making a religious aristocracy, and even promising a title to mansions in heaven, to those who will invest their money in their support. Therefore

we object to them.

10. We belong to a kingdom which is not of this world, the laws of which require us to acknowledge no Savior but Jesus, to trust in him, and in him alone, to come out and be separate from anti-Christ, to touch not their unclean things. And as it is impossible that we should stand in the Sabbath School Union, and yet obey the command to be separated from them, we therefore stand aloof from them.

11. Zion, in distinction from Mystery Babylon, is the city of the Great King. Beautiful for situation, the joy of the whole earth, is Mount Zion in the sides of the north. God is in the midst of her. She, therefore, has no need of Sabbath Schools, or any other human inventions, or anything whatever which her God has not supplied, either for helps or for ornaments. In the simple comeliness which God has put upon her, she is now the perfection of beauty, and that which is perfect cannot be improved. As the sun in the natural heavens can only be seen in its own radiance, so the church of God, which he has set as a city on a hill, must be seen only in the light and glory of God which has arisen upon her. The Lord God and the Lamb are the light of this city: therefore we have no use for Sabbath Schools.

12. So far as our observation extends, the proselytes made by the Sabbath School machinery and its kindred institutions, like those made by the Jews, who, in their blinded zeal, compassed sea and land to make one, are two-fold more the children of hell after being made. The statistics of our country, the records of crime of every revolting name and class, have increased in our country within the last half century in proportion to the increase of Sabbath Schools and the

like modern religious institutions. And although we readily admit that these modern institutions have brought many thousands into a profession of religion, who have swollen the professed churches of all the workmongrel orders, it is also lamentably true that our penitentiaries, prisons and gallows have been very liberally supplied with subjects from the same source. And the very contentions, strife and treason which at this moment shake the foundation of our states, threaten a disruption of our Federal Union, and the overthrow of all our liberal institutions, as a nation, has been occasioned by the spirit of fanaticism nurtured and matured under the clerical influence of the managers of the American Sabbath School Union and their kindred institutions. For these and many other reasons, which we could name, we refuse to recognize Sabbath Schools as having any claims upon the kingdom of Christ, or the saints of God.

MIDDLETOWN, N. Y., May 15, 1860.

CHANGE OF ADDRESS.

Santa Rosa, California, now being my post-office address, brethren and friends are requested to address me at that place.

J. P. ALLISON.

RECEIVED

IN RESPONSE TO BROTHER D. M. LEONARD'S APPEAL
TO RAISE A THOUSAND DOLLARS
TO CLEAR THE "SIGNS OF THE TIMES" FROM DEBT.

Previously acknowledged.....	\$676 70
Mrs. Drusilla Wheeler, N. Y., \$10.00; Mrs. M. M. Rounsavell, N. Y., \$10.00; John D. Staples, Ark., \$1.00; Elder John Gore, Va., \$1.00; Mrs. M. L. Pettibone, Ill., \$1.00; D. S. Elliott, N. Y., \$3.00; J. Hobson, N. Y., \$3.00.	
—Total.....	29 00
Total to date.....	\$705 70

OBITUARY NOTICES.

ONE among the saddest duties of my life is to record the death of brother **Joseph White**, and his wife, my sister in the flesh, and in the church of Jesus Christ. Brother Joseph White was born Jan. 11th, 1825, died Feb. 26th, 1903, sister Ann, his wife, was born March 4th, 1827, and died March 5th, 1903. They were married Dec. 22d, 1846, by Elder Phineas Waters. The writer baptized both of them in the fellowship of the New Valley Church. They were both born and lived until their death near Poolesville, Montgomery Co., Md. History does but repeat itself in the lives of all God's children. What was said by David of Saul and Jonathan, can be as truly said of these two devoted ones. They were lovely and pleasant in their lives, and in death they were but a short time divided. Brother Joseph died on Thursday, Feb. 26th. That day sister Ann said, "My life's work is ended," and Saturday she was taken sick. On that day my wife and myself went to see her, but could not that day. Sunday morning she put her withered arms around my neck and spoke in words of deepest anguish of her dear, departed husband. "But," I said, "sister Ann, it is best that he should go first." "Yes," she said, "I have prayed to the Lord to give me strength to minister to his last wants, and he granted my prayer." The Sunday following I preached his funeral at his home, where many Baptists have received a welcome that comes from the heart of love, divine. Brother Joseph was one of those who was always looking out with an anxious eye, and an unstinted hand, for the good and comfort of his brethren. He was a man of indomitable energy, and by good management accumulated considerable fortune, all of which he recognized was given him of his heavenly Father, and out of which he was ever anxious to minister to his Father's children, among whom he was a thoughtful, tender, loving child. The power of God's grace and the blessedness of its influence was never more manifest than in the life of this dear saint.

Sister Ann died on the same day her husband did, of the following week, and on the following Sunday, at the same hour her husband's funeral was preached, Elder Eubanks preached hers. His words were full of tenderness and truth, and brought the tears to many eyes, for they knew what he said of her was truth. They were both buried in the Beallsville cemetery. To her no doubt it was a happy release; from many lonely, sad and sorrowful hours had she been spared; she was relieved. Sister Ann was in some respects a remarkable woman; her words were few, her tone always gentle, yet she controlled without any apparent effort all with whom she was much associated. It was her gentle spirit, not commanding words, that made her supreme wherever she was. In her family, among her friends, and in the church,

we all delighted to do her bidding. With a wonderful sound judgment there was such an earnestness and sincerity in what she said, we all felt and knew that what she said she meant it for good, without the semblance of selfishness in it. A history could be written of these two lovely characters. Indeed, they were lovely to us, and we shall miss them all the days of our life. They left six sons and two daughters, a host of friends, and the Valley Church, together with many others of the family of the redeemed, to mourn their loss, but we all believe their eternal gain.

ALSO,

Deacon Hiram Murphy, born June 28th, 1830, fell asleep in Jesus Feb. 5th, 1903, after an illness of three months, which his wife, our dear sister, writes me he bore without a murmur or complaint. He was baptized by Elder Joseph Parington in the fellowship of the Ebenezer Church. Having moved from Loudoun Co. to Fairfax Co., Va., he moved his membership to Frying Pan Church, about 1882. He was not long after appointed deacon of Frying Pan, in which office he served the church with honor to the office and credit to the church until his death. Brother Murphy was married twice; his first wife was Miss Huldah Munro, of Loudoun Co., Va., by whom he had four children, three daughters and one son. She died in 1874. Two years later he married Miss Mary Anna Morehead, of Fauquier Co., Va., by whom he had one child, a son. Brother Murphy was specially gifted in prayer, and in admonition and encouragement to his brethren. He seldom refused when called either to speak to the church, or speak in prayer. I shall never cease to miss him. His words were always with that tenderness and deep earnestness that made him to us a very useful and profitable member. We feel that we have lost one of our brightest ornaments. In visiting the sick, the poor and destitute, he was very attentive, and this he did for love, as did his Lord and Master. His wife writes me that he called her to his bedside some weeks before his departure, and said the Lord had sent him a message to come home, that he was going to leave them. Wished to talk to all his family before he went; called each by name and bade them good bye, with a loving admonition. Said he had been praying for his dear household, that the Lord might protect and bless them with spiritual blessing, and he felt his prayer would be answered; spoke of how good and merciful the Lord had ever been to him; said he had no fears of death, that it was the gate to endless joy, that he saw a bright, lovely light, and heard heavenly music, asked if they did not hear it; said tell dear brother White and the Frying Pan Church good bye, tell them all to strive to live together in peace, and unity of Spirit, and to have charity towards one another; tell brother White to preach the truth if possible stronger and stronger,

and make no compromise; spoke of dear Elder Badger and family, would like him to attend his funeral if weather permit; left messages for others. The last night of his life he said, "O, I want to go home so badly." When told he was at home he said, "I know this is my dwelling-place, but I want to go home and be with Jesus." Soon after he repeated the hymn, "Jesus, lover of my soul," almost through. Next morning at 8 o'clock he passed away without a struggle or moan. I have quoted this much because I know those who knew him would rather hear what he said than anything I might say about him. That this saint has gone home to be with Jesus I have not a doubt. I have no disposition to discuss when and how his body will be raised: "Behold, I shew you a mystery." But that this vile body shall be changed that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself, I do believe with great gladness of heart. This truth is the comfort of my life and the strength of my hope. I know no other vile body but these Adamic bodies of ours, and the apostle says these vile bodies are to be fashioned like unto Jesus' glorious body, and it will be done according to God's mighty power. This power is able to do all things, and will do it. I do not believe any man has ever been taught to know how God changes flesh and bones to Spirit. We do know something about the Spirit, and something about the flesh, but the change is beyond, and we need not to know.

The brother was buried in the cemetery at Fairfax Courthouse. The writer preached his funeral in the Methodist meeting-house, to a large congregation.

E. V. WHITE.

LEESBURG, Va.

Martha Lee Lucas was born near Crawfordsville, Ind., December, 1831, died at her home in Chicago, Ill., March 12th, 1903. She was the daughter of Henry and Priscilla Lee. Her brothers were Gideon, James and David Lee; her sisters Mrs. Nancy Campbell, Mrs. Mary Morgan, Mrs. Maria Gains, Mrs. Elizabeth Galey and Ellen Lee. Only one brother, David Lee, and one sister, Elizabeth Galey, survive her. She was married quite young to John Lucas, and this union was blessed with six children, Mrs. Alice Naylor, Samuel Henry, James, Wilson Thompson and David Lee Lucas, all of Chicago, and Mrs. Nettie Segar, of Bellfountain, Ohio, left to mourn the loss of a loving, devoted mother. She was a kind, dear friend to all that knew her. We grew up from childhood together, and when I met her last spring we had sweet counsel together. She said, "How blessed you are to be a member of the dear Old Baptist Church, where our fathers and mothers worshiped. I have been all over this great city, (Chicago) but cannot find my kind of religion; I feel like a stranger in a strange land." I asked her to come

home and join at Crawfordsville, but she said, "O, I am not good enough for that dear people, I will stay here and read my SIGNS OF THE TIMES; that is a great comfort to me, because they tell my feelings better than I can." Her children brought her remains back to our dear old church, and Elder J. H. Oliphant comforted them with words of hope, taking for his text Paul's writing to Timothy, "Christ Jesus came into the world to save sinners, of whom I am chief."

Dear, sorrowing children, you have my warmest sympathy. I loved your mother; we will all miss her, but we must think of her in that better land freed from pain, no more care, all tears wiped away, living forever in the presence of the blessed Jesus, where she is satisfied.

"A land upon whose blissful shore
There rests no shadow, falls no stain;
There those who meet shall part no more,
And those long parted meet again."

LINA W. BECK.

Deacon Daniel J. Staton departed this life March 23d, 1903, after great suffering of four days, supposed to be pneumonia. The subject of this notice was the last son of Elder Warner Staton. He leaves one sister, S. A. Redish, well known by many. This nearly ends a family of marked distinction. The father was an Elder, and the oldest son, G. W., and the youngest son, J. L., and the other three were men of prominence, all holding offices of trust, having the confidence of the people. Brother Staton was born Nov. 8th, 1831, making him 71 years, 8 months and 15 days old. He was married to Lotchie Fooks, in 1852. Four children were born to this union, one son, who is a member of the same church that he was, one daughter preceded him to the grave, thus leaving one son, two daughters and an invalid widow, with the church, to mourn, but not without hope, for we do sincerely believe that our loss is his eternal gain. The subject of this notice was baptized by the writer in the fellowship of the Old School Baptist Church called Nassaongo, Wicomico Co., Md., April 4th, 1875, and was soon after chosen deacon.

We miss our dear brother so very much, as he was so true in filling his place at the meetings, and was such a good talker on experimental things. He will remain in my memory while I remain, for our relation as brother and friend was close and strong. I received a message the next day, and responded promptly, and attended his funeral at the meeting-house where he held his membership, in the presence of a large congregation of sympathizing friends. Read as a text Jeremiah xvii. 7: "Blessed is the man that trusts in the Lord, whose hope the Lord is." He was then laid away in the church cemetery to await the morn of the resurrection. The family has our heartfelt sympathy.

T. M. POULSON.

DIED—Brother **W. G. H. Morgan**, Feb. 17th, 1903, at the residence of his son, brother H. J. Morgan, Magnolia, Ark., aged 80 years, 1 month and 17 days. The subject of this notice was born in Fayette Co., Ga., Dec. 1st, 1823, and emigrated to this State in the year 1854. Previous to this time he was married to Miss Mary Ann Freeman, in 1847, whom he survived eight years, nine months and two days. To this union were born seven children, six of which survive, one having died in infancy. Brother Morgan united with the Old School Baptist Church at Fellowship, by experience and baptism, October, 1860; two years later he removed his membership to Bodeaw church, where he was ordained deacon, August 3d, 1862, and for more than thirty years manifested great love and interest for the church, faithfully discharging his duties both as member and officer in the house of God, living a godly, consistent and exemplary life, though sad to relate, in the year 1896 troubles arose in the church, which resulted in the exclusion of our beloved brother from the church, also his son, H. J. Morgan, and his wife. However our deceased brother remained steadfast in the faith, and dearly loved the doctrine of salvation by grace. We can truly say that a good man is gone, one that was highly esteemed as a citizen and neighbor, an affectionate husband, a kind, devoted father. He was a great sufferer for many years, but bore his afflictions patiently without murmuring. The remains were laid quietly to rest in the family cemetery near his old home to await the final trump of God, when we believe that he will triumphantly rise with all the glorified saints, and will be ever with Jesus, our ever gracious King. May the Lord comfort the hearts of the bereaved children and friends, and enable us all to bow in humble submission to his most holy will.

A. R. YARBROUGH.

MARCH 29, 1903.

BROTHER Eli Meed, my dear nephew, departed this life May 2d, 1901. He was born Dec. 16th, 1836, and united with the Baptist Church of Jefferson, Feb. 18th, 1857, and was baptized the same day by Elder A. St. John, and continued a worthy member until death. If any soul was ever chosen in the furnace of affliction, it would seem it was him; for many years he was subject to spells of excruciating pain that it would seem impossible that any person could endure. I have witnessed his suffering, and wondered if it did not please the Lord to make him perfect through suffering. He was mild and unassuming, and it won for him many friends. He had an honest pride which buoyed him up to make an almost superhuman effort, when he could possibly get about, to earn his bread by the sweat of his face. He was married in early life to Miss Hannah M. Woodbeck, who was a helpmeet indeed, but she, too, has been greatly afflicted, and sometimes they were both sick at the same time,

but he that caused the ravens to feed Elijah, caused even strangers to come with their mites to their assistance. He leaves a devoted wife, two brothers and one sister, who stood by him to the last, and did all they could for him, but his time had come. Once when he thought he was going, he was so filled with rapture that he raised his hands toward heaven and praised God.

The unworthy writer spoke on the occasion from Hosea vi. 1, when his remains were deposited in the cemetery near the house where he had met many times to worship God. May God reconcile us all to his holy will, is our prayer.

EBER HIX.

JEFFERSON, N. Y., March 2, 1903.

DIED—In Portland, Maine, March 6th, 1903, **Mrs. Mary G. Noble**, aged 93, years and 2 months. Our dear sister experienced religion when eighteen years of age, and united with the Baptist church in Brunswick. At the time of the division she and many others were brought to the Bowdoinham church, where she has been greatly loved and highly esteemed. It has been her joy and delight to meet with the Lord's people, and hear the truth preached in its purity. The Lord wonderfully blessed her with health, so it has been only a little over a year since she met with us. She never felt she had a gift to relate her exercises of mind when she met with us, but there was no uncertain sound as she spoke of the Lord's dealings with her, and how Christ was formed in her soul the hope of glory. She was patient, and reconciled to the Lord's will. Had no fear or dread of death, and felt it was her last illness. She longed to depart and be with Christ. Our loss is her gain, and we sorrow most of all because we shall see her face no more. One son, several grandchildren, nephews and nieces, and one sister survive her. Her desire was granted that she have a short illness, and not be helpless.

May God comfort our hearts and establish us in the truth.

ATTIE A. CURTIS.

MEETINGS.

THERE is a May meeting appointed to be held with the Sidling Hill Church, Fulton Co., Pa., commencing on Friday before the second Sunday in May and closing on Sunday. All coming from the east or west will be met at Hancock, Md. Train from the east arrives about 1 p. m. Any coming later will please write brother J. B. Mellott, Needmore, Pa. We most cordially invite our brethren and friends to meet with us, and we do hope some of our ministering brethren will take pity on us and come and preach for us. Any one coming by Washington, if they will come to my house on Wednesday I will see that they get there.

E. V. WHITE.

THE New Valley Church will hold its May meeting at Hughesville, commencing on Friday before the third Sunday in May, lasting over Sunday. The trains leaving Washington Friday 8:50 a. m. and 1:05 p. m. will be met at Irene station. We especially request that all who possibly can to come on 8:50 a. m. train. We make an earnest appeal to you brethren and friends to attend our meeting, and especially do we appeal to our ministering brethren to attend.

E. V. WHITE.

BALTIMORE Association is appointed to be held with Ebenezer Church, in Baltimore city, Md., beginning Wednesday before the fourth Sunday in May, (20th) 1903, and continue three days. A cordial invitation is extended to all who love the truth to meet with us.

DELAWARE Association is appointed to meet with Bryn Zion Church, in Kent Co., Delaware, beginning Wednesday before the fifth Sunday in May, (27th) 1903, and continue three days.

DELAWARE River Association is appointed to be held with the Southampton Church, Bucks Co., Pa., beginning on Wednesday before the first Sunday in June, (3d) 1903, and continue three days.

THE Warwick Association is appointed to be held with the Ebenezer Church, in New York city, beginning Wednesday before the second Sunday in June, (10th) 1903, and continue three days.

THE Sandusky Regular Baptist Association will meet with the Honey Creek Church, near Bloomville, Seneca Co., Ohio, Friday, Saturday and Sunday, June 12th, 13th and 14th, 1903. Brethren will be met at Bloomville, Ohio.

H. D. BISHOP, Clerk.

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Meetings every Sunday at the Hall, corner of 19th St. and 8th Ave., fifth floor. Elevator entrance on either 19th St. or 8th Ave.

10:30 A. M.

2:30 P. M.

To all who are seeking the truth, a cordial invitation is extended to meet with us.

POETRY.

THY GRACE IS ENOUGH FOR ME.

"I am so weak, dear Lord, I cannot stand
One moment without thee;

But O, the tenderness of thy enfolding,
And O, the faithfulness of thine upholding,
And O, the strength of thy right hand!
That strength is enough for me.

I am so needy, dear Lord, and yet I know
All fullness dwells in thee;
And hour by hour that never-failing treasure
Supplies and fills in overflowing measure
My last and greatest need, and so
Thy grace is enough for me.

It is so sweet to trust thy word alone!
I do not ask to see
The unveiling of thy purpose, or the shining
Of future light on mysteries entwining,
Thy promise-roll is all my own—
Thy word is enough for me.

There were strange soul-depths, restless, vast and
broad,
Unfathomed as the sea,
An infinite craving for some infinite stilling,
But now thy perfect love is perfect filling:
Lord Jesus Christ, my Lord, my God,
Thou, thou art enough for me."

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 71.

MIDDLETOWN, N. Y., MAY 1, 1903.

NO. 9.

CORRESPONDENCE.

APPIN, Ontario, Jan. 25, 1903.

DEAR BROTHER CHICK:—I feel that I ought to write you a few lines again, that you may know that I desire to remember you and to be remembered by you, but I feel quite unfitted for the task, both mentally and physically. My writing shows my physical unfitness, and I fear that my composition will show my mental unfitness, but I know your readiness to excuse both, and therefore do not fear harsh criticism, and as you have always been desirous of hearing from me, poor as I am, I will trespass a little on your time once more. One reason for it is, that I desire to hear from you once more, as both my wife and self, and friends to whom I often read your letters, invariably find comfort in them, and friends always express their gladness at hearing them. You are esteemed here, not from personal considerations, but because the Lord has given you a part and lot in preaching the gospel of the Son of God; and while we esteem you in love for your work's sake, yet we desire to give all the praise unto God alone, who has, as we hope, made you an able min-

ister of the New Testament, that by you, who are but an earthen vessel, the treasures of God's grace should be poured out. It is something the natural mind cannot understand that while we realize that the excellency of the power is of God alone, and we know that the poor, weak vessel deserves no credit, yet we are drawn very closely in love and fellowship to that one in whom this grace is displayed. As our dear Elder Carnell said last Sunday, "If one has anything to say about his own goodness, or good works, it at once drives away all fellowship from such an one, and we have not the power to prevent it. But on the contrary, fellowship will flow out to one who tells how poor, needy, helpless and sinful he or she is; such as these do manifest the brotherhood of those who are born again." The Elder's text was, "Except a man be born again, he cannot see the kingdom of God." He showed the effects of this birth in a very clear and comforting manner, though I enjoyed his morning discourse much more, from the apostles' words, "For in me, (that is, in my flesh) dwells no good thing, for to will is present with me, but how to perform that which is good I find not."

How he did seem to enter into the very depths of my heart, in a way that would disgust the religious world, but which I felt was food and drink to my poor, weary, sin-laden soul. I do not know that I ever had my heart and soul more rooted and dug up than at that time, I could not help wondering that he should be enabled to tell all the badness and vileness of my heart. He used words that I have used in several letters of late, in which I have said that as I look back over my past life I could see not a single good act that I have ever performed, and that my whole life, as I look back, seems to have been but one vast sea of iniquity, without a single oasis of good to relieve the dreary scene. How is it that one of God's ministers could so intimately describe my feelings? Can it be because of that birth which brings all the Lord's people into the fellowship of sin and suffering, which is known and felt only by those who are born of God? Is it not wonderful that such results should follow such a blessed birth? It can be likened only to a light which shines in a dark place, revealing all that was before hidden from view, and as light is the opposite of darkness, so is holiness the opposite of sin.

Now, how all these things can be in accordance with the will of God, and yet be condemned by him is, I feel, more than I can understand, yet I hope that the faith which has been given me, receives it as the truth, and sometimes rejoices in it. Sometimes, I am enabled to look beyond this time state and feel an assurance that in the glorious beyond, all these mysteries will be fully revealed to our then immortal minds, for are we not told that then we shall see as we are seen, and know as we are known? Sometimes of late I have longed to be at rest

from sin, feeling that I have nothing in this life to look forward to but sin, suffering, sorrow and disappointment; I have given up all hope of ever being better in this life. Sometimes I am so weary of the strife, fearing that I will fall by the way, and be cast out of the fellowship of the saints, which though I richly deserve it, I know would yet be like being cast into hellfire (misery). I cannot help wondering at the many expressions of fellowship that I receive, which I feel to be unworthy of, and which I would not have if my nature and heart were only to be made manifest, for I am full of perverseness as a mortal can be, and O, my soul, I often think and feel how much better it would have been had I never united with the church, but if so, why does it pain me so much to think of being put away?

But I am in a very barren state of mind, and can write nothing of interest. We have had several deaths of friends since you were here, but perhaps you did not know any of them.

FEBRUARY 5th.

After writing the foregoing I thought that I would wait before sending it till after the meeting at Duart, and I will just say that the meeting was very pleasant, so far as the preaching was concerned. Elder Frazee, of Illinois, and Elder Curry, were the visiting ministers, and their preaching was in power, and we trust in the Holy Ghost. Elder Frazee spoke with wonderful power and sweetness from the words in Deut. xxxii. 2-4. Truly it did seem as if the gospel heavens did distill the precious dew of God's sovereign grace and power from his lips, yet he is a very humble man, and I suppose that we would not be drawn to him if he were not humble. Elder Curry spoke on Monday from the heir-

ship of God's people, Rom. viii. 11, and O, what a solemn searching sermon it was. Heirs of suffering, heirs of grace and glory, and joint-heirs with Jesus in everything. It was certainly the power of God manifest in mortal man, if I am any judge of such things. Elder Carnell made some very weighty and solemn remarks at the administration of the supper, so it seemed like our meeting in Lobo was a very solemn time; solemn gladness indeed, and O, how hard it is to go back into the world of darkness, and despondency, and fear, but such seems to be my lot. There were four added to the church, none of whom it is likely that you knew.

I inclose a letter from a young sister at Duart, which seems to me to be worthy a place in the SIGNS, and also one intended for Elder Vail, written by her husband, but which from some cause was never sent. I would like to see them both published, they are so good. And now, dear brother Chick, I will close this long scribble, asking your forbearance and your prayers. I would like to write something good to you, but I cannot.

Unworthily your brother,

R. SCATES.

MUIRKIRK, Ontario, Sept. 24, 1902.

DEAR BROTHER SCATES:—Your welcome letter came to hand some weeks ago, and you little realize what a comfort it has been to us. It seems to me that I can have no feeling of fellowship for those who feel any sense of good or right in themselves. I am so destitute of all that is good and right that no one can be so vile as I am, so when others tell how poor and low they feel themselves to be, my heart is filled with love to them. There was a time in my life when I thought I could do wonderful things for the cause of Christ; I taught in Sunday

school, and read papers for the Christian Endeavorers, while my heart was but a mass of corruption. O, what filthy rags is all this self-righteousness of ours, when we can see what it really is, and even now when I try to tell people of the things that I feel, I wonder how it is possible for them to be so blind that they cannot see what a hypocrite I am, and yet I do not want to deceive any one. I so often feel that I should do as the lepers who were forced to cry out, Unclean, unclean, so that no one could come near them, and then no one would come near me, to be contaminated by my leprousness. Yet in spite of all I long for the love and fellowship of the Lord's dear people; to me there is no pleasure in any other company.

Did you ever notice what a way the Baptists have of always talking of their experience, and of their troubles, even though they may be together but a short time? It seems to come more natural to talk of such things. Do you not find it so?

How pleasant it is to see those who have been strangers to us, coming to hear the truth preached. I have thought so often of those young men from Watford, how much they are like Naaman the leper, who was forced to travel many miles to wash in Jordan. There may be lots of preachers and preaching around us, and yet we go hungry.

You will miss the regular meeting sometimes, I suppose, since you have so far to go, and yet how well worth going many miles it is, to hear one of Elder Carnell's sermons. It is a great trial to be compelled to stay away from the church, and yet if our hearts are not spiritual how little good we get from attending. I can never understand why or how I came to be received into the church,

and into its fellowship. I had no experience to tell, no great light or revelation had come to me. It seemed to me that the only two things that I knew, or that I ever shall know, are that I am a very great sinner, and that I do love God's truth and people more than anything else in all the world. I was but a child when it seems to me I had a desire to live a pure life, and in my weak way I tried to do so, but O, what grievous falls I had. Sometimes I would feel that I was getting along very well, and living a good life, but it was soon all gone, and I was down in despair again. Now when I would do good, evil is present with me, and evil is mixed with all I do. What a comfort it is to know that with our Savior no work is left undone; no soul who has ever felt the power of the love of God can be left to perish in darkness again, I mean total and absolute darkness; sometimes we wander very far away, and the spark of life seems very small, yet it still lives, and in God's own time it will be revived again. It seems to me the hardest of all for me to realize that in me is this spark of life, even the smallest. If I could be sure of this first, I would have no doubts concerning any other. I hope that I know what it is to love God and his truth, but sometimes I am so wordly and unbelieving that I even doubt the existence of God at all. I often hear people wish that they had more education, so that they could understand things better, but if I could get some of the atheistic notions out of my mind, which have been planted there by reading such rubbish as Voltaire and Tom Paine, and by trying to understand Darwin, Spencer, and those other great scientists, I would have an easier road to travel.

I was quite troubled about the creation of man at one time, and could never un-

derstand whom Cain took for a wife from among the children of men, for the Bible gives no account of but three people on earth at that time, Adam, Eve and Cain. I once asked Elder Carnell about the creation, and he said, "Scientists claim that there were other human beings on earth before Adam, but they could not prove it, for it was just as easy for God to create a world, showing the glacial drifts, and all those other periods of time, or prehistoric existence, as it was for him to create the smallest atom of material. If we believe that God created anything at all, we must believe that he created the world, and its inhabitants, just as they are." Since that time I have never doubted in the same way. It seems so simple: man cannot create the smallest, simplest thing, and there must have been a beginner, if there was a beginning.

Well, you will think, that I can write of nothing but myself, and I guess that I cannot, for all that I know in this world is that I am a poor sinner, and a poor, worthless creature.

From your very unworthy sister,

JEAN B. ROUTLEDGE.

DECEMBER 8, 1902.

DEAR ELDER VAIL:—I asked my wife not to send the letter, as I felt that I would like to write you a few words, but when it comes to carrying it out, I almost wish that I had said nothing about it. O, I feel so weak and sinful that it seems that I am doing a great wrong to even think of the Lord's dear people. I would love to tell you how I love the dear people of God, but I cannot. Much less, can I tell you how I abhor myself. I feel that there is no one like me, I am so vile and sinful that God has closed my mouth. It seems to me that I can tell you nothing, yet when I read the expe-

rience of others in the SIGNS, I can understand their feelings so well it seems to me that I have passed through it all; I am full of groanings that cannot be uttered. I think I understand what Ruth Keene means, when she says she mourns because she cannot mourn. I hope that you spoke the truth of me when you said, "kindred in Christ." If I am one of his dear children, tongue can never tell how thankful I am. I feel so thankful for his mercies. Were I dealt with justly, I would be blotted from the face of the earth, yea long ago. I would like to be good, but I cannot, and that which I hate above all things, I do. I have it seems to me tried to do better thousands of times, but have always failed. I know that in my flesh dwells no good thing. If I am saved, it is all through the mercy of God alone.

You spoke of my coming before the church, O, how I would like to do so; it must be such a help to come to the church, to such a poor, weak one as myself. If I ever come and tell them my story, my prayer to God is (if I can pray at all) that if it be not God's will, that I should have a place there, I may be rejected. I would not deceive the church, or any one, for all the world.

You say, "Do not delay, whatever thy hands find to do, do it with thy might." O, how willingly I would do anything if I could have strength and feel that it was God's will for me to do that thing.

Yours,

JOHN ROUTLEDGE.

[THE above letter from brother Scates, forwarding the two letters from brother and sister Routledge, was not intended for publication, but as so much of it seemed to us expressive of the travel of so many of the children of God, we have obtained his consent to publish so much

of it as is not purely personal. We believe that it will appeal to very many of our readers.—O.]

SOUTHAMPTON, Pa., Jan. 28, 1903.

DR. G. A. EMORY—MY DEAR BROTHER:—I have remembered your request, as I left your house, to write you concerning the conclusion of Paul in Romans xi. 25, but I have not been in condition of body or mind to think about it. I was taken very ill two weeks ago, and suffered a good deal of pain the first week. I am now just able to go out a little. Mildred also was sick with "la grippe" part of the same time, and now her mother is feeling the ill effects of too great a burden of work and care. I hope, however, we will all be able to start south on the 9th of February, if the Lord will.

Concerning the wonderful mystery expressed by the apostle in Romans xi. 25, I have to say that it looks to me very deep and unsearchable. I cannot fathom it. I have some thoughts upon the subject, but do not know that I will have strength to try to express them. What is written in the text is inseparably connected with all the rest of the chapter, and the preceding chapter.

In all of this connection the apostle is keeping in view Israel as a nation, while he still teaches the doctrine of election, and of salvation by grace without the works of the law. While he keeps Israel after the flesh in view, with the advantages of the Jew, and what pertained to them, (Rom. iii. 1; ix. 4, 5,) and his desire for them as his kinsmen according to the flesh, he yet brings to view Israel after the Spirit all the way through, as it were, a nation within a nation, so that he can say, "God hath not cast away his people which he foreknew." This he illustrates strikingly by referring to the seven

thousand which the Lord reserved to himself in the midst of the nation of Israel, in the days of Elijah. These were made to see that to which all the rest of Israel were blinded. It was not, however, as fleshly Israelites that these seven thousand obtained that righteousness which all Israel were professedly seekers after, but as the election of grace. It was not God's purpose that any should know him by wisdom, (1 Cor. i. 21,) and it is in this sense that he is said to have blinded Israel, that they should not see the way of righteousness by their natural understanding, nor obtain it by the works of the law.

But, (eleventh verse) "Have they stumbled that they should fall?" Was it a kind of accident, or haphazard step of theirs, which with due care they might have avoided? How closely and carefully the apostle keeps all the threads of this wonderful argument in hand. The weaving he does can never be raveled out.

The fall of Israel as a fleshly people was according to the purpose of God, that there might be salvation for the Gentiles. If salvation could come to one Israelite because he was of the flesh of Abraham, then no Gentile could be saved, for the promise was to Abraham and his seed. But the apostle, while still keeping Israel as a nation in view, shows here as elsewhere that not the children of the flesh of Abraham, but the children of the promise, are counted for the seed. Still regarding Israel as having received the promise through Abraham, who is the root bearing up the olive tree and its branches, the apostle speaks of those Israelites who did not believe as having been cut off. This, according to the figure he is using, would leave place for some Gentiles to come in, by grafting, so as to fill up the place of the original

branches, and receive the root and fatness of the olive tree; or in other words, receive the promises made to Abraham and his seed, not as Gentiles, but as children of Abraham, and heirs according to the promise, as Isaac was. (Gal. iii. 29; iv. 28.)

The fall, then, of Israel, and the diminishing of them, shows a way of salvation for the Gentiles, and is therefore the riches of the Gentile world. Then the apostle widens the argument gradually, showing the possibility of receiving again those natural branches which were cut off and cast away because of unbelief, "if they abide not still in unbelief." But they must come in by grafting, and on the same principle of goodness and mercy which brought the Gentiles in. The Gentiles are warned against high-mindedness and boasting, as though they were brought in because they were better than the Jews who had been cast away because of unbelief. They are no better. "Because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear. If God spared not the natural branches, take heed lest he also spare not thee."

In the twenty-fourth verse the apostle refers again to the figure of grafting, the only place where this figure is used in the Bible, so far as I remember. In former years I occasionally heard people speak of grafting into Christ, as though the apostle was representing by this figure how sinners are savingly united with Christ. But a little careful attention will make it plain that he does not speak of grafting in that sense. The olive tree is undoubtedly used here to represent the covenant made with Abraham and his seed, and the Israelites who stand in the natural view as heirs of that covenant and its promises. Because of unbelief

some of the branches were broken off, and the Gentiles, as branches of a wild olive tree, are grafted into this good olive tree; that is, are given faith to believe and receive as theirs the promises made to Abraham, for these promises are the root and fatness of the tree."

A graft bears its own fruit. It is therefore taken from a good tree and put into a tree whose fruit was not good, to make the tree bear good fruit. This shows that grafting could not illustrate the union of sinners with Christ, for by that figure the sinner as a graft would bear the same evil fruit as before. But here it is a branch from a wild olive that is grafted into the good olive tree, in order that the branch thus grafted may be benefited by the fatness of the root. The good tree makes this graft good.

Now the apostle calls attention to how easily the branches once broken from the good olive tree may be grafted into their own olive tree again. But it is noticeable that if they are again joined to their own tree it will be by grafting; the same as the Gentiles.

Then the peculiar words of the text, "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel until the fullness of the Gentiles be come in." Israel is still openly regarded by the apostle as the nation, the descendants of Abraham according to the flesh, "to whom were committed the oracles of God," and "to whom pertained the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever."—Rom. iii. 1; ix. 1-5. Some of them did not believe, "but

shall their unbelief make the faith of God without effect?" "He came unto his own, and his own received him not. But as many as received him to them gave he power to become the sons of God." Some did believe, and these believing Israelites are regarded by the apostle, in the use of this figure, as still of the nation of Israel, as still branches remaining upon the good olive tree, which waits to be filled up with Gentile believers, the fullness of the Gentiles, the elect among all people, who shall come and sit down with Abraham and Isaac and Jacob, and be "no more strangers and foreigners, but fellow citizens with the saints."

"And so all Israel shall be saved." This is rather sudden and startling, is it not? Then none of the branches that were cut off shall be finally lost, but all be grafted in again, with all the believing Gentiles. Is that what the apostle means? It would seem so. The apostle has been hurrying along to this grand and blessed truth that all Israel shall be saved; has been waiting anxiously for the time when he would be ready to say it. He has expressed unusually strong desires that all Israel might be saved. (Rom. ix. 1-3; x. 1.) He has intimated the truth of the mystery at times, by saying, "For they are not all Israel which are of Israel; neither because they are the seed of Abraham are they all children, but, In Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed."—Rom. ix. 6-8. Then again he has spoken of the seven thousand hidden ones as the chosen remnant, and has also said, "Israel hath not obtained that which he seeketh for, but the election hath ob-

tained it, and the rest were blinded."

And now the full, clear note of heavenly gospel music is sounded by the apostle, "And so all Israel shall be saved;" and the spiritual Israel comes forth in our view, out of Egypt, up through the Red Sea, out of the wilderness, over Jordan, under the leadership of our spiritual Joshua, into the promised gospel land, "As it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob."

Now the wonderful mystery begins to open up, so that the secret of the Lord is manifest as with us. Israel after the flesh now begins to disappear, and we see none saved upon that ground. "By the works of the law shall no flesh be justified." For the Gentiles' sake, then, the fleshly Israelites are counted enemies, and so there is a door of mercy opened to those who were aliens because of the unbelief of the Jews as such. But as touching the election those same people who are cut off because of unbelief are beloved for the Father's sake, and shall be made to rejoice in the same mercy which brought the Gentiles in.

So now the secret is opened up, and it is indeed a glorious secret, which is with them that fear the Lord, to whom now he will show his covenant. It is not on account of belief, then, nor of relationship to Abraham after the flesh, nor on account of any works of the creature, nor of any personal merit, that any are saved, but through mercy. "For God hath concluded them all," both Jews and Gentiles, "in unbelief, that he might have mercy upon all." So all that the apostle has been talking about, all the branches that were broken off because of unbelief, and the branches of the wild olive that were grafted in, all are of that Israel who shall all be saved through mercy. Yes,

mercy opens a wide and beautiful door to every poor, mourning soul who sees in himself no merit. Every one who feels that he is justly cut off from all hope, who has no power to believe that he can be one of the Lord's redeemed; every one who feels to be an "alien from the common wealth of Israel and a stranger from the covenant of promise; without God and without hope in the world;" every such one is among those whom mercy takes up, and who shall through mercy be made joyful in God's house of prayer.

"Thy mercy, my God, is the theme of my song." Well may we break out with the apostle in words of sublime adoration and praise, and say, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out."

Brother Emory, I have written rapidly as my mind has been led. I feel that the great depths of the subject remain unfathomed. I feel so like a child taking up with my little vessel a few drops of the waters of the ocean. O, the unsearchable depths and immeasurable fullness of the ocean of God's wisdom, mercy and love. May you and I rest satisfied with the little the dear Lord is minded to give to us. It will be enough.

I hope you may be feeling stronger than when I saw you. I wish for you and sister Emory the comforts of this life, and the greater comforts and blessings of the everlasting covenant of God's mercy and grace and love, which is ordered in all things and sure.

We would all join in love to you.

Your brother in love and fellowship,

SILAS H. DURAND.

WAVERLY, Pa., Feb. 5, 1903.

DEAR BRETHREN EDITORS OF THE SIGNS:—Inclosed you will find letters from sister Brewster and brother Kugler, and you are at liberty to publish them if you will. "Ye are my witnesses, saith the Lord." Each one of the Lord's people testify to the work of the Lord in them, and in this they are one, and see eye to eye. I still regard the family paper, the SIGNS OF THE TIMES, as the best of all papers published in defense of the doctrine of grace, and I am glad that the brethren feel willing to assist in sustaining it in a financial way. I hope it will continue to publish the same precious truth as long as the world stands.

I am still trying to serve nine churches, but they are poorly served, as you may well know. I have baptized only six this past year. Six of the churches had yearly, or two days meetings, with attendance fair. The following named ministers attended these meetings, but not all at any one meeting: Elders J. D. Hubbell, John Slauson, S. H. Durand, H. C. Ker, F. A. Chick, and licentiate, brother Horace Lefferts. The preaching was excellent. The theme was, as it always should be, salvation by grace. The doctrine of God's unlimited sovereignty was set forth in harmony with the Scriptures and christian experience, showing forth that God did absolutely or independently work in his people to will and to do of his good pleasure, or in other words, that he works all things after the counsel of his own will, which is a God-honoring and soul-comforting doctrine, very nourishing to weak, sickly babes in Christ who need something more nourishing than skimmed-milk doctrine, such as conditional time salvation and limited predestination, or permissive decrees. I was made sick of such teaching more than

thirty years ago, and I hope that God my Father will keep me from trying to swallow any more of it.

From your brother in the lowest hell most of the time,

D. M. VAIL.

OXFORD, N. Y., Dec. 3, 1902.

DEAR BROTHER VAIL:—As I do not expect to be with you on Saturday and Sunday next, I thought I would write you a little of my feelings and exercises of mind since I met with you all at the yearly and monthly meetings, the first of October. After hearing the preaching, which was good, and visiting with many of the brethren and sisters, which I very much enjoyed, I returned home, and soon sank into a state of despondency, and doubt, and unbelief, as regards my own case, and so continued from day to day, and from week to week, till I was almost in despair, and almost had lost sight of any hope, beside it seemed that all the evil suggestions of Satan were ringing in my ears, such as, "You know that you are a hypocrite, and have deceived the church, and have allowed them to call you sister, when you know that you have not so much as one pure thought, but that sin is mixed with all you do. Beside, you know that your experience was when you were so young, and no doubt it was all a delusion. You know that you did not feel the terrors of the law as much as christians do." No one can realize, save those who have passed through such fiery trials, what I endured. I could say with Job, "I am a brother to dragons, and a companion with owls, and wearisome nights and days are appointed to me." But in all this terrible trial of soul I never doubted the existence of God, or that he had a people "saved with an everlasting salvation ere time began."

But I was like the pilgrim, with no key of promise to open the door, but I must lie and mourn my sad condition with groanings which could not be uttered. None but God can hear such groanings. But in this sad condition, in the valley of the shadow of death almost, as with an audible voice in my mind's vision, the words came, "Why art thou cast down, O my soul, and why art thou disquieted within me? Hope thou in God, for thou shalt praise him." This brought such a quiet hush to my tempest-tossed soul, and seemed so sweetly applied to me, that I felt like a worn and tired child brought to rest upon his mother's breast, and I have been resting upon that sweet promise, together with another that was given me, saying, "To lay hold upon the hope which is set before us, looking unto Jesus, who is the author and finisher of our faith." Also these lines have been with me:

"E'en down to old age all my people shall prove,
My sovereign, eternal, unchangeable love."

I have not felt that great joy that I sometimes have, but a quiet, peaceful assurance of hope. O, that it might remain with me. But I am such a poor, sinful creature, yet if I know my own heart, I do desire to live such a life as becomes a follower of the meek and lowly Savior. When the Lord first spoke peace to my poor, troubled soul, saying, "Thy sins are all forgiven thee," and sent that sweet song of thanksgiving to my heart, it was as unexpected as all his tokens of love and mercy have been ever since. The Savior said, "I will leave in the midst of thee, a poor and afflicted people, and they shall trust in the name of the Lord." Their pathway is as described in hymn 989 (Beebe's Collection).

"By glimmering hopes and gloomy fears,
We trace the sacred road;

Through dismal deeps and treacherous snares
We make our way to God.

Our journey is a thorny maze,
But we march upward still;
Forget the troubles of the ways,
And reach at Zion's hill."

From your sister in a blessed hope,
LUCINDA B. BREWSTER.

FRENCITOWN, N. J., Dec. 5, 1902.

ELDER D. M. VAIL—MY DEAR BROTHER:—The day has been very stormy here, and I will try to write you a few lines. I have had some thoughts lately, and if I am enabled to write them down, I shall be pleased, for I feel as though I want you to know my mind regarding the words found in John, when Jesus had washed the disciples's feet, and said unto Peter, "What I do, thou knowest not now, but thou shalt know hereafter." It has occurred to me that in time there has been an unfolding to the heirs of promise of that which was before the world began. Jesus Christ and him crucified is not only the theme of the gospel now, but was the essence and substance of the law and the prophets. Jesus is represented as the Lamb slain before the foundation of the world, and hence all that will ever be manifested of him to us, was virtually true of him before the world was. But in time Jesus makes all this known to his people; the Holy Ghost takes of the things of Jesus and shows them unto us. Abel was moved by the Holy Spirit to offer that more acceptable sacrifice; Abraham was by faith led to leave his own kindred and country, and journey into a strange land, not knowing whither he went; David was a man after God's own heart, and all the prophets as they were moved by the Holy Ghost, bore testimony in all the word of prophecy, to Jesus, but they did not know what the Spirit which was in them did signify.

The order of the manifestations of the sons of God is established in infinite wisdom, and everything transpires in that perfect order which was by infinite wisdom ordained, therefore though faith moved the Old Testament patriarchs and prophets, and all the Old Testament saints, and they spake and wrote as they were moved by the Holy Ghost, yet they could not go before; they must abide the Lord's time for the full realization of the power and glory of the Spirit by which they were led. So also we find that John desired to know about the sealed book, and what it contained, and wept much, because no one was found worthy to open the book, and to loose the seals thereof. And the elders commanded him not to weep, for the Lion of the tribe of Juda had prevailed to open the book, and to loose the seals thereof. Jesus must come in the flesh, in the order that God had appointed, for the revelation of his work, before any could behold the testimony of Jesus in all the prophets, yet the work was finished from the foundation of the world. Although the testimony of Jesus did shine forth in all the testimony of the prophets, they could not loose the seals. Jesus alone could do that. The first covenant must be taken away, before the second should be established or manifested.

These patriarchs and prophets we see now were risen from the dead; they were risen from death in Adam to life in Christ. Hence they testify continually of the resurrection. But they could not go before. In the order of things, Jesus must be the first fruits of them that slept, and every one of these who had filled up the measure of the days appointed of God, fell asleep in Jesus, and when Jesus went down into death, and the law was manifestly fulfilled in him,

he arose again from the dead, and every member of his body came forth with him, and he became the first fruits of them that slept. Then we see Moses and Elias in the holy mount with him. "Those that are alive and remain shall not prevent them that are asleep." They shall not go before. The Lion of the tribe of Juda hath prevailed, loosed the seals and opened the book, and now we see Jesus who was made a little lower than the angels, crowned with glory and honor. All this Jesus proclaimed in every act he wrought, in every miracle that he performed. Yet those who were with him did not know or understand fully. Hence he said to Peter, What I do thou knowest not now, but thou shalt know hereafter. And when the day of Pentecost was fully come, they were all with one accord in one place, and then Peter stood up and proclaimed the glad tidings of the gospel. Then was it made known to him what was meant by Jesus in the language quoted at the beginning. Now he could see that while there had been great questionings going on from the days of Abel to the coming of the Redeemer, yet now when Jesus had arisen from the dead, the books were opened. Then every step taken by the saints is ordered of the Lord, and by this one offering Jesus had perfected forever them that are sanctified. They were then washed, cleansed and made white in the blood of the Lamb, and while we might question many things done by the patriarchs and prophets, who were said to be holy men of old, yet now in the opening of the book we see that he who is the life of Israel has washed their feet. All the sin and transgression is condemned in the flesh, but cleansed in the blood and righteousness of Jesus. It is no wonder that only the saints know that Jesus has washed the feet of his

people, and even they can comprehend it only as revealed.

We are all in usual good health, and join in love to you and your family.

OLIVER R. KUGLER.

BLESSED SECRETS.

THE living in Christ Jesus possess unsearchable treasures. Unsearchable, because they are hidden in such a way from all the world that the world with all its instruments of insight and of research, cannot find them out. The veil which separates the material from the spiritual is so closely drawn that the strongest rays of the noonday sun cannot penetrate within its folds. There is no comprehension, no light, no knowledge, passing from the world of nature, out of its confines, or beyond its boundaries, to the heavenly beauties of holiness and righteousness. The depths of the sea, and the deeper vault of heaven, with its myriads of objects constellate, are all embraced as stepping stones to man's ambition, and are capable of being sought out. But what says divine inspiration of divine and heavenly things? "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." The natural man cannot comprehend his own life; what it is, the Spirit of the Lord bloweth upon it, and as the grass it withereth, and fadeth away as a candle snuffed out. Now among the "blessed secrets," is the knowledge of life by them upon whom the Spirit of the Lord bloweth. By entrance into the new and living way we obtain a knowledge of the old or natural life; what it is: that to take it in its very best aspect, it is but vanity and vexation of spirit. Jesus tells us, "For whosoever will save his life shall lose it, but whosoever shall lose his

life for my sake, the same shall save it." If we seek to harbor and nurse and fulfill the desires and lusts of the flesh, as when we were under the law, then do we lose the joys of salvation in God which we have in Christ Jesus the Lord. But on the other hand, if we subdue and keep in subjection the law in our members, and mortify the deeds of the flesh, and put off the old man with his sins, and put on the new man (which is the Spirit of Christ) in sincerity and humbleness of heart, then shall we save our life (by grace through faith) to the enjoyment of heavenly things. But to do this we must always keep in remembrance that it is Christ in us (and not our own volition) that keeps us and sustains us, in the power of life, unto the revealing of the Lord Jesus, whose dying we bear about in our mortal bodies, that the life of Christ be made manifest in us. This is a part of the mystery of godliness, and of the "blessed secrets" which are treasured up in Christ, to be revealed unto us from time to time, as it pleaseth the Father, all of which are embraced in that which is embodied in that precious declaration of Scripture, "The secret of the Lord is with them that fear him, and he will show them his covenant." The treasures of the earth are found in the secret parts of the earth by the hand which is guided by the natural faculties of the earthly mind, but where do we go to search out heavenly secrets? Is it not in the troubled sea of this life? In the sandy desert of poverty and destitution of soul? And also in the firmament of God's handiwork (the heart) where his right hand worketh? In any of which places his footsteps cannot be traced. There is a searching going on all the time in the quickened child of God. But alas: he never finds that for which he is seeking. No mortal man, by

searching, has ever found out God. But more precious still, the secret discovers him, and illumines his soul, revealing the hidden secrets of the hidden mystery of the wisdom and knowledge of God. Revealing Christ Jesus as the "Alpha and the Omega" of all our hopes and fears. The hidden and invisible things of wisdom, which make up the life of the saint, are "blessed secrets," because they are blessed of the Lord, because they belong to God, and because they are embraced in the divine life. How do the saints recognize their fellow heirs in the inheritance of Christ Jesus the Lord? What is the secret power which draws them together in fellowship and love? Sometimes we are unconsciously drawn to a stranger in the flesh; he (or she) attracts us, and we cannot at once tell why, and although this is true, yet in our mind, a connecting link is formed between that one and the church of Christ, while that secret something within us says, He is my brother. The Spirit of the Lord's secret is awakened, and its drawing power is made manifest. And these precious secrets cannot be divulged outside the church of Christ. Should we proclaim them in stentorian tones to the uncircumcised ear, it would be as speaking to things inanimate. Structures reared by the hand of man, can be viewed with the natural eyes, but the temple of God is visible only to the vision of faith. It is by the blessed secret things of the wisdom and knowledge of God that we live, move and have our being in the church of Christ. First in our thoughts is the source and manner of our entrance into the holy city, and into the rich inheritance of the blessings of the gospel of Christ. We walk and talk with the apostle Peter, and by inspiration of God he shows unto us the hidden mysteries and beauties of the

"banqueting-house" (where the Bridegroom folds the banner of his love about us, and we lie down in green pastures, and sing our happy songs on the banks of pleasant streams). He shows that the source of our entrance is Jesus, and the manner, "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." Every avenue of the carnal nature is closed and barred against an entrance to the holy city, for "the carnal mind is enmity against God." The law of a carnal commandment, instigated and supported by the powers of darkness, draws tight the shutters of the already darkened soul, so that we are assured the servant of sin (the flesh) loves darkness rather than light, because his deeds are evil. It is a cage of unclean birds, a place of venom and poison, of merchandise and all manner of fleshly lusts. Can it be possible that this is the place that Jesus has sought out? And where he has brought the light and countenance of his Father's glory? Is this the place where he has set up the temple of his holiness, and where God's honor dwelleth? Is this the place and the house of prayer? Yea, verily. With the sword of the Lord, Jesus has entered the citadel of his enemies, he has driven out the "money changers," and the sellers of doves, and now the tongue that once uttered cursings and revilings now sings praises to the Redeemer of mankind. And now, dear soul, can you tell how you have arrived at so wonderful a state of salvation and exaltation? No indeed, but like the blind man whose eyes Jesus opened, you can say, "Whereas I was blind, now I see." Blessed secret indeed. When like Mary of old, you are glad to sit at the feet of your gracious Redeemer

and wash his feet with your tears, and wipe them with the hairs of your head. When you attempt to tell the wonderful secret of your life, you have to stop and confess with the psalmist, "Such knowledge is too wonderful for me; it is high, I cannot attain unto it." But you can taste and handle of the sweet and precious word of life, and your soul is satisfied.

B. F. COULTER.

PHILADELPHIA, Pa., April 7, 1903.

WESTON, Mich., Dec. 21, 1902.

BRETHREN EDITORS:—As time develops all things, and all things are hastening on to its final consummation, I am again admonished that my subscription for the good old SIGNS expires with the December 15th number, and I wish to be prompt and not slothful in business, to attend to the things that are for the comfort and encouragement of our brethren editors, and I also feel to admonish others to do likewise: brethren, be diligent in business, serving the Lord; buckle on the whole armor of God, and fight manfully the battles of the Lord; hold up the hands of our dear editors in their good work, say to Israel, Move forward.

I sometimes feel that I would like to write to my dear brethren that I have seen and visited in different parts of the earth, if I could only write something that would be of comfort to them in their journey through this unfriendly world, but O, I know that I lack the wisdom, power and ability to do so, and should I undertake to comfort one of the Lord's little ones, it must be with that comfort wherewith I have been comforted, and the greatest comfort this poor old sinner ever received was when the Lord said, Thy sins are forgiven thee. O, what joy and comfort filled my poor soul; "On the wings of his love I was carried above."

Yes, to behold, the glories of his grace and love to a poor sinner. But since then I have passed through deep and sore trials, but Paul's words to the brethren at Rome of late have been a comfort to me: "All things work together for good to them that love God, to them who are the called according to his purpose." Principalities and all the powers of darkness cannot prevent the sweet visits of the Lord to his children:

"I will be with them their troubles to bless,
And sanctify to them their deepest distress."

The Savior admonished his disciples that offenses must needs come, but woe unto that man by whom they come.

O, that the dear Lord may remember all his dear children in mercy, and give us all to know and do his will; that they all may be enabled by divine grace to esteem others better than themselves, and this is not very hard for me to do, for truly I know that I am one of the most sinful objects of God's mercy. Indeed, I have never met with one that I esteemed as a child of God, but that I felt entirely unworthy of his company. My unworthiness many times has in a great measure impaired my real joy and comfort with my brethren. My continual cry is, "Lord, am I deceived?" Is what I have experienced indeed of the Lord? O, what trouble of soul I have in these things; I am made to cry, Unclean, unclean, and the strangest thing about it is, I want my brethren to know it all, for indeed I do not want to deceive them, and I am glad the Lord knows my heart. Many times I cry unto the Lord as a helpless child, that he will keep me humble, and obedient to his will.

Dear brethren, may we all remember the goodness of the Lord unto us as poor, wretched and hell-deserving sinners. When we were without hope and without

God in the world, Jesus revealed himself as our sacrifice and Savior, to put away our awful and intolerable load of guilt, wretchedness and condemnation. Behold what manner of love, that Jesus should lay down his life for such an ungodly wretch as I.

Dear brethren, why can we not bear with one another? To do this is to fulfill the law of Christ: "Greater love hath no man than this, that a man lay down his life for his friends." But Jesus laid down his life for wretched and ungodly sinners. This Jesus quickeneth whom he will, and whom he will he hardeneth. It is this same Jesus that quickeneth and maketh alive from the dead, and it is the sinner that is made to cry unto our Lord Jesus Christ for mercy, and it is this sinner that shall sing that glorious and heavenly song that none but the hundred forty and four thousand could sing. This they shall sing to the praise of their adorable King and Priest, in that world that knows no sorrow, pain nor trouble. So fight on, brethren editors, contending earnestly for the doctrine of the absolute sovereignty of God, and God will give you the victory.

Please find inclosed ten dollars, sent by my aged mother, now in her eighty-sixth year, to be applied on the debt of the SIGNS OF THE TIMES. She signs her name Lydia C. Wyman. She has been a reader of the SIGNS for nearly sixty-five years, and when the first and fifteenth of each month has about arrived she wants to know if the SIGNS has come. Her mind is yet bright and clear, though her sight is considerably impaired. Also please find two dollars for my renewal to the SIGNS. I hope all the readers of the good old SIGNS will act upon brother Butler's suggestion. Do what you can; do as much as to read his letter anyway.

Yours in love,

T. J. WYMAN.

571 CENTRE ST., TRENTON, N. J., Feb. 18, 1903.

DEAR SISTER TERRY:—I feel as if I must now try to answer your two most comforting letters. I often wonder why I am so blessed with the love of the brethren, as it is so often shown toward me; I am not worthy of it, and yet I feel to take courage and thank God for his ever loving care and watchfulness over me, who am the least of all saints. If you have received an atom of comfort from my poor, imperfect scribble, it is given to you as food taken from an earthen vessel. I am as a vessel in his hands, and contain nothing of the good things of the better life, save only as he pours these things into me, as into the widow's cruise. And I trust that if I am a chosen vessel of God's mercy, I shall never be found empty, but will contain just enough oil to feed some poor child that has been made hungry by the long famine in the land. I do not know why, but I feel as if I am living in a place where all is surrounded with the great love of God, and by his mercy; I feel as if I could not praise God enough.

"O, may I at all times hold his hand,
And still to him surrendered stand;
Convinced that he is God alone,
May I and mine be all his own."

Dear sister, I feel as if I am in a place where it is simply a foretaste of that great trust and love that precedes death. I am not happy, as this world counts happiness, but am living in a great mysterious maze, through which I think that all his people at times pass. I may be cast very soon in the fiery furnace of affliction, and brought to the brink of the grave of unbelief, yet I do now feel that I am in the hands of him who is my Maker.

Sister, pray for me, that my faith fail not, for I am weak and trembling, and fearful at times lest I go wrong. I dread the fearful calm that holds me fast some-

times. I would rather be driven in the storm and tempest than to be at ease having little desire for good. I am not afraid of the trials and troubles and bereavements of this life, if only I can feel that I am a subject of God's grace.

I look back over the past twelve years of my life and sometimes I am made to cry out at the very thoughts of the great deliverances through which my soul has passed. How good God has always been to me, never forsaking me in my dark hours, and, dear sister, what precious dark times they are to me, as I look back and see how near to me the husband of my soul has been at those times. Is it any wonder that I am made to say, "He is the chiefest among ten thousand, and the one altogether lovely"? When I have been suffering from the cold winds of winter, the darkness and gloominess of a frozen heart, he speaks then unto me, "Rise up, my love, my fair one, and come away," and I find that his left hand is under my head, and his right hand doth embrace me. Then I know that it is his great power that hath kept me and enabled me to arise. It is he that says, "Arise, shine, for thy light has come, and the glory of the Lord has arisen upon thee."

But I must stop for fear I weary you. At times I fear that I may appear as a boaster, but God forbid, I desire only to make mention of him, and it is only by him that I can do so. I hope that some time it may please God to give you a mind to write to me again. I am a poor, weak creature; I am a mystery to myself; I would be glad could I know why it is, just for one moment, that I sin so easily. I do not want to sin, but it is ever present with me, a thorn in my flesh.

Kindly remember me to brother Terry, and to all who may speak of me. I will

send this, but it seems to come short of what I would like to write.

I remain yours in hope,
ELIZABETH P. FETTER.

SOUTHAMPTON, Pa., Feb. 17, 1903.

DEAR BROTHER AND SISTER TERRY:—
I feel this morning like relating something of my experience to you. Four years ago this winter I was brought low with my old complaint. While upon my bed I felt myself to be a poor, condemned sinner before God, without hope and without God in the world; I was surrounded with darkness, and had no light; like one alone I seemed to be. I was in that state three days and nights; I could not rest; I felt that like the cold dust of the valley, I had no life in me. Early the next morning these words were revealed to me,

"'Tis a point I long to know,
(Oft it causes anxious thought,)
Do I love the Lord or no?
Am I his, or am I not?"

I felt that indeed it was a point I longed to know. The revelation did not stop there; the first three verses of the fourteenth chapter of John were given me. "Let not your heart be troubled; ye believe in God, believe also in me," &c. Then came these words, "Lead me to the Rock that is higher than I." I just felt like shouting. What a joy I then received. I could then rest. When I got about again, I went in this way two years longer, but I felt myself too unworthy to be with the people of God. Two years ago this winter these words came to me, "And I say unto you, ask and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you." I felt that I could not stay away from the church any longer. The way was open for me, and I went before the church Saturday before the second

Sunday in February, related what I hoped the Lord had done for me, and was received for baptism. The following morning when I awoke this hymn came to me,

"Christians, if your hearts be warm,
Ice and snow can do no harm;
If by Jesus you are prized,
Rise, believe, and be baptized.
Jesus drank the gall for you;
Bore the curse for sinners due;
Children, prove your love to him,
Never fear the frozen stream."

My fear was all gone, and it was one of the happiest days of my life. I have passed through a great many trials, afflictions and dangers, seen and unseen, since that time. May God be our comfort, and help us all through this vale of tears, and when done with us on earth, may it be our happy lot to be forever with him, who is all and in all.

Dear brother and sister, I felt very thankful to receive such a good letter from you, it was a token of kind remembrance, and I hope the Lord will bless you. The Lord says that he will provide for his children, and I feel sure that he does. He is a very present help in time of trouble. When the poor and needy seek water, and there is none, and their tongue faileth for thirst, then the Lord will hear them, the God of Israel will not forsake them. What a comfort it is to a child of God that the Lord does not forsake them; it is a joy unspeakable and full of glory.

In my sickness I felt that my time was growing short; I felt cast down like one in sinking sand, but I was strengthened as these words came to me, "Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God; for I shall yet praise him, who is the health of my countenance, and my God." I feel that I cannot praise him too much.

We feel that we are having our portion of trouble, and that it is all for some wise purpose, and "We know that all things work together for good to them that love God, to them that are the called according to his purpose." These portions of Scripture seemed to run through my mind while I was sick, and also the hymn,

"We travel through a barren land,
With dangers thick on either hand,
But Jesus guides us through the vale;
The christian's hope shall never fail."

I have written as my mind has been led. I am better, but still keep my room. I trust this will find you all well.

From your brother in hope,

JACOB S. LEEDOM.

ADRIAN, Mich., Dec. 31, 1902.

DEAR BRETHREN:—Of a truth it is written, "Glorious things are spoken of thee, O city of God."

What tongue or pen can fully tell the glories of Mount Zion, the city of the living God? It is there we see the King in his beauty in the midst of his saints. How honorable is the place. I love to sit with the dear people of God in their solemn assemblies, and in the presence of Jesus feel to be at home, it is an heavenly place in Christ. There they speak often and freely to each other of their afflictions and sorrows, and of the thorny road they travel. They are sneered at and derided, but God is their refuge and strength, and as the shadow of a great rock in a weary land; their names are engraved in the palms of his hands, and they have this seal, "The Lord knoweth them that are his." This is the beautiful bride, the Lamb's wife. Her glorious husband has won her, and stands in her affections without a rival. Behold her lovely dress, it is of wrought gold, and she is all fair within, the King beholds no spot in her, the world cannot

see nor know the rich robes that she wears, they cannot see this glorious city, the dwelling-place of the Most High, where he meets and blesses and smiles upon his little children. And O, how good and pleasant it is when they dwell together in unity, where there is no strife, no devouring of each other, where all is peace, and each esteems the other better than himself. We read, "Where there is no tale-bearer, strife ceaseth." When we lay our armor by to dwell with Christ at home in that city of God, in the great beyond, there will be no more strife nor discord, but one eternal round of joy, where all but love is done away.

O, that beautiful city,
Which John saw of old,
With its throne and river of life;
What a prospect for those
Who enter the fold,
Ever free from earth's struggles and strife.

As we read of that city,
In God's holy word,
How its glories our senses defy,
Prepared as a bride
For her husband adorned
Ere the day of her marriage draws nigh.

But the King of that city,
Ever faithful and true,
Will wipe all tears from our eyes.
No sorrow or crying
To mar our delights
But one grand never-ending surprise.

Dear Editors, inclosed find two dollars to pay for the SIGNS another year. Of late they have been a feast to me, and I hope that those who write for them will continue to write. I do not see how any one can find any difference or change in them. We have the very oldest of them, and if there has been any change, I cannot detect it. I often read the old numbers of the SIGNS, and it seems that nearly all the old writers are gone to their reward, but they all wrote the same precious truth that the SIGNS advocates today. The SIGNS has not departed from

the old landmarks, and I am not looking for them to do so, for the Lord is strong to defend, and he will defend them in the future, as in the past. I believe that they have carried many sweet messages to those who are isolated, and shut in from hearing the gospel, as well as to those who have the precious privilege to hear the gospel proclaimed often by the dear servants of God. And I believe that they have often been carried away in spirit above all earthly things, while tears of joy would flow down their cheeks, while they would read the dear old SIGNS. I speak from experience, and O, how grateful I have felt to the writers for such God-honoring letters. I do not believe that he who keeps the city, and never sleeps nor slumbers, will allow them to go down as long as he has a church and people on earth.

According to the present outlook, it seems to me the dear old SIGNS are soon to be free from debt, for which I am glad, and my prayer is, may the Lord reward the cheerful givers. I wish I could give as much.

Your sister in hope,

M. H. TUTTLE.

SILVERTON, Texas, Feb. 22, 1903.

DEAR KINDRED IN CHRIST:—If worthy to call you so, I am now trying to write some again, after resolving many times, seeing my letters were printed, I would never be found writing any more, for I am the most destitute of all, it seems, that has ever claimed a name among God's people, and it is surely not for what I write at all prompts me to do so again, and I only wish to add my mite in testimony to the truth as I see, hear and understand it, which has been so earnestly contended for, and ably defended through the columns of the SIGNS. It

seems nothing more need be said, if reason would convince all, for I feel sure there is but one salvation which makes free indeed the captive from all law fetters, and lifts him out of the pit, and places his feet upon a firm foundation, Jesus and his righteousness for evermore. O, how sweet to rely alone upon his dear name for everything, both spiritual and temporal, and feel all that is best for us will be given, and what is not is withheld, however much we may desire it otherwise.

Dear children, I feel that this is a day of perplexity in which God's little ones are sorely tried, but my hope is in the Lord alone to restore peace out of confusion, for the fan is in his hand to thoroughly purge his floor of all chaff.

There are a few Old Baptists here, but without a preacher, a meeting was appointed for three who came and preached for us, but not in all according to my understanding of what the Scriptures teach, and in conversation I told them so, adding I felt myself almost out of my place contending with men, but I could never hear any one dispute the power of God in carrying out his will and purpose in all things that take place, ever have, or ever will, without man's will considered, and keep silent, and that that doctrine drove me from the Missionaries to seek a home with the Old Baptist people who believed then as I do now.

I have not written as I thought I would, but please pardon what I have written amiss. I will send my tardy remittance, and ask the forbearance of the dear editors, and what I have written, and please correct mistakes.

Your sister in sweet fellowship,

ELIZABETH C. FOGERSON.

JERSEY CITY, N. J., Jan. 20, 1903.

B. L. BEEBE—DEAR BROTHER:—As it is time for me to renew my subscription I will inclose post office order for another year, as I should be lost without the paper, for I love to read the letters from the brethren and sisters, and editorials. It has pleased the dear Lord to spare my unprofitable life, and I desire to be thankful to him for his loving care, and for the manifestation of his love to me. It is good to remember that our "God is love." John says, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." What love is then greater that the innocent should die for the guilty? His command to us is, "That ye love one another as I have loved you," and again he says, "If ye keep my commandments ye shall abide in my love." How binding and sacred is the obligation. I long to live worthy of the vocation wherewith I am called, with all lowliness and meekness, but I am so prone to wander, which is a cause for mourning and repentance. But he is merciful, he hath said, I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee." Then there can be no end to his love, and with the same love his people love him. They can say with David, "Bless the Lord, O my soul, let all within me bless his holy name," and again, "Hear, O Lord, and have mercy upon me, Lord, be thou my helper, for without him we can do nothing right in his sight.

Well, brother, I have had a little talk with you and will close, and may God's blessing abide with you.

From your brother,

A. D. LOUD.

HICKORY GROVE, Va., July 25, 1902.

B. L. BEEBE—BELOVED BROTHER IN CHRIST:—It is time to renew my subscription to the SIGNS for another year, and inclosed I send the money for that purpose. I have so much enjoyed reading them, and hearing from the dear brethren and sisters. I often think that if I could write as others do, I would be found writing often. I was taken sick in February last, and since that time have been able to attend the church meeting but once, as I have about eight miles to go. I am at this time suffering with neuralgia around my heart, and am very weak, but I do not want to complain, for I know that it is all just and right. No pain has been so great but that I felt that I deserved it. Christ suffered for us, and if we want to be like him, we must know something of his sufferings. The blessed Bible tells us that it is through much tribulation that we enter the kingdom of heaven. O, may we be kept humble at his feet in all things, and know that he is God, and that there is no other.

I find that I am now too nervous to write, and so will bring this to a close. Will you remember me at a throne of grace, when the Lord gives it to you to pray, for we are all dependant upon him for all things, now and in eternity.

Please excuse all mistakes, and if I have written anything amiss, I know you will be willing to forgive me. I am your unworthy sister in hope of eternal life,

L. S. UTTERBACK.

GRAHAM, Texas, April 1, 1903.

B. L. BEEBE:—Will you please give me space in the SIGNS to say that I am getting out a paper, one thousand copies, of one number, as a full and complete

statement, as I can well give, about the Fort Worth Council, and some other things that have lately occurred.

Any one sending stamp, with their address, can get a copy, until they are all gone. I indorse the Fort Worth Council as the truth, and as the true doctrine of the Bible.

J. H. FISHER.

CHANGE OF ADDRESS.

PETERSBURG, Del., April 13, 1903.

DEAR BROTHER BEEBE:—Elder W. W. Meredith has removed from Petersburg, Del., to Felton, Kent Co., Del., and requests his correspondents to address him at Felton, Kent Co., Del.

BROTHER Martin D. Fisher having changed his residence from Jamaica, N. Y., to Parksley, Accomac Co., Va., requests his correspondents to address him at the latter place.

EDITORIAL NOTICES.

EXPLANATION OF DATES.

THE last two figures of the date next to your name on the little pink slip denote the year to which your subscription is paid. Thus: 99 means 1899; 19 means 1900; 01 means 1901; 02 means 1902; 03 means 1903, &c.

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EDITORIAL.

MIDDLETOWN, N. Y., APRIL 15, 1903.

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. 21; 2 CORINTHIANS XII. 14.**

BROTHER Jackson Hunt, of Bentley, Ill., asks concerning two above portions of the word, as to what they signify.

It is at all times our desire to serve our brethren in any way we can, but we do not understand, any more than others, all that the word of God may mean, though we hope we have some understanding in the Scriptures. If we undertake to reply to any such requests, it is with no desire to claim infallibility. Though what views we may present may be firmly fixed in our own mind, still we do recognize our extreme liability to be mistaken, and are perfectly willing that others should express any difference that they may see between their own views and ours. We often feel much disturbed in mind when such requests come to us, because of our lack of understanding, and want of ability to express as we would even the views that we do have, and sometimes we are disturbed because we fear that attempts to reply to such requests may seem to be claiming what we cannot and do not claim, that we are capable of answering all the questions which may arise, and of giving a correct view of all the Scriptures of truth. It would be presumption for

any man to claim an understanding of all the Scriptures, and to claim infallibility in expounding any of them would be the height of ignorance and self-conceit.

The first text named by brother Hunt is Matthew xix. 21: "Jesus said unto him, If thou wilt be perfect, go sell that thou hast, and give to the poor, and thou shalt have treasure in heaven, and come and follow me." We need not go over this whole narrative. It is said in Mark chapter ten, that Jesus looking upon this young man, loved him. We can but conclude that he was one of the chosen of God, and that in his heart the Spirit of God had begun its good work, but he was yet ignorant of many things, he did not yet know all the depths of the depravity of his own heart, and he had not yet been brought out from under the law, and did not therefore know the freedom of the gospel, but the work which should at last lead him into light and liberty, was begun in him. He was still doing what every soul convicted of his need of salvation will do, for a time, that is, endeavoring to be saved by the deeds of the law. Therefore when Jesus said, "If thou wilt enter into life, keep the commandments," he said, "All these things have I kept from my youth up." In this he said no more for himself than Paul afterwards said, "As touching the righteousness which is in the law I was blameless." This, both as related to this young man, and to Paul, related to the outward keeping of the commandments. Paul did not mean that he had kept the law blameless, so as that he could have no conviction of sin. Within, his heart was still vile and contrary to the law, and it was so with this young man. Paul came to know his heart-vileness, and to realize that he could not do the good that he would, while this young man had not yet come

to know all this. Paul did not mean that he could not abstain from blasphemy, murder, theft, &c., but that even though he did not do these things in the sight of men, yet in heart he did them, and so was guilty in the sight of God, who had said not only, "Thou shalt not steal," but also, "Thou shalt not covet."

Now Jesus applies such a test to this young man as taught him the failure of his heart to keep the commandments, even though he had kept them in the letter, or outwardly. The test showed him that all that he had done was for self, and not for the glory of God. It showed him that after all God was not in all his thoughts, but self. Paul was compelled to learn this lesson, and so at last he counted all his righteousness according to the law, wherein he was blameless, but loss and dross, that he might win Christ. The test that the Savior applied was, "Go sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." It is said that when he heard this, he went away sorrowful, because he had great possessions.

There is no doubt in our own mind that literally this was so, and we do not doubt that Jesus meant for him to sell all these literal possessions, and give to the poor, and we cannot doubt that the young man so understood him, and the apostles evidently so understood him, for Peter at once said, "We have forsaken all, and followed thee, what shall we have therefore?" We know that the apostle has said, "The love of money [by which is meant all worldly possessions] is the root of all evil." And we do know that the love of the gain of this world has more to do with keeping even true believers from their privileges and duties in the kingdom of heaven, than almost any other

thing. That is, we mean this evil principle affects more and hinders more of the children of God from walking closely with the church, as she follows the Master, than any other thing. Jesus himself said that even the foxes of the earth and the birds of the air had a home, but to him there was none. He did not seek a home in this world, but too many of us who profess to be his disciples do seek a home on earth, as though this was the place of our continuance, and at this time this young man could not endure this test. As we said, we do not doubt that this was all literally true, and by it we are taught a lesson of our weakness, and earthliness, and of how hard it is for us to escape all worldly influences, and to come to seek first the kingdom of God and his righteousness.

In what follows we are taught another lesson of our proneness to self-righteousness, and self-complacency, if we have done anything that is enjoined upon us, or in obedience to the command to follow him. Peter at once said to the Lord, "We have forsaken all and followed thee; what shall we have therefore?" This was fully as reprehensible a spirit as was that in the young man, which had hindered him from at once following the Savior. How prone we are to be on the one side of the right line, or on the other; we either cannot deny ourself any worldly thing, or else if we do, we straightway become elated in self, and boastful of it, and think that we ought to be blessed for what we have done. Only grace can guard us from worldliness on the one hand, and from self-righteousness on the other. If we stand, and do not fall either to the right hand or to the left, grace alone must have the praise. Jesus may praise a humble-hearted, steadfast follower, but that follower never praises

himself, unless like Peter he is given up to the flesh for a time. Afterwards, in the same connection, Jesus shows that one of his disciples who may labor all day long in his vineyard, yet may be the least and last in his kingdom, because he has come to think that he ought to be rewarded for his service, and ought to have more payment than he who has been called into the vineyard at the eleventh hour. If through the call of need among the poor, one of his disciples regarding all that he has as not being his own, shall give it away for the relief of the needy, while another has not been placed in such circumstances as calls for this, yet the first is not to think that he ought therefore to have more praise than the other. To think this would so spoil the service as to take away all its value when weighed in the balances of the sanctuary. True service in any way is a blessed privilege to the believer, and he feels that it is something that he must thank God for, instead of thinking that it is something for which God ought to praise and thank him.

We have never been able to see that the young man's riches were his obedience to the commandments of the law, or any self-righteousness, because we cannot understand that Jesus would say, Sell that, and give it to those who have it not. And beside, the narrative seems to show in itself that his obedience to the commandments was one thing, and his riches another. And the apostles, as said before, evidently thought that Jesus alluded to his literal riches. If the young man could sell his righteousness, the price would be valueless, and if it could be given to the poor, it would mock their need.

The second text to which our brother has called attention is 2 Corinthians xii.

14. From the connection, we learn that some had come among this church at Corinth, opposing Paul, and yet claiming to be apostles of the Lord. Paul, in this and the preceding chapter replies to these evil men, and urges the evidences of his apostleship upon his brethren. In verse twelve he says that he had wrought the signs of an apostle among them, and in verse thirteen he asks wherein were they inferior to other churches. except that he had not made himself burdensome among them? That is, he means that he had shown them as much evidence that he was an apostle as he had shown to any other church, so that they were not in this respect inferior to any other church, except that he had not made himself burdensome to them by throwing himself upon their care temporally. In this he says that he had wronged them; that is, he had not treated them as well as he had the other churches, by giving to them the privilege of supplying his temporal wants. This was, or might appear to be, an evidence of want of confidence in their true love to him, and to the blessed Savior, whose minister he was, and so he says, "Forgive me this wrong." That is, I may have wronged you in thinking that you would not be glad to provide for my temporal needs.

Now in the verse to which attention is called, he says that he was coming to them the third time, and that since they have been told what they have by his opposers, he will not again be chargeable to them, nor a burden upon them. He does this, not because it is not his right to demand support from them as their servant in the gospel, but to take away all occasion from his opponents, who are the enemies of the gospel also, through professing great zeal for it. And in verse fourteen he says, "I seek not

yours, but you." That is, I want that you should believe the gospel, and follow it first of all. This is more to me, he would say, than any temporal support for myself can be. You are my children in the gospel, and I am as a father to you, and so, after the manner of this relationship I will labor for you, and not exact any labor from you. Earthly parents lay up for their children, and not the children for them, and so I am willing to do in the gospel for you, and I will, he says, be gladly spent, and will gladly spend for you, even though the more I love you, the less I be loved by you.

How unselfish did grace make the beloved Paul, but it was for Christ's sake that he did this. Christ had called him to endure this hardness also. Even though his brethren, whom he loved, did not love him, yet he would still love and care for them, because to this he had been called of the Lord. He was their servant indeed, but it was for Christ's sake. If indeed we could drink in more of this spirit that was in Paul, and remember that no matter what evil our own brethren may do to us, we are not at all thereby absolved from our allegiance to Christ, we should not at any time allow ourselves to be driven from our duty, or from our place in the house of God by such things. Suppose our brother has ill-treated us, and suppose that he did it knowing what he was doing, shall we therefore cease to serve God as he has commanded us? Rather, may we not leave our injury to God, confident that he will uphold us in so doing, and that he will chastise, as he sees best, the brother who has wronged us? O, let us pray to be kept faithful to Christ, no matter what other may do. Shall a child say, My brother has abused me, and therefore I

will run away from home, and forsake my father's commandments and service? No, rather, if he be wise, and has the honor of his parents at heart, he will say, "If my brother does wrong to me, let me strive to all the more faithfully show to my parents, and to all, that I honor them; let me come nearer and still nearer to all the rest of the household; even more than this he ought to say, Let me strive to do my erring brother all the good I can. It was in this way that Paul felt and acted toward this church at Corinth. O, for more of his humble and faithful spirit in us all. C.

MATTHEW XVIII. 3

BROTHER A. Fuller, of Monticello, Ark., asks, What does the language in Matthew xviii. 3, signify? "Except ye become converted, and become as little children, ye shall not enter the kingdom of heaven."

Briefly, it does not mean that natural men must be born again, and become as little children, else they cannot be saved everlastingly, but it does mean that the disciples themselves, who were disputing in a very unchildlike manner as to which of them should be the greatest in the kingdom of heaven, must be converted out of that self-seeking spirit and become meek, humble, and loving to others, and desirous of the welfare of others, rather than their own, else they could not enter into the kingdom of heaven here. This means, as it seems to us, that the kingdom of heaven here is within, and in its fruits consists of all meekness, humility of feeling, and love to others, and to God. It may be summed up by saying it is being Christlike, and so being one with him. This could not be so with them, so long as they were possessed of the self-seeking spirit which would seek to

be the greatest in that kingdom. He who wants to have the most stars to his crown, either in this life or the next, shall have no entrance there at all, as long as this be the desire of his heart, or the motive that urges him forward. He who feels that he ought to have the lowest place in the kingdom, if any place at all, is the one to whom the most abundant entrance shall be ministered. The blessed Savior, and the beloved Paul, exposed and opposed this fleshly spirit on all occasions; they condemned it in the people of God especially. C.

TO OUR CORRESPONDENTS.

It is a great source of regret to us to be obliged to fall so far behind in answering our correspondents, and for fear we may appear careless or indifferent, in not replying to the many precious letters received by us, containing encouragement, not only in a financial way, but by expressing approbation of our feeble efforts in conducting the SIGNS, and by sweet assurances of charitable fellowship, we will ask the forbearance of our readers while we briefly state the cause of our seeming neglect and ingratitude, which is occasioned by our ill health. As many are aware, our health has never been good; five times have we been on the operating table, and on three of these occasions we have been subjected to very serious and critical operations, but it has been the pleasure of the Lord to raise us up to sufficient strength to enable us to attend to our duties in the office a portion of the time. But for the last few months we have been steadily growing weaker, until for the last few weeks our limbs have become bloated with dropsical swelling, caused by weak action of the heart, and for the last week we have been confined to the house, and most of

the time to the bed, and if we should never be sufficiently strengthened to answer privately the beloved brethren and friends to whom we are so deeply indebted, we beg that they will each one accept this as an acknowledgment of our sincere thanks for their many loving acts of kindness and forbearance, for we do assure you, dear ones, that your precious letters have been a great comfort to us in our affliction, and may he who prompted you to thus comfort us, comfort you with that comfort which he alone can give, is the prayer of your brother in affliction.

B.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

MATTHEW X. 34-36.

DEAR SIR:—Will you do a subscriber the favor to give your views, through the SIGNS OF THE TIMES, on Matthew x. 34-36? I have had much meditation on the subject, and shall be very much pleased to hear from you on it. A compliance with this request, at your earliest convenience, will much oblige your Baptist brother,

A. H. CHALMERS.

GEORGETOWN, Texas, Jan. 10, 1860.

R E P L Y .

The text proposed for consideration read thus, "Think not that I am come to send peace on earth; I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household."

The carnal Israelites in regard to the predictions in the Old Testament, of the coming of the Messiah, and of his character and work, had from the letter of the word inferred that he was coming to set up a temporal kingdom, to restore Israel to her national independence, and to preside literally on the throne of David, for-

ever, and by his power and majesty would awe the hostile nations to peace, or destroy them as independent nations and consecrate their gain unto himself, for the enlargement of his own dominion. When they read that his name should be called the Prince of Peace, &c., they seemed naturally to infer that the peace which he should command, was such as they had enjoyed under the old covenant when the Lord delivered them from the sword, the pestilence and the famine. That is, that it should be of a temporal nature. But when he explained this matter to the disciples, they were astonished; and, although instructed by him on the subject, were very slow to comprehend the precise meaning of his words. At one time they asked him if at that time he intended to restore the kingdom to Israel, and at a still later period they said, "But we trusted that it had been he which should have redeemed Israel," that is from the Roman government.

It is very true that Jesus Christ is, in a spiritual sense, the Prince of Peace, and that of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth, even forever. (Isaiah ix. 7.) And that he is the peace-maker and giver to his people. Having come to redeem them from the curse and dominion of the law, to satisfy the claims of eternal justice on their behalf, to carry their sorrows, bear the chastisement of their peace, that with his stripes they should be healed. He has made peace by the blood of his cross. That is, he has made reconciliation or atonement for them, and he has broken down the wall of partition which was between the Jews and Gentiles. Of twain to make one new man, and so mak-

ing peace.

Also, in an experimental sense, all subjects of his saving power and grace, when they receive the atonement, experimentally, do have peace with God, through our Lord Jesus Christ. (Rom. v. 1.) And truly great peace have they that love his law, and nothing shall offend them.

But in the sense of the text on which our views are called for, he did not come to send peace on the earth; but his coming was unavoidably to have an opposite effect. The work which he came to do would certainly draw out against him the most virulent opposition and persecution. He came to judge and to make war, and with his bow and his crown to ride forth conquering and to conquer. But as his kingdom is not of this world, neither himself nor his subjects were to use carnal weapons in their warfare. For our weapons are not carnal, but spiritual, and mighty through God to the pulling down of the strongholds. No war was made by him upon the persons or property of the enemies or his cause and kingdom; but instead of rendering to them evil for evil, when he was reviled he reviled not again; and he taught his disciples by his precepts and by his example to love their enemies, to do good, or act kindly toward those who should persecute and spitefully use them. This doctrine he exemplified when on the cross; he prayed for his murderers, saying, "Father, forgive them, for they know not what they do."

Still his coming was designed to send a sword, or to send divisions upon earth; and such division as should develop the awful depravity of the human heart, and expose its enmity against God. "Think not that I am come to send peace on earth." He had not come to new-model

earthly governments, nor to interfere with secular affairs of the kingdoms of this world, nor to authorize any of his subjects to usurp authority or vice-gerency over the political institutions of this world. He had not come to decide the rights of Cæsar to demand tribute from the citizens of his provinces, nor to regulate the relations of earthly thrones and powers one to another so as to place them upon more amicable terms with each other, nor to give directions or models for human governments, so as to avoid the contentions and strife of conflicting nations. Neither had he come to so change the arrangements of heaven, or so modify the providential government of heaven, as to suit it to the taste and feelings of the children of this world. He had not come to reconcile the world or the devil to his cause or kingdom, to his doctrine or the institutions of his spiritual kingdom. Neither his doctrine, nor his examples, were calculated to please or satisfy the carnal sons of men, but rather to irritate and draw them out into opposition.

"I am not come to send peace; but a sword." Not such a sword, however, as earthly warriors use, for he admonished his disciples that those who used that kind of sword should perish by it. But the sword which they were to use is "The sword of the Lord." It is described as a very sharp sword, and having two edges, so as to cut both ways; and it is mighty, through Christ, in putting to flight the armies of the aliens. This sword cannot be obtained from the armory which produced those *rifles* for which Mr. Beecher and others took up contributions in the Puritanic churches of New England and Brooklyn, a short time since, for we are informed that it proceeds out of the mouth of him on whose head

were many crowns, and on whose vesture and thigh was written, King of kings and Lord of lords; whose name is called, **THE WORD OF GOD**. This sword was considered indispensable by the inspired apostle, when he admonished the saints, saying, "And above all things, taking the sword of the Spirit, which is the word of God." *Above all things*. Whatever else we may lack, we cannot do without this sword. As David said of the sword which he found in the House of God, we may also say in truth, "There is no other sword like it."

In the immediate sense of the text, we presume that our Lord used the word sword, figuratively, to signify that his coming to earth, and his work, and the commission which he would give to his servants should occasion great and violent opposition, contention and separations among men. As he himself encountered the wrath of wicked men and devils, so his followers should endure the same. These things had been done to him, in the green tree, and should be repeated on his disciples, in the dry tree. The opposition which he encountered was not unexpected. He knew full well, and told his disciples beforehand, that he should be delivered into the hands of the wicked, and of what they would do to him." And "Truly against the holy child Jesus, whom thou hast anointed, were gathered together both Herod and Pontius Pilate with the men of Israel, and the Gentiles, for to do whatsoever thy hand and thy counsel determined before to be done," and as Peter charged on the Jews, "Him," Jesus, "being delivered up by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain."

So also did he fully understand to what extent his children should be persecuted,

barrassed and opposed by the dragon, the beasts, and the false prophets and all that they should endure from the world, the flesh and the devil. He came not to prevent this, but to be the occasion of its development.

"For I am come to set a man at variance against his father, and the daughter against her mother," &c. Not that christianity, or the Spirit of Christ in his people, will make children less dutiful, obedient or affectionate to their parents, by any mean; for that is not the case, as we see by the admonitions which are given by the apostles, to children to honor and obey their parents, servants their masters, and subjects their superiors in authority.

And the inspired writer portrays the most unchristian character to be one who is *without natural affections*. How then does his coming set a man at variance with his father, &c. The version of this given, Luke xii. 52, 53, may serve to illustrate viz: "For from henceforth there shall be five in one house divided, three against two, and two against three, the father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law." See also Micah viii. 6. From these passages we learn that families will be divided by the discriminating grace of God, in calling some of them to a knowledge and love of the truth, and leaving others in their enmity to oppose them. In this application, we have very many examples where those who are born of God, and taught by the Spirit, have to encounter the opposition of fathers, mothers, and near and dear kindred in the flesh, and in some instances, according to the word, some have literally delivered

up their own children to be put to death for their faith in and fidelity to Christ; but great has been their reward in heaven. Whether by the mother-in-law and daughter-in-law anything allegorical or figurative is intended, we will not presume to decide; but of this we are certain, that families have often been divided, and have become embittered against those of their number who, for the sake of truth, have renounced their traditions.

"And a man's foes shall be they of his own household." Not only in the division and alienation of families, but every child of God has more or less experience of this last expression in his own person: the flesh warring against the Spirit and the Spirit against the flesh; the world, with its alluring vanities; Satan with his temptations, but more than either of them, does the christian stand in fear of himself. O, says he, my carnal, wicked nature, my wretched, wandering mind, the pride of my heart, and my proneness to depart from the precepts of the Lord, are foes of my own household more potent, more subtle and mischievous than all others combined. "O, wretched man that I am! who shall deliver me from the body of this death?"

In connection with this subject we probably ought to offer a remark on Luke xiv. 26, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." This passage, of course, cannot mean that we are literally to hate those of our kindred whom God has commanded us to love and honor. But we are to loathe that corrupt depraved nature, of which we are born of the flesh. Our love to God will centre only in that which is pure and holy; and that love which only cleaves to the earth and earthly

things cannot qualify us to be disciples of Jesus. We hate fallen, polluted, depraved human nature in our nearest and dearest relations, even as we hate it in ourselves. Not in a manner that would lessen our filial affection and kindest regard for them as parents or husbands, wives or children. When we learn what it is to hate our own lives, from a deep-felt sense of our human depravity, we shall the better understand in what sense we must hate those who are our flesh and our blood. To be a disciple of Jesus, we must love him supremely, and be ready to forsake all, however near or dear by the ties of affinity or consanguinity, and to make any other sacrifice if it be necessary, to follow him. We should be ready to part with every fleshly gratification, and prefer Jerusalem above our chief joys. We cannot serve two masters: we cannot serve God and mammon. If we sow to the flesh, we shall of the flesh reap corruption; but if we through the Spirit mortify the deeds of the flesh, we shall live, and if we sow to the Spirit, we shall of the Spirit reap life everlasting.

To our "Baptist brother" we will say, according to your request we have given such views as we have on the subject of your inquiry. If they shall, under the blessing of God, serve to elucidate the subject to your mind, or to edify others, we will have occasion to be humble, and to give thanks to God. Should any others have a more clear light on the subject, we hope they will let it shine.

MIDDLETOWN, N. Y., June 1, 1860.

OBITUARY NOTICES.

DIED—At the home of her son, H. L. Vawter, near Shelbyville, Shelby Co., Ky., **Mrs. Sarah D. Vawter**, aged 68 years and 11 months. Mother was born near Salt River, five miles east of Lawrenceburg, Anderson Co., Ky., Dec. 19th, 1833; died Nov. 19th, 1902. She was a member of the Primitive Baptist Church, and loved the doctrine of salvation by grace. It was a great pleasure to her to serve the members of like precious faith, esteeming others better than self. It is sad and causes deep sorrow to pen these words, yet the bright evidences that mother has made a glorious exchange in yielding up life mitigates the weight of this profound sorrow. When the overwhelming burst of grief is calmed into the gentle tear of recollection, and the sudden agony is softened into pensive meditation, we would not have the heart forget such sorrow. Shortly before she died she looked into my face as if to say something, and I asked if she wanted anything? She said, "Yes, I want the Lord to come and take me." I then said, "Ma, do you want to die?" She answered, "Yes; I love you all, and hate to leave you, but I will never be any better." I said, "You love Jesus and want to go to him?" She clasped her feeble hands, threw her eyes heavenward, and bowed her head as a bright smile passed over her wrinkled face. She had suffered much with asthma and heart trouble; marks of pain and suffering were depicted on her countenance. But O, how smooth, how calm and placid in death! The pleasant expression of "rest" plainly spoke, "All is well." As I took the last sad look of the dear, cold and lifeless form, yet so beautiful and peaceful, the words, "Asleep in Jesus," were never so impressive; I felt it was truly "a calm and undisturbed repose." In her last illness she said to me, "I desire to be patient and wait the Lord's time, for I feel to hope that "when this earthly tabernacle is dissolved, I have a house not made with hands, eternal in the heavens." Her health had been failing for years, but with unflagging energy and tenacious industry she battled with the duties of life till a short while before she was confined to her bed for the last time. Dear Lord, strengthen me to say, "Thy will be done."

Elder P. W. Sawin spoke very comfortingly and appropriately on the funeral occasion, after which her body was consigned to earth in the beautiful Grove Hill Cemetery, with the last sad tributes of respect. "The body returns to earth from which it came, and the spirit to God who gave it."

DAUGHTER.

OUR dear sister in Christ, **Mrs. Lizzie R. Brooks**, departed this life Jan. 5th, 1903. She was born in Delaware Co., Ohio, Sept. 29th, 1870, and was married to Ellis F. Brooks, August 20th, 1890. They came to Washington, from Nebraska, in August, 1901,

and lived at North Yakima until January, 1902, when they located in Everett, Wash. In June she came back to attend the Siloam Association, and with two other young sisters related her christian experience, and was baptized by Elder W. J. Hess. After she returned home she wrote me a good letter expressing a desire to be where she could attend the meetings of the church regularly. She was troubled with a cough when at the association, which developed into catarrhal quick consumption, and her doctor advised a speedy return to the dry climate of Yakima. They came the last of July, and for a time she seemed much better, but with the approach of winter she failed rapidly, and soon realizing she could not last long, arranged her temporal affairs for her departure. She was ready and willing to go when her time should come. About three weeks before her death she had a lot of back numbers of the SIGNS taken to her, from which she selected several numbers to send to her uncle, Wm. Wright, in Canada. Her parents, John and Emeline (Wright) Clark were Old School Baptists. Elder Hanover was their pastor, I think. They and a sister passed away before she came west. She leaves a sorrowing husband, two little girls and a brother, besides the church, to mourn. May the Lord enable them to look beyond their great loss to her greater gain. While her stay among the Baptists here was short, she was endeared to us all, and we feel sad that her sweet voice will be heard no more on earth, singing the songs of Zion.

"O, what must it be heaven's glories to share;

Prepare us, O heavenly Dove,

To join in the songs of the glorified there,

And drink of the river of love."

SONORA A. HESS.

LITTLE **Claud**, son of Mr. and Mrs. A. J. Owens, was born Nov. 28, 1897, and died Jan. 18th, 1900, making his stay on earth only 2 years, 1 month and 20 days. Though his life was short, his days were numbered. All things have an appointed time. God's providence is a perfect chain, therefore no missing links or broken chords. Many times, amid the crushing whirl of cares and anxieties, the tender kiss of his gentle lips, and the warm embrace of his tiny arms, soothed and sweetened all toil and worry of the devoted parents, for much of the joy of life is enhanced by the sunny prattle and gayety of the dear little ones. A home without children, is like a garden without flowers, and little Claud was such a remarkably bright, loving and lovable child, that we sadly miss him, for we were all so much attached to him.

AUNT.

DIED—Dec. 5th, 1902, aged 66 years, 11 months and 20 days, **Harvey Fox**, of Washington Co., Pa. He lived with his sister, Miss Nancy, (neither of them ever married) near the Maple Creek Church, and his

was a home for the Old Baptists. While Harvey never joined the church, he was a good friend of the Baptists, and we think he had an experience of grace. He gave us evidence of God's goodness to him that enabled him to trust in him. He attended regularly the meetings of the church, and seemed much interested in the preaching of the gospel. He was an honest, hard laboring man, and well respected by all who knew him. I was called by telegraph message about one hundred miles to attend his funeral. His remains were conveyed to the Maple Creek Church, where we tried to comfort those in distress, from 1 Cor. xv. 22: "For as in Adam all die, even so in Christ shall all be made alive." After which he was buried in the beautiful cemetery near by, there to await the great resurrection day.

He leaves to mourn their loss, one sister and two brothers. May the Lord comfort them and bless them for his name's sake, is the prayer of the unworthy writer,

J. N. BARTLETT.

PHILIPPI, W. Va.

DIED—Feb. 17th, 1903, near Towanda, Pa., **Calvin J. Shelton**, aged 73 years. His disease was pneumonia, which after an illness of several weeks left the lungs hardened in such a condition that he could not recover. Brother Shelton belonged to the Old School Baptist Church at Burdett, N. Y., being baptized something over thirty years ago. Living over sixty miles away, it was not convenient for him to meet with the church often, but he always manifested a desire to. He was of a meek and retiring disposition. He had a great desire to go to Burdett once more to see the brethren, but was stricken before the opportunity came. He suffered much in his last sickness, and prayed to be released; to be with his Savior, which would be far better. He finally fell asleep on the date above mentioned. The funeral was held at his late residence, four days later, and he was buried at Monroeton, Pa. He leaves a widow, two children, and grandchildren. Brother Shelton was a man that trusted in God, and belonged to that sect everywhere spoken against, and has fought a good fight, finished his course, and gone to his reward, which is far better than to live.

A. AYRES.

BURDETT, N. Y.

Nathan Tomlinson was born at Honey Creek, Ind., Sept. 4th, 1846, under Methodist faith, and united with that church when about eighteen years of age; moved to the little town of Fort Branch, 1880; was married to Susie Vandever, Feb. 16th, 1881; joined the Regular Baptist Church at that place in the same year; was elected deacon of that church, which office he was filling at the time of his death. He leaves a wife and many friends to mourn his departure, which occurred March 13th, 1903.

The funeral service were conducted by the pastor, Elder A. A. Schultz, a large audience attending. He was laid to rest in the cemetery near by, to await the great resurrection morn. We have sufficient evidence to rest assured that our brother shall be permitted to live in paradise forever and forever.

C. N. GWALTNEY.

FORT BRANCH, Ind., April 11, 1903.

MEETINGS.

THERE is a May meeting appointed to be held with the Sidling Hill Church, Fulton Co., Pa., commencing on Friday before the second Sunday in May and closing on Sunday. All coming from the east or west will be met Thursday at Hancock, Md. Train from the east arrives about 1 p. m. Any coming later will please write brother J. B. Mellott, Needmore, Pa. We most cordially invite our brethren and friends to meet with us, and we do hope some of our ministering brethren will take pity on us and come and preach for us. Any one coming by Washington, if they will come to my house on Wednesday I will see that they get there.

E. V. WHITE.

THE New Valley Church will hold its May meeting at Hughesville, commencing on Friday before the third Sunday in May, lasting over Sunday. The train leaving Washington Friday at 1:05 p. m. will be met at Hamilton station. We make an earnest appeal to you brethren and friends to attend our meeting, and especially do we appeal to our ministering brethren to attend.

E. V. WHITE.

BALTIMORE Association is appointed to be held with Ebenezer Church, in Baltimore city, Md., beginning Wednesday before the fourth Sunday in May, (20th) 1903, and continue three days. A cordial invitation is extended to all who love the truth to meet with us.

Those coming to the association, will come to the church house on Madison St., near Calvert St., and those who want to be entertained, will apply to Dr. John Thorne, 633 Calvert St.

JOHN THORNE.

DELAWARE Association is appointed to meet with Bryn Zion Church, in Kent Co., Delaware, beginning Wednesday before the fifth Sunday in May, (27th) 1903, and continue three days.

DELAWARE River Association is appointed to be held with the Southampton Church, Bucks Co., Pa., beginning on Wednesday before the first Sunday in June, (3d) 1903, and continue three days.

THE Warwick Association is appointed to be held with the Ebenezer Church, in New York city, beginning Wednesday before the second Sunday in June, (10th) 1903, and continue three days.

THE Sandusky Regular Baptist Association will meet with the Honey Creek Church, near Bloomville, Seneca Co., Ohio, Friday, Saturday and Sunday, June 12th, 13th and 14th, 1903. Brethren will be met at Bloomville, Ohio.

H. D. BISHOP, Clerk.

THE Siloam Association of Regular Predestinarian Baptists of Oregon and Washington, will be held with Pleasant Grove Church, at Goldendale, Washington, (if not providentially hindered) commencing on Friday before the third Sunday in June, (19-21) 1903, and continue the two following days. Those coming from both east and west by railroad will get off at Grant, and thence by stage to Goldendale, a distance of twelve miles. Those coming by boat will get off of boat at Lile, on Columbia River, and take cars to Goldendale.

N. J. SHANKS, Clerk.

ELDER Carnell, of Dutton, Canada, will preach in hall, 42 Gratiot Ave., second floor, on the fourth Thursday in each month, at 7:45 p. m.

All members and friends are cordially invited to meet with us.

Z. GILLIES.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 71.

MIDDLETOWN, N. Y., MAY 15, 1903.

NO. 10.

CORRESPONDENCE.

THE PRECIOUSNESS OF CHRIST.

"Unto you therefore which believe he is precious."
—1 Pet. ii. 7.

PRECIOUS KINDRED IN CHRIST:—The above precious words have dwelt in my mind for some time, and so to you let me write of Christ in his divine preciousness to his bride and members, to whom it is given to see him and believe in him. For you will notice that he is precious to you who believe. To others, who have no faith in him, he hath neither form nor comeliness nor beauty, that they should desire him. "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 offence, even to them which stumble at the word, being disobedient: whereunto also they 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." These wonderful words of the context, throw clear light upon the text, and show how entirely different are believers in Christ from unbelievers, who stumble at

the word of truth, and are disobedient, unto which they are righteously appointed. And these solemn words of inspired truth show, too, how entirely different Christ is to those who are his, and to those who are not. The first are his friends, but the last are his foes. Why is it so? The cause of it is not in him, but in them. And the reason why they regard him so entirely differently is because grace has made his believing members to differ from themselves in the past, and from others in the present. The grace of God only makes this difference. And grace only makes Christ precious to you who believe in him, and his preciousness is always in proportion to your felt need of grace, and according as grace reigns and abounds in you. For in so far as you depend upon your ability and works, that far Christ ceases to be precious to you, and your spiritual sight becomes so blinded by the legal scales of self-sufficiency and self-dependence that you cannot see the infinite sufficiency and preciousness of Christ, who is full of grace and truth, and in whom alone is salvation. It is for this cause alone that the religionists of the world, who depend upon themselves and their works to

obtain the smiles and blessings of God, fail to see the all-fullness and preciousness of Christ, and therefore fall away from grace to works. The god of this world hath blinded their eyes, and flattered and deceived them with exalted notions of their own good will and ability to resolve and to do.

This is the prevailing principle and sentiment in all natural and wordly religions, of whatever name or order, and the very essence or soul of it is self-righteousness, which is legality. It necessarily separates all who are under its power and control from Christ, and hides from them the glory of his finished work on the cross, the fullness of his salvation, and his inexpressible preciousness and glory. It is ever thus with all who in the least depend upon themselves for any part of their salvation. For it is perfectly self-evident that whoever looks to personal ability and works to obtain salvation and its blessings in any part, even the smallest part, does not and cannot at the same time look to and depend upon Christ for such salvation and its blessings. If I depend upon my own power and works to pay a just debt, I cannot also depend upon my brother or friend and surety to pay it for me, neither will I praise him for having paid my debt myself. Christ himself says, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." Mammon is worldly possessions or wealth of our own, and everything worldly and of ourselves is mammon. We cannot serve God and self. In serving God, we must have no master only Christ. His word, "No man can serve two masters," shows that it is impossible for any one to serve both him-

self and Christ. For he must either hate the one, and love the other. This is an infallible principle, and from it none are exempt. Our Lord elsewhere says, that except any man hate his own life, he cannot be his disciple. The moral and godly Jew trusted in his own possessions of wealth and ability; therefore he could not be the disciple of Christ, nor trust in him nor rely on his grace alone, because he could not give up all that he possessed, that Christ might be all in all.

Now, this is just the one impossibility with all who hold to conditional salvation in any part; for they are not ready nor willing to give up all that they have for Christ, their free will and moral ability to do and perform good works as conditions of salvation in part, that Christ and his grace may be all their salvation in all its fullness. O no! for this would seem to them as humbling themselves to mere ciphers or nothings, and would be discounting their own obedience and good works, as not having any merit or value in obtaining the smiles and blessings of God. No, no! this they cannot allow; the thought of it is too humiliating to the dignity and moral nature and ability of man, either to do or not to do, to obey or disobey, to serve God or mammon, as self-reliant man may resolve. Why, to deny this ability to keep all the commandments of God, as his professed children, and to perform good works of gospel obedience, as the conditions of salvation and its blessings in time, takes away the motive and incentive to good works, denies man's moral accountability, and puts him down on a level with the helpless infant and the undeserving sinner, who has nothing to bring as a price for salvation and blessing but his sinful

self and wretched unworthiness, says the voluntary moral religionist, who claims the ability to either serve the Lord and receive present salvation thereby, or disobey and lose the salvation and blessing. How congenial this is to the mind and nature of all men. Any other way of salvation is unreasonable, obnoxious, and does way with practical godliness and good works, according to the way that seemeth right to man. All such stumble at the word of the Lord, the pure word of grace, which will not admit of works of righteousness which we have done as entitling us to salvation in the least, but rejects all our righteousness as filthy rags, and all our works as reprobate silver, as utterly worthless in the view of the grace of Christ. This is so offensive to the capable religionist, that it seems to him as saying, "Let us continue in sin, that grace may abound." Thus does he despise and pervert the grace of Christ, and reject the word of grace which says, "But where sin abounded, grace did much more abound." Ah! this makes no room for works to abound over sin, but attributes all righteousness and salvation to reigning grace. And so all who look to their works as conditions of salvation in part, and are not reconciled nor willing to be wholly unworthy and depend upon grace, stumble at the doctrine and word of grace, being disobedient to it; for they claim and insist that salvation must be divided into parts, between their works and the grace of Christ. For this reason and to this extent, Christ is a stumbling-stone to every self-reliant religionist, and a rock of offence, and they reject the word and counsel of God against themselves. Strangely enough, while they want to have it this way, left to their will and work, yet they find fault with God for this very thing,

because he has appointed to thus leave them to their own self-will and way.

The context thus leads us to see how and why Christ is precious to you who believe in him. So your *faith* in him is the key to his preciousness to you, and to every believer in him. And in proportion as your faith in him prevails and abounds, so will his preciousness abound in your view. That is, the preciousness of Christ is revealed to *faith*, and received by faith, but never to works nor by works. There is, then, a peculiar and most sacred relationship and nearness between Christ and the believer in him, of which faith is the expression and evidence. This wonderful relationship is in the life of Christ. Yea, more amazing still, it is also in his death! Every believer in Christ is dead with him to the law of sin and death. His sufferings unto death, which were in the sacred body of his flesh, under the law and unto sin, have been fulfilled in you who now live and believe in him. "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." The faith of your heart is both the faith of the Son of God, who loved you, and gave himself for you, and it is a fruit of the Spirit, and God the Father gives both the Spirit and its spiritual fruit unto you. So your faith in Christ possesses the power and triumph of his resurrection, and it is the Spirit's witness in your heart and to you that you have followed your Beloved in his sorrow unto death, and with him have passed from death unto life, and shall now live because he lives, and he lives in you and you live in him. He is yours and you are his. "He that hath the bride is the Bridegroom."

Holy and heavenly and precious marriage union! All this is symbolized in our Lord's supper and baptism, which touchingly show our sufferings with him unto his death in our flesh for our sins, and our resurrection with him in his righteous life unto God and holiness, to die no more.

Our loving Redeemer is precious to us, because he bowed the heavens and came down to us in our lost estate in sin and guilt, condemnation and death under the curse of the law of God, and redeemed us from all these fearful things, which justly stood against us, "and washed us from our sins in his own blood." O, was ever love like this? Therefore, "We love him, because he first loved us." And because we love him, we love to keep his commandments. In this holy love of God, shed abroad in our hearts by the Holy Ghost, we behold the Man Christ, the Father's Anointed as fairer than the sons of men, the chiefest among ten thousand, and the One altogether lovely. And seeing him as our Beloved, who through suffering and death, as our High Priest, has made us nigh unto his and our Father and God, and has now given us life and faith to behold him in his divine beauty; yea, and adorned us as becomes his lovely bride with the new wedding robe of his righteousness and the beautiful garments of his salvation, then saying to us, "Thou art all fair, my love," our believing heart rapturously responds, "I am my Beloved's, and his desire is toward me." "As the apple tree among the trees of the wood, so is my Beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste. He brought me to the banqueting-house, and his banner over me was love. His left hand is under my head, and his right

hand doth embrace me." O my adored and precious Christ! thou art the unspeakable gift of thy Father-God to thy redeemed, whom thou dost love, and for whom thou hast laid down thy precious life.

To you that believe Christ is precious, because he is the Surety of the new and better testament, and has paid all your ten thousand talents, taken away all your deep poverty, and made you infinitely rich in joint-heirship with himself in all the unfading bliss and glory of his Father's heavenly and holy and eternal kingdom. Yea, believer, all that Christ is, is truly and forever yours by inheritance in and with him. "For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's." "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." Our precious Christ is full of grace and truth, "And of his fullness have all we received, and grace for grace." "Of God are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." "For in him dwelleth all the fullness of the Godhead bodily. And ye are complete in him, which is the Head of all principality and power." This, all this fullness and completeness of spiritual blessings, grace and salvation, wisdom and power, in all their perfection in the fullness of the Godhead, is the infinite possession by inheritance of believers in Christ. He is blessedly precious to them in all this divine fullness of life and glory.

How parsimonious, sordid and dishonoring the doctrine of conditions in salvation and spiritual blessings; that

believers in him must yet work to obtain them. They who think so are but hirelings, who serve for rewards, and not in the love-given service of faith, which beholds in Christ all fullness of grace and salvation and blessing and glory, in the infinite freeness of all the Father's blessings in Christ. Such conditional service is not of faith, but of the law of works, and it is so blinding that those who thus serve do not understand that all the blessings and rewards in the gospel of Christ are of grace, but not of debt. But the rewards of such conditional workers for salvation and blessing, are not the rewards of grace, but of debt. This is a selfish, legal, faithless and loveless service, which demands that the rewards be measured by the amount of labor done as service. And so its sentiment and fault-finding language is, "These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day."

But to you who find your all in Christ, in whom you live and believe, he is precious again, in that he has borne all your heavy burdens, taken away the oppressive yoke from you, finished all the work of righteousness for you, fought your battles, accomplished your warfare, led captive all your enemies, run in the race and obtained the crown for you; and has now sweetly called you away from all your toils and hopeless conflict, saying to you in his all-powerful voice in your heart, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." So Christ himself is your perfect and perpetual Sabbath, your full recompence and everlasting rest, the end of the law for righteousness to every one that believeth in him. "For we which have believed do enter into rest." "There re-

maineth therefore a rest to the people of God. For he that is entered into his rest," (God's rest) "he also hath ceased from his own works, as God did from his." Christ is this entire and heavenly rest. He has raised us up above all our crushing burden and faulty works, from which we could obtain no release nor rest, and has made us free from all our slavery and cruel bondage. To us the gospel of his salvation and peace is now the happy year of jubilee, the entire release and cessation from all our strivings and works, and we happily say, "I sat down under his shadow with great delight." "He maketh me to lie down in green pastures." How refreshing and full and precious is this rest in Jesus! "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." 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." "And his rest is glorious."

Whoever still clings to his works as conditions of salvation in any part, has neither ceased from his own works nor entered into the perfect gospel rest in Christ, because so long as he dwells on earth his works of conditional salvation are not finished, but he must ever work, *work*, *WORK*, for that salvation which is conditional and depends upon his obedience. The fleshly Israel are yet seeking to be justified and saved by their works, because they do not believe in Christ, nor trust and rest in his finished work of righteousness. What better are Gentiles, who also depend upon their works for any part of salvation?

Christ is the good Physician, and you who believe in him may joyfully praise him and say, "Bless the Lord, O my soul, and forget not all his benefits: who

forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies," "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." When the Lord gives us to know this sacred and solemn truth in our personal soul-sickness, and we experience the touching fellowship of his sufferings for our sins, and by faith receive the free and full and everlasting forgiveness of all our sins for his name's sake, then O how exceedingly precious Christ is to us! Of all the blessed company of his believing disciples, whom Christ called to him in the days of his flesh, he had healed every one of their maladies and diseases and plagues which sin had caused; and it was because they were helpless and miserable and ready to perish in their deadly afflictions and woes that they were drawn to him, and to every one of them he gave perfect soundness, health and life. No words can express the preciousness of Christ to all those joyful believers in him and in his power to save. Thus is it true in all who live and believe in Christ, to whom he has given sight and hearing, health and peace, salvation and joy. He has done for every one of all this countless and happy multitude what no other man or power could do. For out of death he has given them endless life, and out of sorrow and woe he has given them joy and gladness, thanksgiving and praise to God in the highest. And all this salvation and blessing and glory the precious Christ has given them most lovingly and

freely, without money or price, works or merit from them, in the fullness of his own everlasting and perfect love. "O for such love let rocks and hills their lasting silence break, and all harmonious human tongues the Savior's praise speak."

"Do not I love thee, O my Lord?

Behold my heart and see;

And turn each cursed idol out,

That dares to rival thee."

Unto you that believe, Christ is divinely precious in his heavenly relations to you; for in these he is your good Shepherd, and feeds his flock, and safely keeps his lambs and sheep, so that none shall pluck them out of his hand, neither shall one of them perish. He knows them every one, and they hear his voice, calling them to him, and they follow him. For he goeth before them, calls them by name, and he leads them out of the world and into his heavenly fold. Christ is precious to them as the Captain of their salvation, and they are clothed with his armor of righteousness, esteem it an honor to be counted worthy to suffer for his sake, and he comforts their hearts in the good fight of faith, and assures them that because he lives, they shall live also. Christ is sacredly related to us as our Prophet and High Priest and King; and he reveals his Father's will to his people, makes them wise unto salvation, takes away their sins, and perfects them in his one perfect offering, reconciles them to God in peace and love, is their Advocate with the Father, and reigns over them in righteousness by his superabounding and saving grace. Thus are they made nigh unto God as the friends of Jesus, and are the children of the living God, a royal priesthood and a heavenly kingdom. In all this divine relation and nearness to Christ, he is most precious to you who believe. We all sorrow because of our sins, and confess our sins before God;

but our faithful High Priest has put away our sins by the sacrifice of himself, and he intercedes for us at the right hand of God; therefore all the people of his priesthood are sanctified and holy in him. Christ is precious in another divinely endearing relation to all the royal priesthood: he is their Brother, and he is not ashamed to call them "brethren." To the weeping sister, Mary, the first to see the risen Christ, he said, "Go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." O how inexpressible and full of glory is this sonship to God and brotherhood with Christ! This is holy oneness and fellowship and communion with the Father and his Son. "Sons we are through God's election, who in Jesus Christ believe." O how divine the honor and supreme the bliss, that sinful people of mortal make should be raised from earth to heaven, and so highly exalted as to be the holy people and dear companions and cherished brethren of the holy and lovely Son of God! Compared with this immortal blessing and glory, all else sinks into nothingness. And all this comes to us through the precious Christ and in him. O, then, his preciousness is as infinite as his infinite person and love and name, and it surpasses angelic thought.

To his believing brethren, to whom it is given to see the altogether lovely Son of God, who is invisible to mortal sight, and to know him in the fellowship of his sufferings, and the power of his resurrection, he is surpassingly precious in his person; so infinitely beautiful and lovely that he is the brightness of his Father's glory, and the express image of his person, and saints and angels adore and worship him. Yea, our Beloved, our crowned King of glory, is the brightness

and joy and glory of glorious Heaven, his Father's delight, and the delight of all his saints. His very name is unspeakably precious to all who know his name; for the sweet name Jesus is salvation, and life and health and peace. In his name all his brethren conquer, and overcome sin and Satan and every foe. His name is above every name; for in his precious name is all the authority and wisdom and power and glory of the eternal Godhead. Yet this highly exalted Lord Jesus Christ, is the child that was born unto us, the Son that was given unto us, the babe in the arms of his virgin mother Mary, the meek and lowly Son of man, who made himself of no reputation, our Brother on our mother's side, the Man of God's right hand, the Christ or Anointed Man, the Mediator of all his Father's people, the Lamb of God, who expired on the cross, slept in the tomb, revived and arose, gave life and faith, salvation and joy to his sorrowing brethren, then went up to God and glory. Thus and there shall all his people and brethren follow him, see him in his glory, and be with him and like him.

In all this is Christ divinely lovely and precious to all who live and believe in him. His precious name calms their troubled breast, soothes their sorrows, heals their wounds, drives away their fear, and comforts their hearts. Christ is precious to them in life, and blessedly precious in death. In him death has lost its sting and the grave its victory. His preciousness is summed up in this: "I am the Resurrection and the Life. Whosoever liveth and believeth in me shall never die."

D. BARTLEY.

LEBANON, Ohio, Jan. 19, 1903.

SHELBYVILLE, Ky., March 10, 1903.

DEAR BRETHREN:—At the close of a former letter, written now more than a year ago, I mentioned that I had in mind to write something more on the subject of calling and ordaining. My mind was then somewhat exercised upon that subject, in connection with what I then wrote. I soon after wrote the following, but deemed it of so little value that I laid it aside. Recently I found it in my desk, and now feel to submit it to your better judgment.

For many years it has seemed to me that it should be a matter of deep, prayerful, solemn consideration, both the ordaining, the calling and accepting the pastoral care of churches, yet I am inclined to believe that it is often all done with light consideration. It has appeared to me to be, in some cases, like the marriage vows often taken, in this our day of evil. Marriage is often not a heart work, it is become a light, trivial matter, therefore the blighted lives of many. Hence also the shipwreck that is sometimes made by both church and pastor.

As set forth in my former letter, the Lord has set up his church or kingdom, he knows not only her every need, but also her every foe, he knows individually the requirements of every member which needs to be ministered unto, consequently he calls and qualifies his servants for the place which they each occupy; men of low degree, as well as men of high degree, learned and unlearned are called as he sees fit. Yet not many wise men after the flesh are called, says Paul. He, we know, was learned, brought up at the feet of Gamaliel, at the seat of wisdom. Peter and the rest of the apostles were not so raised. One said, "Seeing that these are unlearned men." I do not suppose that the preaching of Paul was any

better than that of others of the apostles, yet there were some things to which he was called, which was not the case with the others. Must we not conclude that he was, by or under the rich provisions of God's grace, placed under the teaching of Gamaliel for that very purpose? So Moses, by chance, shall I say? no, by the predetermined purpose of God, fell into the hands of Pharaoh's daughter, to be there taught all the arts needful in his eventful life. Thus we find our God providing for every emergency. That he has sufficient ministers or servants, I do not question. If there were not, where is the remedy? Who is authorized to make and furnish them? Who knoweth the peculiar needs of those to whom they would be sent? I do fear that there are a goodly number of men-made preachers, or rather talkers, throughout the land. Lamentable as it is, the churches are suffering in consequence of this. False doctrine has often originated and started in the brains of these men-made preachers, which has made havoc in the churches. It is said, "A man's gift maketh room for him," and so it does. These try to make room for themselves by preaching new or false doctrine, and it is said that many shall follow their pernicious ways. They are not so much after the cause, or the flock of God, as for a place to preach. The church can never prosper in spiritual growth, nor be edified under such men, though they may present the truth in the letter of it.

But the question comes, Who is at fault, and where is the remedy? I answer, the church is at fault. There are just as clear marks and rules laid down in regard to accepting one in the ministry, as in receiving one to membership. An exercise of mind will not do to rely on alone, as evidence of a call to the min-

istry. I have met and talked with many excellent brethren, who for a time were seemingly much burdened with the word, but after a few efforts, were satisfied that they had no gift to preach. But whatever the exercise of mind may be, the church must judge of the gift. And he who is not willing to leave it there, is rebellious. I have, on the other hand, known of instances where the church was impressed with the assurance that one had a gift in the ministry before the individual himself was. But this is not always so. The church should exercise great care to place the gift where it belongs, that it may be useful to the body.

If I were to attempt to point out the relationship between the church and a young gift, and describe it, I should say, "Point out the most tender, faithful, loving mother in her watchcare over her child, then you will have a pattern and example to follow." That mother watches tenderly and lovingly day and night. How few such in the churches. She corrects in love, as well as watches and instructs. How many times she must lift the little one up. So with kind, encouraging words the church should do. I am disposed to believe that few of the called of God are disposed to run too fast. The work to them seems too solemn, too great, too high, and they say, "I cannot attain unto it." But if too fast, or too forward, the church must be faithful to hold them in check, they should be kept in their place. The church should feel her deep responsibility, as well as the one called to the ministry. How careful they should be to neither dwarf nor have a mushroom growth; a gift, however feeble its possessor may be in his efforts to preach, will be recognized as of God; there will be life in it, and there will be a quiet response in the hearts of the saints. Such

an one will preach, and that is the best evidence of all. A man may talk fluently, but that may not be preaching. Says Paul, "Our gospel came not in word only." If it did, any one might preach. If the gift be to the expounding of the Scriptures, it will edify, and it will grow and enlarge with the increase which the Lord giveth. If the church be mindful, faithful and prayerful, there will be no need of guessing, they will feel and see the moving of the hand of God, both minister and church will be mutually blessed. Each one, in his proper place, is as much blessed as the other, and is as dependent as the other. It is recorded, "The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." "And they laid hands upon them." That is, they ordained them, or set them apart to the full work of the gospel ministry, recognizing the gift which God had given them. If a church has the mind of Christ, and is built up as lively stones, and the Holy Ghost speaks and directs, and she only acts under such direction, there will be no want or over supply in our beloved Zion.

It is true the churches may become too indifferent and careless, may go to sleep, even as individual members do, yet they should never ordain until the Holy Ghost so signifies. While it is right to encourage, at proper times, the gift which one possesses, by going forward in the ordination of that one, yet no one can preach any better by simply being ordained. I was vain enough to think that I could. While I opposed my own ordination, yet I could not rebel against the wish of the church. I was getting along so badly, but after I was ordained, I was inflated with the idea that it would add to my gift, and I would get along better. I say

now, with blushing and with shame, O, the vanity of my heart. Some churches have ordained one to get rid of him, to our shame be it said. That is, they would send them away to other churches. O, what a mistake, no church should seek to ordain one without the full assurance that the gift was worthy of it, and if needs be, would accept that one as her pastor. The church cannot rightfully be a respecter of persons, they ought to be willing to accept whom the Lord accepts and gives them.

The calling of a pastor demands our solemn consideration, the life of the church depends upon this, that is, her living; the church must be fed, and the pastor is for this. Sometimes the church, or members of churches, want the choosing, they have set their minds upon some one that they want, and do not want any other. This is to become respecters of persons. I do not think it wrong to pray for the one, but with the prayer, if acceptable to God, must also be this, "Not my will, but thine, be done." For his is the kingdom and the power. We learn sometimes the sad lesson that was taught Israel of old. They desired a king; he must be prepossessing like other kings of the nations round about. The Lord granted it, but O, the awful consequences. When the church has the mind of Christ, the Spirit of Christ will guide them in the right way. The prayer of faith would be, Lord, send or speak by whom thou wilt. Send us a pastor of thine own choosing, thou, Lord, knoweth all our needs. If the church moves as the Spirit moves them, they will all readily agree, and will be divested of every selfish motive, and will have nothing in view but the good of Zion. This will be manifested of the Lord; then there will be a response in the heart of him to whom the

call is made; then there will be one mind, and mutual feeling, between the church and the one called; the one called will be solemnly impressed, seeking to know the will of God, his soul will then be poured out in prayer. I know of nothing that should be done with more solemn deliberation or consideration. Likewise I do not know a worse position than to try to serve where the labor is not blessed, where there is not a mutual blessing and comfort in each other. If one is called of God to preach, he has but to wait the open door, which will assuredly be set open before him; he cannot open that door, the Lord must go before in the matter.

I will here relate an incident or two, as they occurred in my life with myself, because they illustrate the points I would impress upon your minds. At one time I had not the care of any church, I had resigned my care because it had become a prison to me, so far as my preaching was concerned. Some churches then called me, and I was urged by friends there and elsewhere to accept. I made a visit among them, and was kindly received, and every assurance given for our welfare, but I could not feel any evidence that the Lord had designed for me to go, and to go, and then realize that my labors were not blessed, would be to me unbearable; to see the church suffer, I could not bear the thought. I have suffered many trials and conflicts since, but have never felt to regret not going.

At another time, a church invited me to visit them, and it was, as I learned, for the purpose of afterwards extending a call to me. Each time my mind was so dark and gloomy, I dare not give them any encouragement as to myself, but I advised them to call another, which they did. After this I visited them often, and

enjoyed sweet comfort of soul in preaching Jesus.

I have never thought it a good mark to see one hunting a church to serve, or to set the mind upon a strong and healthy church, to serve that or none. The only thought that should govern us is, To whom has the Lord sent us, and where will he have us to go? I would much rather serve a church of three members, where peace and love prevails, and my little preaching is a blessing to them, than a church of an hundred members and no sweet cane. O, how pleasant it is when church and pastor are one, then they are a mutual blessing to each other. To my mind, no one should accept the care of a church over the head of a single member. If the church cannot agree, they should wait. If we are divested of selfish motives, and go to the Lord in prayer, he will guide us. The church should be a unit in calling a pastor. May the Lord in his mercy guide us all and save us from every false way, is my humble prayer.

I have now written what has seemed to be upon my mind, both from observation and experience, may it be blessed to the good of Zion. I have merely touched the surface, but I hope that it may stir up the minds of more gifted brethren to write more clearly, that we may be instructed more perfectly in the things that make for the peace of Zion. The God of love and peace be with you all.

P. W. SAWIN.

[We are glad that our brother has called attention to this important matter. We cannot be reminded of such things too often. We are all liable to err, and we all have need that our minds should be stirred up to remember these things. As has been said, to wait the will of God is the most important, indeed, the one im-

portant matter, both in the call to the ministry, and in a special call to take charge of any church.—ED.]

OXFORD, N. Y., Jan. 29, 1903.

DEAR BROTHER CHICK:—I herewith send you some letters from brother Morgan Blackwell, they were of so much comfort to me that I felt like asking you if you did not think them worth publishing in the SIGNS? Do with them as you think best. With love to the church, I remain your sister in hope,

MARY BREWSTER.

GLENMORE, N. J., Dec. 25, 1899.

DEAR SISTER IN CHRIST:—As you have requested several times that I would write to you, I will now try to grant your request, if the Lord will enable me to do so. I know that I am not gifted in writing, but after hearing so many of your excellent letters read, I feel it my duty to try to pen you a few thoughts.

A good part of the time for the past few weeks, my mind has been so much taken up with business cares that I have not felt much like writing, and, too, I have felt so wretched and sinful in my mind, and so cast down and undeserving of the many blessings which God has been pleased to bestow upon me, that I have been made to cry out, "God, be merciful to me, a sinner," and my little hope has become so faint that I sometimes fear that I have been deceived, and after all know nothing of the things pertaining to the kingdom of God. I sometimes fear that I have deceived the church. If they knew how vile I am, and how prone to wander from the things that are becoming to a child of God, and how I have been led astray by the vanities and pleasures of this world, it seems to me that they could not have any fellowship

for me at all. O, if I could only feel myself to be what I see in others, what a change it would be to me. But instead of this, I feel myself to be the chief of sinners, and the least of saints, if one at all. But thanks be to God, my little hope has never entirely left me from the day when I hope I was changed from nature's darkness into God's marvelous light. From that day to this, I have been enabled to trust in God's mercies, and to know that he is the only living and true God, and that without him we can do nothing, for he has all power in heaven above, and in earth below, and he is an unchangeable God; his promises shall stand assured to all those who love and serve him, until the end of time. O, this little hope! How precious it is! We would not give it up for the whole world. No, there is no price for it. I often think that what comfort I did have in this world before I received this hope was nothing to be compared to what I have now. Then, when passing through the trials and tribulations of this life, we had nothing to look to for comfort, but now we can look to him who is too wise to err, and too good to be unkind, and who is leading us in the way that he has marked out for us. Our trials are nothing compared to those which our dear Savior passed through when nailed to the tree, that he might save his people from their sins. How comforting it is to think of his precious presence, and how comforting to hear the riches of his mercy proclaimed by his servants, whom he has sent forth to preach the glorious truth, and to know his love, which he has shed abroad in our hearts, and to desire to walk in that strait and narrow way which he hath marked out for us. But I come very far short of walking becomingly before God; I feel as did Paul

when he said, "The good that I would, I do not, and the evil that I would not, that I do." I know that I do not give to God as much praise as I should for all the many blessings bestowed upon me, for they are very many indeed. I have the pleasure of hearing preaching every Sunday, which is a very great blessing indeed. We are blessed with such a good pastor and preacher in Elder Chick. He exchanged places with Elder Ker, from Middletown, N. Y., on Sunday, December 10th, who preached for us an excellent sermon from Ezekiel xxxvi. 24-28. I think it was about as good a sermon as I ever heard. I felt that I must go to Harborton in the afternoon to hear him again, but as the afternoons are so very short now, we cannot get away very well. I thought about the time when you went with us up there, and how very much you enjoyed the meeting that day, and also how glad I was that we went. I do not know what is better than to attend the associations, where we hear so much good preaching, all telling the same old story, and all relating the same experience, which we trust that we also know something about.

But I must close, with love to all from your brother in hope,

M. D. BLACKWELL.

GLENMORE, N. J., Jan. 11, 1903.

MY DEAR AND ESTEEMED SISTER IN CHRIST:—Your very excellent and precious letter was received last week, and I certainly felt very thankful to you for such a long and excellent letter, for it contained many things to encourage and strengthen a poor, wretched sinner like me. By preaching, the Scriptures tell us, that our pure minds are stirred up by way of remembrance, and it also seems to me that when we read such good and

precious letters from the saints, relating their experience while passing from nature to grace, our minds are also stirred up by way of remembrance. Therefore it is good for us to write one to another whenever we can do so.

For the last few days I have been feeling much brighter in my mind than I did when I wrote you before, and how good it seems to see the light, after being in the dark so long. I have no one but the dear Lord to thank for this deliverance.

You spoke in your letter about my being so spiritually minded, and free to speak. I must tell you that you are very much mistaken in this. If you only knew my deceitful heart as well as I do, you would not have any fellowship at all for me. When I write or talk to any of the dear saints, and when in the assembly of the saints, I so often feel that I am deceiving them. Even if my walk and conversation does seem to others to be what the walk of a christian should be, it does not seem so to me; I feel that I am deceiving the church, and that I have no right to claim a place among them; I do have a desire to do what is becoming in the sight of God, but like Paul, when I would do good, evil is present with me, and therefore I cannot do as I desire. The Scriptures tell us that we are not our own keepers, the Lord cares for and watches over us, and directs our steps, and if we are his children, he will keep us from falling.

You spoke of finding, the other day, a very precious letter from me, written in 1899, and said that you would like to have it published, with my consent, but that you do not want to offend me. You need not fear offending me in that way, but perhaps some one else has written that letter, and signed my name to it, which accounts for its excellency, for I

never can write excellent letters. But if I have ever written anything that would edify or comfort any of the dear children of God, give to God all the praise, and not to me. I do not feel that I have ever written anything that was fit for publication, yet, if you think best, you can send it, and if the editors can get a few extracts from it, all well and good.

We had a very pleasant call from Elder Chick and Elder Eubanks and brother Andrew Vandyke last Friday. I will close for this time. From your unworthy brother,

M. D. BLACKWELL.

RATON, N. M., April 7, 1903.

ELDER F. A. CHICK—DEAR BROTHER IN HOPE:—I inclose to you a letter written by sister Lavinia Dawson. She has been much troubled with the discussions rife among our Texas friends. She is visiting us at this time. She said this morning, that she felt as if she must express her feelings upon this subject, and I said to her, "Write, and I will send it to Elder Chick," so I commit it to you.

With sentiments of warm christian love, I remain your sister in hope,

E. H. BOGGS.

DAWSON, N. M., April 8, 1903.

DEAR BROTHER IN A PRECIOUS HOPE:—I may be multiplying words to no profit and taking up your valuable time, which could be spent to the better edification of the dear saints of the living God, but be that as it may, it seems to me that I must write you a few lines to express some thoughts that are with me of late. I have read in our papers many communications which seem to me to savor of discord rather than the sweet, peaceful Spirit of the dear Savior Jesus Christ.

This all grieves me very much. I read in the holy writ that when the Lord sent Adam forth from the garden, he was told to till the ground which was cursed for his sake, and which has ever since brought forth thorns and thistles. Then also I read that the Lord commanded Jonah to go to Nineveh, and cry against it. Why? For God said, "Their wickedness has come up before me." Nothing was said as to who was the author of their wickedness, but only that it was theirs, and had come up before the Lord. I read again in Matt. ix. 35, that Jesus preached the gospel of the kingdom, and sent his disciples out. And what did he say to them? "And as ye go, preach, saying, The kingdom of heaven is at hand." Then again he said, as recorded in Mark xvi. 15, "Go ye into all the world, and preach the gospel to every creature." Now Paul says, in Romans, first chapter, the gospel "Is the power of God unto salvation, to every one that believeth." This seems to me to be a greater question than that which is now agitating the minds of so many brethren, as to who is the author of sin.

"Every one that believeth." Do I believe? I know that I sin; that is with me all the time, and where it comes from, and who is the author of it, are not questions for us, as it seems to me. Sin is of the flesh, and will remain and abide with us as long as we are in the flesh. Adam was driven from the garden of Eden because of sin, and a flaming sword was placed there, which turned every way to keep the way of the tree of life. Can we poor worms of the dust, by talking, make one hair white or black? No, neither can we solve the hidden mysteries of God, nor stand in judgment against him. Nor are we called upon to make excuses for his works. I would put my hand upon my mouth, and my mouth in the dust, ere

I would attempt to reply against God. Sin belongs to the carnal mind, and is enmity against God, and is not subject to the law of God, and cannot be.

Paul, in his salutation to the different churches, said, "Grace be to you, and peace from God, even our Father, and our Lord Jesus Christ." Our God is all-powerful, all-wise and full of mercy, whom we see (if we see at all) by faith. He wrote the names of his people in the Lamb's book of life before the foundation of the world; he fixed all laws from eternity; he knew the end from the beginning, and his *shalls* are all fixed in his firm decrees, whether they refer to the acts of the righteous or to the wicked, the bounds of all were set before the world was.

My dear brother, it seems to me that if all writers in our periodicals would write of grace, of the things of the kingdom, exalt the Lord and Master, speak of his glory, honor, power, salvation, goodness, mercy and long-suffering, that we through him might have eternal life, we would have more peace, more love, more harmony, all of which savors of God's grace in the heart. Then Satan would get behind us, and he would not be bowing to this one, and smirking to that one, urging the holding of counsels here, and meetings there, and articles from this one's and that one's pen, with regard to who made him, and where he came from. He goes up with the Lord's people when they go up to worship, and he is so affable in his manner that were it possible he would deceive the very elect, with the offer of the whole world, which, thank God, is not even his to give, for the earth is the Lord's and the fullness thereof, and Satan is only the prince of the power of the air, the spirit which now worketh in the children of disobedience.

"Salvation is of the Lord." And I read of but one, and that is the salvation of his people. Salvation is not of man, whose thoughts, and the intents of whose hearts are evil, and that continually. Less than nothing is man, the Scriptures say. Then can he by talking find out God? His breath is in his nostrils, and his own works condemn him. He may well cry, Unclean! unclean! For he is unclean in his best estate.

I feel that I have written you at too great length already, but I feel sometimes that if I could but prevail upon those brethren, whose writings in the above direction I have read, to leave off trying to find out where sin came from, and try through faith, to banish it from their minds, and to write more of the things of Jesus and his salvation, and the great and wonderful plan of salvation and redemption for poor, fallen sinners, I would be glad indeed. Did I know that in making up his jewels, he had inscribed my name in the Lamb's book of life, that I was among those whom he foreordained to eternal life, I think my cup would be full to overflowing. Yet, if our salvation were sure in our minds, where would be room for hope.

I will close now. I feel that perhaps I have been writing of things which I do not understand. May God rule and reign, and man give all the power and glory to him.

Yours in hope,

LAVINIA J. DAWSON.

PALESTINE, Texas, Feb. 9, 1903.

TO THE EDITORS OF THE SIGNS OF THE TIMES—DEAR BRETHREN:—I am in receipt of the SIGNS of February 1st, 1903, and as I noticed in a former number something to the effect that it was desired that brethren would write more

upon experience, I would here say, that I delight to read such narratives of the dealings of the Lord with his children. I once wrote out a narrative of my experience for the SIGNS in Elder Gilbert Beebe's day, and it was published in the number that contains notice of his death. This is one reason why I hesitate to write in that way now. Another reason is that when I found that my burden of condemnation was gone, I was more like one surprised, and did not know which way to look, nor what to do. Now had it been mine to see and feel what other good brethren have seen and felt, when the burden was gone, it seems to me there would be no hesitancy on my mind, but alas for me, all that I know, is that the burden was gone, and that since then I have sucked a little honey out of what God said the Lord Jesus should do, that is, "Save his people from their sins," for this great burden, or weight, was my sins, under which I had gone bowed down and groaning for some time, often feeling that I would have to sink under the weight. But sometimes I hope that I feel like thanking and praising God that he has given us the victory through our Lord Jesus Christ.

Allow me to say that I have often wondered how it was that my narrative of the dealings of the Lord with me should have appeared in that number. I think the first scrap of the SIGNS that I ever saw, I pulled out of a crack in the house of old father Duck, in Nacogdoches County, in the year 1874. Then he made some remarks about it, which were to its commendation.

Now brethren, many of you in telling your experience, give, as it seems to me, the finishing touch when you have told of what you saw and felt at the time you found your burden was gone; and it is

in this way, in substance: all nature was changed, or seemed to be, and was draped in praise and adoration; even the little birds seemed to be praising God, and to you Jesus appeared and was present. It seemed to you that all these would praise the Lord through time and eternity, inasmuch as he had so favored you and blessed you with such bright and unmistakable evidences. For these things, dear brethren, I hesitate, for I had none of these glorious and life-giving evidences. But you, dear brethren, that have these things, go on and speak of them, yea, tell it upon the house top; I, for one, enjoy such narratives, for it is the doctrine of God our Savior, and it will stand.

I was born in South Carolina, Fairfield District, March 28, 1839, my older brothers and sisters tell me that my mother was a member with the Old School Baptists then; my father never made any public profession. My mother died in the fall of forty-four, as I recollect, my father died in 1868. I had no religious training by my parents. My father, after the death of my mother, rambled round from State to State, and we were always among Arminians, and I could hear them preach when I wanted to do so, but somehow, I cannot tell just why, they never caught me. I have no recollection of ever hearing a Primitive Baptist preach until I was twenty-seven years of age. This was in 1866, in Union Parish, La. The minister's name, as I heard it then, was Tolar. I had said before there was somebody, somewhere, preaching something that I would love to hear, if I could only hear it, and old brother Tolar did preach what I wanted to hear. Then I ran off and sought to lose sight of what little impression was made upon me. I went on till the spring of 1872, when I was in Cherokee County, Texas, and during this

spring and the following summer I was in great trouble, such as I never had before, and O, what a sinner I found myself to be; I was not fit to live, and not fit to die, I deserved only this, that the just God should drive me from him. O, what a sinner I was; no greater ever lived or breathed the breath of life. My sins became this burden and weight under which I groaned so long, as I said before.

In the summer of 1874 I was baptized by old father Jacob Duck. I recall what he said to the brethren while he was changing his clothes. It was this, "I think, brethren, that I have baptized a preacher." This was not pleasant to me. However, soon I was impressed in this way in my mind. I finally tried to say something along this line, but was ashamed of myself, and declared I would never do such a thing again. This was only the beginning of much that I have passed through. In about two years after this, I determined to put it all away from me, so I wound up my little affairs and started to leave my impressions with them. I did not want to get away from the Baptists, but wanted to get with some that did not know so much about me, so I went away into south-west Texas, where I soon found a company of Baptists, but I denied the preaching impressions that were upon my mind. Soon after this, one time when alone, something said to me, You must preach, and you must go back and begin at the place from which you have run away. This impression was very strong, but I did not believe it, and went away again into Eastland County, and there I was prostrated with sickness, and in that sickness was made willing to go back and try, which I did in October, 1883. I was ordained right then. Thurston church chose me as her pastor, and I am with them yet.

Now, brethren, I could tell you much more of what I have seen and passed through of late years, and think if the Lord will, that some time I will try to do so. No Baptist has tried to condemn what I preach. Here they know that I am a warm friend to the SIGNS: God bless both editors and contributors. The contents of the SIGNS are backed up and sustained by the Bible. This is yours to dispose of as you deem wise. I remain as ever your unworthy brother,

U. J. BELL.

KANSAS, Ill., March 6, 1903.

DEAR BRETHREN EDITORS:—A few days since, I received a letter from brother Abram Spitler, of Mattoon, Ill., and among many good words that were spoken to our comfort were these, "I sometimes hope that the good Lord has blessed me, yet I am so cold, and unthankful, and worthless, and less than nothing in the church. I many times am lost in wonder, thinking of the many good things I am daily receiving at the hand of God that I am not even able to render thanks for," and then says, "My dear brother, have you ever been so low?"

To-night I was reading in Paul's letter to the Romans, and came to these words, "For I know that in me (that is, in my flesh,) dwelleth no good thing; for to will is present with me: but how to perform that which is good I find not." This language of Paul brought brother Spitler's letter to mind, and Paul's words brought much comfort to my mind, and caused me to greatly desire to see brother Spitler, that I might take his hand and say to him, Surely we are brothers, for I so often feel that "I am less than the least of all saints," if one at all. I do surely know with Paul, that "The good that I would, I do not; but the evil which

I would not, that I do, and also feel, "O wretched man that I am! who shall deliver me from the body of this death?" O, what a death it is, and I know from long experience none can deliver from it but God. Jonah was made to say, "Salvation is of the Lord," so brother Spitler and I must with David feel, if we are kept by the power of God, that the "Lord is my Shepherd, I shall not want," for with him we are now walking "through the valley, and shadow of death."

When death shall come after we have passed through the valley, then if the dear presence of the Savior is with us it will be a bright and glorious morning, there will be no complaining of sin, or sorrowing over our poor performances, but it will be one continual joy, and ascribing praises to the one that is "able to keep you from falling and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Savior be glory and majesty, dominion and power, both now and ever. Amen." Here the trembling child of God may fear and have doubts, but there "God shall wipe all tears from their eyes," and they shall realize the truth of the blessed words of Jesus where he said, "As I live, ye shall live also." Yes, the unity of God, and Christ with his people are eternal, and "they shall never perish. My Father which gave them me is greater than all, and none is able to pluck them out of my Father's hand."

Brethren, I know in my case the words of the poet are true where he said,

"My latest sun is sinking fast,
My race is nearly run;
My strongest trials now are past,
My triumph is begun."

Now can I say in truth as in the chorus,

"O come, angel band,
Come, and round me stand,
And bear me away on your snowy wings,
To my immortal home."

I feel each time in closing my letter that it is probably saying a last farewell to you all. May God in his infinite mercy still bless you and the dear old SIGNS, is my prayer.

JAMES M. TRUE.

BROOME CENTRE, N. Y., April 11, 1903.

DEAR BROTHER BEEBE:—Of late you have been very much in my mind, and I have many times desired to speak to you, but have not felt as I have desired when it was convenient to do so. Having to send sister Salina's obituary, I feel to add a few words. Truly sorrow and sadness have overtaken us, and we are admonished to look over our past life and see where our hope rests; we are made to feel that in and of ourselves we can do nothing, all our sufficiency is in him; he is our life, yea, our all, in him we live, move and have our being. When we are enabled to feel this, and feel his presence welling up in us, it gives us that sure hope that is truly an anchor to the soul, which is both sure and steadfast, and when called to lay our loved ones in the cold and silent grave, no fear no woe will dim that hour.

Brother Beebe, you know it has been my lot for the last few years to part with those that were near and dear to me, and now comes the parting with one who has been a mother to me. Only in February last our sister Lucy Weckle laid the remains of her husband, John Weckle, in the silent grave; they had lived together, I think, fifty years and four days. These things cause me to make a halt. O, what is life? a dream. What is beyond? it doth not yet appear what we shall be. O, the glorious thought and hope, we shall see him as he is, and be like him.

Truly, brother Beebe, life is too short for any contention or strife at home, in neighborhood, or much less in the church.

O, that the Lord would lead us into his truth, and that we all might see eye to eye, and be of one mind. I rejoice in a complete Savior, one who has finished his work, and saved his people with a salvation that is everlasting; one that is Alpha and Omega, that there is no God besides him, yea, that has all power in heaven and in earth, that rules, governs, controls and disposes of all things and events, that having all power there can be nothing, neither life, death, no, not anything can separate his people from him, being one with him and his Father, they are to be conformed to his image, and finally see him as he is, and be like him. In this hope I find rest, and here only.

Mrs. L. joins me in sending love. Hoping to meet you at the Warwick Association, I remain your humble and wayward brother, if one at all,

D. M. LEONARD.

[ADDED to the above was a note stating that it was not for publication, but the loving christian spirit, so characteristic of its writer, is so clearly portrayed in this letter, we know it will be read with deep interest, especially by those who are personally acquainted with its author.—ED.]

Dacula, Ga., March 13, 1903.

BROTHER BEEBE:—When my SIGNS came with the New Year's greeting, it was so cheering to my mind, it seemed that I could not help but try to praise the Lord. There are many precious letters from scores of the brethren and sisters, and it is so much consolation to my mind to read them, and the greatest of all, to read your editorials. I fully indorse everything contained in the SIGNS OF THE TIMES, and I bid you and brother Chick Godspeed to press on: lift high the royal banner. I see no altering from the word of God and my experience, in the

SIGNS. By experience I learned that a man can do nothing; if he is saved at all it is by grace, without anything on his part, and when it is made known to man, it is reason. To my mind when the word of the Lord, by the mouth of his apostle, said, Come ye out from the world, and be ye separated from the world, it was a commandment to the children as the Lord's servants. I think it to mean to be separated from all societies and institutions gotten up by men of the world. Not as the Missionary sister who thought it was a good thing to have a Sunday School in the church. I asked her for authority, and she could not give any, but said that you would praise the Sunday Schools, but I told her you would not, for you had no authority from the New Testament, and she was anxious to write an inquiring letter, and when she wrote she wanted to sign my name to the letter. Brother Chick answered the letter, which did a great lot of good, because some of the members of the Old School Baptists had begun to think the Missionary sister was about right. Brother Chick condemned the wrong with the same words, by referring to the New Testament for our guide.

Your brother in Christ, I hope,
C. S. BURSON.

WAVERLY, Pa., May 5, 1903.

DEAR BROTHER BEEBE:—In the SIGNS for April 15th, 1903, there is a letter from brother Perry West, of Dansville, N. Y., in which he states that the Riker's Hollow Church, of N. Y., is extinct, or dissolved. I wish to say that brother West has been wrongly informed; there are twelve or thirteen members. I am serving the church, and have been since the death of Elder St. John; baptized a young man there last month, and the

congregations are fairly good, and the church is sound in faith, I believe. At least they have accepted the doctrine I have preached to them the past eighteen years or more, and say they have no use for any other. I may not be sound, but I have been settled and at rest in my mind in regard to the doctrine I have been advocating for many years, and see no good reason for changing one iota. God knows what I may do, I do not. I write this that the brethren may know about the Riker's Hollow Church. Will you please publish it?

D. M. VAIL.

DADE CITY, Fla., May 1, 1903.

DEAR BROTHER BEEBE:—I will have to give up my contemplated trip to your country for the present. My oldest son had a door weighing more than a ton fall upon him, and mashed his right leg into fragments, so that the doctors had to amputate it at the upper third of thigh. We are now hopeful for him, as the doctors think he is doing well, but I fear to leave him. Pray for us.

Yours, M. L. GILBERT.

[THE foregoing distressing information will be read with sorrow, and with deep sympathy for our beloved brother Gilbert, by all to whom he has so endeared himself by his writings in defense of the truth, in his own peculiar gentle, sweet christian spirit. It was with happy anticipation that we looked forward to meeting him this spring. But God knows what is for our good and his glory, and may he make manifest to our dear brother that even this terrible affliction is for a wise purpose, and if it is his will, may his dear son be spared to him, and yet live to rejoice his heart for years to come, we are sure is the prayer of all his brethren.—ED.]

EDITORIAL.

MIDDLETOWN, N. Y., MAY 15, 1903.

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.***CONCERNING THE ALIEN SINNER.**

BROTHER Buford Oldham asks the following questions:

Are the Scriptures addressed in any sense to alien sinners?

Has the minister of the gospel any message for the alien sinner?

Should the alien sinner be named by him?

Should the minister of the gospel teach alien sinners, as God instructed Jonah to teach the Ninevites, that by natural repentance they will escape God's judgments here in time?

Please explain the true nature of the gospel. I would have you dwell particularly upon the thought expressed by Paul when he said, "It is the power of God unto salvation to every one that believes."

In a recent editorial some of these questions have been answered in substance, as we understand the matter, but we will add a few things in reply to brother Oldham.

Are the Scriptures addressed in any sense to alien sinners?

There is one message declared in the word that applies to all mankind, and that is the declaration that all have sinned, and that all are justly condemned,

and abiding under the wrath of God. "The whole world lieth in wickedness." "Death has passed upon all, for that all have sinned." But even this message is not believed by the natural man, and will not be, and cannot be, until the Spirit of God quickens him into divine life, and shows him that he is sinful and condemned. The truth stated in the above Scriptures is true of all mankind by nature. The description given in the first two chapters of Romans, of man, is a description of all men by nature, but only those who are quickened by the Spirit can know what Paul means in what he was inspired to write in those two chapters. It is the place of the gospel minister to preach this truth, as well as to declare the one remedy for sin, but when it is preached before all classes of people, only those who are made alive from the dead can hear it or understand it, and these will fear and quake lest they be found at last unredeemed and abiding under the wrath of God. This fearing and quaking is an evidence that the word has entered into their hearts, and has given them light, but all others listen to the words and still abide in death, and are carelessly ignorant of their just condemnation still.

Has the minister of the gospel any message for the alien sinner?

We reply unhesitatingly, No. It is his mission to preach the gospel, which saves sinners from their sins; it is not his business to teach morality, but to preach the gospel of salvation to the condemned and burdened soul. The only message that can at all belong to the alien sinner is the message of the law: "The soul that sinneth it shall die," and this message, as said before, does not reach them unless the Spirit of God shall first make them alive from the dead. The minister of the

gospel has a message for a sinner who feels himself to be a condemned sinner, and that message is one of salvation through our Lord Jesus Christ, but he is not called to preach to the dead, but to the living. Indeed, he cannot preach to the dead, though he may preach in the presence of thousands of them. The minister cannot know who are dead, or who are among the living, but the Spirit of God knows, and the word preached profits some, being mixed with faith in them, and does not profit others, because not mixed with faith in them. To one it is the savor of life unto life, and to the other the savor of death unto death. To one it is foolishness, or a stumbling-block, while to the other it is the power of God and the wisdom of God. Preaching does not make this difference, but it does manifest this difference in men. And the message is to the believer alone.

We have never felt called upon, and neither do we believe that any one is, to exhort alien sinners to repent or to believe the gospel, and it is not our business in the pulpit, as a minister of the gospel, to turn aside to exhort natural men to practice morality. We have something better to preach. Salvation by grace is a more precious theme than morality, which is at best but a *form* of righteousness, without the *power of godliness* being in it. Gospel ministers are bidden to preach the word, and are never told that it is a part of their duty as ministers to teach morality. Spiritual obedience in the children of God is a higher thing than the highest morality ever can be.

"Should the alien sinner be named by the minister of the gospel?"

We do not see how the gospel can be preached at all without naming alien sinners, since we were all by nature children

of wrath even as are others, but the alien sinner is not the subject of exhortations to repent, believe, &c. We have never felt it to be our duty to directly address alien sinners at all, but we do feel it to be our duty to preach a finished salvation to all those who are convicted by the Spirit of God, and to exhort all who believe to godliness of living.

"Should the minister of the gospel teach alien sinners as God instructed Jonah to teach the Ninevites, that by natural repentance they will escape the judgments of God here in time?"

It seems to us that the pattern of all gospel preaching is found alone in the New Testament. In all the epistles of the apostles, and in the Acts, we do not find that any theme was presented save the gospel of the finished salvation that is in Jesus Christ. Repentance is to be preached in his name, and to preach repentance in the name of the Lord is to say that repentance is of him, as salvation is of him. We preach salvation in his name, meaning that salvation is of the Lord, and so repentance is of him. Thus we read that he was exalted to give repentance unto Israel, and the forgiveness of sins. It is no doubt true that nations and individuals have a present reward, and escape temporal calamities and judgments by living soberly, and by the practice of the virtues of frugality, industry, honesty and temperance; these things are apparent among men, but these things do not belong to the gospel ministry, or to gospel sermons or teaching. The grace of God belongs to the preaching of the gospel, and it is to be preached as that which teaches its subjects to live soberly, righteously and godly in this present evil world. We do not understand that the message given to Jonah, was a gospel message, and there-

fore it is not an example of what gospel preaching should be.

We do not know that we can explain the true nature of the gospel any more clearly than we have already tried to present it above. The word means simply good tidings. It contains not an offer of salvation, but a declaration of salvation; it is good news, and not a doubtful offer. Preaching the gospel, we preach a finished salvation. Nothing less than this could be good news to a helpless sinner, and when one comes to believe it, having first felt the need of it, it is to that soul not the power, merit or work of the creature, but the power of God indeed. It declares his power to save, and that he has saved. What glad news is this to the sinner. To all that believe it is the power of God, and to none others.

We will leave what is here written to the consideration of all who may read.

C.

I CORINTHIANS XIV. 34, 35.

DEAR EDITOR:—Will you please explain to me the following? What is meant in the Scripture which reads thus, "Let your women keep silence in the churches, for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home; for it is a shame for a woman to speak in the church." Now what if the husband be a wicked man? Does the Scripture just quoted have reference to public divine service, to church conferences, or to both?

What is meant by the expression, "None are sure of heaven but those who are there"? It is claimed by some here that these things are in the Scriptures, though I cannot point them out.

Your unworthy sister, if one at all,

ARIANA HARVEY.

As regards the text first referred to, we have thought for a long time that it signifies about the same thing as is intended by the apostle when he said in 1 Tim. ii. 12, "But I suffer not a woman to teach, nor to usurp authority over the

man, but to be in silence." It evidently cannot mean that a woman is never under any circumstances to speak in the churches, for then how could she narrate her christian experience in the first place, in order to be admitted into the church, and to receive baptism? Still further, as the word of God does not require of believers impossibilities, the direction to ask of their husbands at home must evidently mean if they are married, and married to one who is a believer, since none but a believing husband could give instruction concerning church matters, or concerning the doctrine taught in the church. The law of God in the beginning commanded the wife to be obedient to her husband; that is, to take a subordinate place, for it was said, "And he shall rule over thee." Nothing in the law of God justifies the thought that the wife is a slave to her husband, or that he is to be toward her as a master toward a slave. On the contrary he is to love and cherish her as his own flesh, and she is to love, honor and serve him with the service of love. Love between them takes away all bondage, and causes them to dwell together as one flesh. But still the law of God, both in the Old Testament and in the New, puts each one in that place which is best for them, best for all mankind, and for the highest glory of God, and neither one has any right to seek to usurp the place of the other; both being in subjection to the law of God there is no shame in the obedience of the one, nor in the rule of the other. Now, under the gospel, and in the churches, this relation is not changed at all, any more than that of parents and children, or that of masters and servants, but it is clearly taught that all human relationships remain as God ordained them in the first place; nothing could improve

upon what God had ordained. So Paul exhorts husbands and wives, as he does also parents and children, and masters and servants who believe, as to their conduct in all these relationships. The wife should be careful to so behave herself in the church as to show that she desired to occupy that place assigned her in the word of God; she should not be bold nor forward, but in subjection; this is becoming at all times, and in all places; how much more ought this to appear in the church. Let not the woman then seek any authority, or to take the place of a public teacher, but leave all that to those to whom God has given this authority in his word. Still, as we have said, Paul could not have meant that the woman should never be heard in the conferences of the church, or in speaking of the experience which God had given her. It seems that it was the custom in the early church, when one was teaching, for others to ask questions of him, if they did not understand what was said. This was so in the old synagogue worship, under the law, and it seems to have been so in the early churches. Now a woman is forbidden by the apostle to ask publicly such questions, but is told to ask her husband at home. If a woman was not married, or if her husband was not a believer, of course this rule could not apply. Then the woman could ask the Elder, or other teacher in the church privately, and the rule not to ask questions publicly would not be broken.

"What is meant by the expression that none are sure of heaven but those who are there?"

If any one who professes to be an Old School Baptist says such a thing, we do not know what he means. No such expression, nor anything signifying what this expression implies, is found in the

Bible. It is an expression that belongs to Arminian doctrine, which is all a lie, from beginning to end. The contrary is true: if any man is in heaven, or ever shall be there, it is just because it was made sure to him by election and redemption before he was born. C.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

WHAT IS FAITH?

WEBSTER defines the word as signifying "Belief; assent of the mind to the truth of what is declared by another, resting on his authority and veracity, without other evidence." And what he denominates *Evangelical faith, justifying and saving faith*, he says is the "assent of the mind to the truth of divine revelation, on the authority of God's testimony, accompanied with a cordial assent of the will, or approbation of the heart." And this definition is established by the colleges and universities of our country generally, and indorsed by all Arminians and legalists everywhere. But the definition of the term as used in the Scriptures, as defined by the inspired apostles, differs very widely from the popularly received definitions of men. The apostle John speaks of it as a child from heaven, born of God, and inspired with heavenly life, and triumphing over the world. "For whatsoever is born of God, overcometh the world: and this is the victory that overcometh the world: even our faith." That faith which is the creature of the carnal mind of man, the mere assent of the judgment of our fleshly mind, although cordially received and confidently relied upon, is but, at best, a creature of our own, born of the flesh, and can no more overcome the world, than can the flesh itself; because no stream can rise

above its fountain. Differing then, in parentage and birth as widely as the distance between earth and heaven, these two kinds of faith have no vital relationship with each other. The faith produced by the convictions of our natural judgment, however cordially assented to or indorsed by the will of man, is nevertheless a child of earth, which, could it overcome the world, would overcome itself, as it is an element of the world. But that faith which is of God, and in God, is the faith of the Son of God, and the Lord Jesus Christ is himself the author and the finisher of it. This is the faith of God's elect. By it, all the saints are distinguished from the world, as none can possess it unless they be born of God, and as without it no man can please God. We do not understand that the birth of faith is distinct from the birth of the saints; but an element of the new, heavenly and spiritual birth, which is not of blood, nor of the will of the flesh, nor of the will of man, but of God; that birth which is of an incorruptible seed, by the word of God which liveth and abideth forever; and, therefore, unlike the flesh, which is grass, and the goodness thereof, which is the flower of grass, for they must wither and fall away; but the word of the Lord, the source, fountain and origin of true faith, liveth and abideth forever. This true and living faith is, then, an element of the heaven-born child of God, and only by it can we overcome the world, the flesh and the devil; only by it can we approach the throne of grace, draw nigh unto God, or cry Abba, Father. For he that cometh unto God must believe that he is, and the belief in God's being and perfections is the act of vital faith.

This heaven-begotten and heaven-born faith, is *the substance of things hoped for,*

and the evidence of things not seen. It is more than a shadow, for a shadow is not the substance of anything, though shadows do prove the existence of substances which cast them, and to some extent may portray the outline or shape of the substance of which they are the shadows, yet they have no substance in themselves. Thus in the ceremonial law, the meats, drinks, sabbath days and new moons were the shadow of good things to come; but the body, or substance, is Christ. And as the faith of the gospel is the faith of Jesus Christ, and as the righteousness which alone can justify us before God is by the faith of the Son of God, who hath loved us and given himself for us, so it must be a substance, in distinction from all shadows, passions or exercises of the natural mind, or energies of unrenewed men. The christian's faith and hope are inseparably associated, and must operate together in the spiritual exercises of the saints while in their pilgrimage state. Faith is not the substance of hope, but it is the substance of the things hoped for, by the christian. The things hoped for by the new man are spiritual, heavenly and eternal, for it enters within the veil, and is fixed on things which are not seen by the natural perceptions of men. Nothing short of the faith of the Son of God can make real, or give substance to, the things thus hoped for. Eye hath not seen, nor ear heard, neither have entered the heart of man the things which God hath prepared for them that love him; but he hath revealed them unto us by his Spirit; and all the revelations of the Spirit to us are made to our faith. Hypocrites may hope, but their hope shall perish; for it is ideal, having no substance. But the hope of the christian is a reality, and faith points to Christ as the Hope of Israel, and the Savior thereof, and gives

reality to the things hoped for; and until hope shall yield to fruition, it is the substance of the things hoped for, as well as the evidence of things not seen; of eternal things, which are imperceptible to the eye or intelligence of unregenerated men. "While," says Paul, "we look not on the things which are not seen, but on the things which are seen; for the things which are seen are temporal, but the things which are not seen are eternal." We could not hope, in a gospel sense, for spiritual and eternal things which are not seen, if faith did not present them; hence faith is the substance on which hope is sustained, and just in proportion to the development of faith in us, will be the steadfastness of our hope, so far as christian experience is concerned. When our faith is not in manifest exercise in our hearts, our hope flags, and we approach the borders of despair, and in great anxiety cry out, My hope is perished from the Lord! But the renewed manifestation of our faith, obtaining victory over the world, says, "Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God, for I shall yet praise him, who is the health of my countenance, and my God." The faith that is born of God will lay hold of and indorse no other doctrine than that of God our Savior; it will point out no other path for the saints to walk in but that which Christ has marked out by his precepts and examples, and it will admit as genuine, no other experience than that which is led by the Spirit of God. And while all other kinds of faith may be attainable by the powers of the flesh, and when attained, can join affinity with other kinds of the faith, that of which we speak can only come from God, and never can be known or felt by any while in an unquickened state, and

when implanted in the heart, will not amalgamate with the faith of men nor of devils.

Another peculiarity of this faith is that it will endure trials of the greatest severity, and God has ordained that it shall be tried. All the sore afflictions, tribulations, persecutions and temptations to which the saints of God are subject, are designed for the trial of their faith, and when it shall be sufficiently tried, they who possess it shall come forth as gold, purified and refined. The power of faith shall be known by all the saints, in its victories over the world, the flesh and the devil. It shall triumph over death, and vanquish the gloom and terror of the grave. As in times past it has quenched the violence of fire, escaped the edge of the sword, out of weakness made strong, caused the saints to wax valiant in fight, turned to flight the armies of the aliens, women receiving their dead raised to life again, and others were tortured, not accepting deliverance, that they might receive a better resurrection, others had trials of cruel mockings and scourgings; yea, moreover of bonds and imprisonments, they were stoned, they were sawn asunder, were tempted, were slain with the sword, they wandered about in sheepskins, and goatskins; being destitute, afflicted, tormented; of whom the world was not worthy. And what shall we more say? for time would fail to tell of Gideon, of Barak, and of Sampson, and of Jephthae, of David also, and Samuel, and of the prophets. This invincible, almighty faith by which all these victories were gained is directly ascribed, in this very connection, to our Lord Jesus Christ, who is the author and the finisher of it. Into the unity of this faith all the saints of God thus far developed have come; and into it all the redeemed of the

Lord shall ultimately be brought; for, There is one faith, even as there is one Lord, one baptism, one God and Father of all, one body, one Spirit and one hope of our calling.

Having briefly treated on the nature, the origin, the peculiarities, the power and vitality of this faith, and labored to discriminate between it and all other kinds of faith, we will close by inquiring whether we, dear brethren, are in possession of it, and by pointing out some of the reliable evidences of its existence in our hearts.

The apostle has said, "Examine yourselves whether ye be in the faith." How important is this investigation; in nothing can we be more deeply interested. Without this faith, we may please men, we may gain the applause of the world, we may gratify the lusts of our carnal nature; but without it we cannot please God. In its absence we cannot know God nor approach him. Only by it can we rest upon the provisions and gracious promises of the gospel, find access to the throne of grace, understand the truth, endure the trials of the way, quench the fiery darts of Satan, overcome the world, have communion with God, fellowship with his saints, or finally pass the chilling terrors of death and the grave without fear or dread. What are the evidences of its existence in our hearts? Of the many which God has graciously given, we can at this time only mention a few:

FIRST. The faith of the Son of God in our hearts is always associated with hope and charity. Now abideth faith, hope and charity, these three. If, then, we have the faith, just as its power is manifested in us, to the same extent will our hope be established in God, and our charity, or love, flow to God and to all who bear his image. The love of God shed

abroad in our hearts will centre in God as its author and source, in his people, his truth, his government, his laws, his ordinances, and all the privileges of his church.

SECOND. Having this faith we have peace with God through our Lord Jesus Christ, or, in other words, are reconciled to God, rejoice that he is God, that he has all power in heaven and in earth; that he reigns supreme over all beings, all worlds, and all events, that he has numbered the hairs of our head, and will not suffer one of them to fall unbidden of him to the ground.

THIRD. If we have this faith, we shall learn by experience that we cannot control it, exercise or enlarge it; but on the contrary, it will assuredly control, exercise and govern us.

FOURTH. Having this faith, we shall assuredly also have doubts, fears, trials, temptations and great conflicts with the world, the flesh and Satan, for our faith must be tried, that its power may be understood and appreciated.

FIFTH. If our faith be of the operation of God, it will give us such views of the perfections, power and majesty of God, that we shall abhor ourselves, in dust and ashes, while we admire, gaze and wonder at the amazing power and grace displayed in our salvation.

SIXTH. This faith will lead us to trust alone in God for our eternal salvation, and for the salvation of all his redeemed family, while it will effectually destroy in us all confidence in the flesh. The more we know of God, by faith, the greater will be our confidence to resign our present interest and our eternal destiny to his hands, and beg that we may not be left to be filled like Ephraim, with our own ways.

In proportion as we feel the reigning

power of this faith in our hearts, we shall be ready, willing and anxious to honor, praise, revere, obey and glorify God. It will lead us to love the assembling of the saints, to frequent the house of prayer, to pray for the prosperity of Zion, and to follow after those things which make for peace, and things whereby one may edify another. And under its power each of its recipients will be led to esteem others better than himself. And although we may feel poor, and weak, and altogether unworthy of a place or name among the children of God, we shall feel an irresistible drawing of heart and soul to be in their company and fellowship.

MIDDLETOWN, N. Y., June 15, 1860.

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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 likely to occur.

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OBITUARY NOTICES.

Mrs. Rhoda Butler was born July 22d, 1813, and died at the home of her grandson, Harvey Butler, at Mount Hope, Sanford, Maine, March 1st, 1903, aged 89 years, 7 months and 9 days. Our aged sister belonged to one of the oldest families in York County, having been the daughter of John and Mary (Gowen) Libby, of Berwick. Of this family one brother, Otis Robinson, of Mount Hope, survives. The deceased was married twice, her first husband being William Chadbourn, of North Berwick. To them was born a daughter, now Mrs. H. H. Ford, of Sanford. Mr. Chadbourn died a few years after their marriage, and in April, 1844, she became the second wife of Col. Nehemiah Butler, who died in 1877, at the age of 75 years, 11 months and 24 days. Of their three daughters two are now living: Mrs. Ivory H. Ford, of Berwick, and Miss Rosilla Butler, of Boston, Mass. Our sister united with the church at Oak Woods, North Berwick, Oct. 5th, 1853, and was baptized by Elder William Quint. Our sister was one who had a lowly estimate of herself before God, and often spake tremblingly of her hope of eternal life in Christ Jesus, and much lamented the seasons of unspiritual mindedness that she felt to be subjected to, but she held fast to the precious truth that salvation is of the Lord. How often did she express herself that she was nothing but a poor, unworthy sinner, and that if she were saved it must be by the grace of God. She was a worthy and beloved member of the church of God. On Feb. 10th our sister fell down and broke her arm, from the effects of which she never recovered. I visited her during these her last days, and had agreeable and spiritual conversations with her. She expressed her acquiescence to God's will in her affliction, and supposed that her broken arm would terminate her sojourn in this world, and confessed that all her hope was fixed upon the blood and obedience of the Lamb of God. Thus she lived and thus she died, looking unto Jesus, the author and finisher of her faith.

At her funeral the writer preached from Hebrews xi. 13: "These all died in faith."

FRED. W. KEENE.

NORTH BERWICK, Maine.

Mrs. Salina J. Hamma was born in Roxbury, N. Y., October, 1820. She was the oldest of twelve children born to Henry and Huldah (Hull) Leonard, nine boys and three girls; two daughters, Lucy Weekle and Mary Enderlin survive her, and three brothers, Peter H., Asa D. and Duncan M. One by one we are passing away. She was married to Rudolph Hamma, June 23d, 1844. By this union was born to them six children; Henry died Feb. 20th, 1868; Mary died Sept. 24th, 1868; four survive her; Huldah Blythe, Christina Raeder, Lucy Winston and George R. re-

main to mourn their loss. Rudolph Hamma (her husband) died July 14th, 1886. He was a noble and generous man. At his death his son, George R., came in possession of the farm, and his mother chose to remain and live with him rather than take her right of dower, and considering the care she has been obliged to have for the last past eight years, it has proved a wise decision for her, for words fail to express the care and anxiety George R. has had for his mother; truly he has filled the place or needs of a father, husband and son; no parent or child could do more for one's comfort than George has done for his mother; nothing has been spared, and it seems he has been raised up for this very purpose, and now she is gone, his heart is broken, and he feels his work is done; mother is cared for now, yet much may be held in the future for him. Little do we know what the Lord has in store for us. All our appointed time must we all wait until our change comes.

Sister Salina died April 6th, 1903, in her 83d year. In her youthful days, when about ten or twelve years old, she was made to rejoice and have an abiding hope in her Redeemer, and in about her fifteenth year was baptized by Elder Isaac Hewitt, and from that time to her death she has been a true and faithful believer in salvation by grace, yea, a mother in Israel, always giving counsel for peace and union. For the past six years she has been confined to the house, and for several years previous her health was much broken. During all these years she has never been heard to murmur or complain in the least, always praising God for his goodness and mercy manifested to her. Peace and harmony has always prevailed with her and the family of children; contention and strife are strangers in the whole family.

For the past two years we have been looking forward, knowing that her end was liable to occur any moment, yet when it came how unprepared we all were. It always brings a shock, and our hearts are broken. O, may he who rules all things, bind up our hearts, and cause us all, especially her son, to look to him for all our comfort and consolation; truly in our distresses we have nowhere else to go. O, how I have longed for her mantle to fall on me; she was so patient, so meek, so humble and so very motherly to us all. May the good Shepherd keep and sustain us in this our sore affliction.

HER BROTHER.

By request of brother Luther Ransdell I send you the sad tidings of the death of his mother, **Sarah E. Ransdell**, who died at his home, near Caledonia, Mo., April 12th, 1903, aged 74 years and 18 days. She was born March 24th, 1829, and married to Thomas I. Ransdell, in the year 1853; joined the Old School Baptist Church in 1857, near Campbellsburg, Ky. She joined Wolf Creek Church, Iron Co., Mo., about twenty years ago, and lived a consistent and worthy

member up to her death. I was pastor of that church over twenty years, and during her membership of the same. She was quite intelligent, and well versed in the Scriptures. She took the **SIXES** all the time she lived in Missouri up to her death. She was the mother of seven children; her husband and four of her children preceded her to the grave; her remaining children were present at the time of her death. She died strong in the faith of God's elect, trusting in God alone for salvation, both in time and in eternity. She had no use for the new departure from the old faith of Abraham and all true believers from his day to this. She prayed God that she might be reconciled to his will to die in peace; said she was willing and ready to die, trusting alone in her Savior. The day before she died she repeated,

"Great God, and shall it ever be,

A mortal man ashamed of thee?"

Also, "O come, angel band, come and around me stand." Both songs were sung at her funeral. Her body is now at rest; sin's dominion over the saints ends at death, can reach no further: "As sin hath reigned unto death, [death comes from the earthly Adam] even so might grace reign, through righteousness, unto eternal life, by Jesus Christ our Lord."—Romans v. 21. We die Adamlike, we arise (that is the saints) Christlike. "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."—1 Cor. xv. 53-57.

R. S. BANKS.

PLEASANTVILLE, Iowa, May 4, 1903.

DIED—At her home in this city, Feb. 3d, 1903, of apoplexy, after an illness of about two weeks, sister **Hannah Worcester**. She was born Oct. 14th, 1824, and was therefore at the time of her death, 78 years, 4 months and 9 days old. She was baptized in the fellowship of the Middletown & Wallkill Church July 26th, 1851, we believe, and Jan. 1st of the same year was married to the late brother Joseph W. Worcester. Eight children were born to them, six of whom survive their mother, five daughters and one son.

Sister Worcester was one of those noble, patient, christian characters whose very presence was reviving to the spirit of the saints. She was too meek and humble to talk much in our meetings, but what she did say impressed each one with the heartfelt sincerity of what she said. For more than half a century she has been a constant attendant at our meetings,

and never unless unavoidably detained was her seat vacant. She lived her profession, and was one of those members that gives life to a church. In a life-long acquaintance with this dear sister, we never heard her speak ill of a single person, but always pleaded extenuating causes for whatever wrong one might do. In all of her trials, and she had many of them, she never murmured or complained, but was given that meek spirit of reconciliation to God's will, that so sweetens the life of its possessor, and cheers and strengthens the brethren and sisters that witness it.

This church deeply mourns the loss of our dear sister, but we know that for her to die was gain, and we have the assurance that she is now enjoying the full inheritance that she so delighted to receive an earnest of while with us, which is far better.—Ed.

DEATH has again visited our family, and on the 26th day of April, 1903, took from our midst our sister, **Lydia A. Dance**, not only the brightest and most cheerful, but beloved by all, especially by her family, and the whole membership of the church, with whom she was a member in full fellowship, and also with many other churches and members of the Old School Baptists within her extended acquaintance. Many of her brethren and friends will remember her welcome smile and cheerful demeanor when meeting and entertaining them. Her life has been one of sacrifice for others comfort, and was spent without thought of self. Her last care was for her oldest brother, whose mind was destroyed by paralysis, which broke her completely down, and lung trouble in a short time ended her natural life, but her spiritual life was unimpaired to the end. Her constant theme was, I am not afraid to die; the sting of death has been removed by our Lord and Savior Jesus Christ, and I do not want to get well in the flesh, but in Jesus. She was baptized by Elder Wm. Grafton, and received into the old Harford Church on the first Sunday in September, 1886. We all feel our great loss, but we believe that life that never, never dies is basking in the full radiance of her Redeemer's love, singing and to ever sing wonderful hallelujahs forever and forever.

Elder Wm. Grafton preached at her funeral a very comforting discourse from Romans vi. 23, after which her remains were carried from the house to the grave by her six nephews, all brothers.

MILTON DANCE.

SISTER **Irena Beach**, of Delmar, Del., was born in 1834, and died Dec. 31st, 1902. She was married to Isaiah Beach in 1851. On the 9th of October, 1880, she was baptized in the fellowship of the Little Creek Church, by Elder Ephraim Rittenhouse, where she continued a faithful member, sound in doctrine, fervent in spirit, given to hospitality, ever manifesting a sincere regard for the welfare of the church, until

she was removed by death from the church militant to the church triumphant. Mr. Beach in his old age is left to mourn the loss of a faithful, loving companion, and we want to assure him of our sympathy. Four sons and four daughters are left to realize the loss of a faithful, loving mother, whose affectionate interest in their welfare and happiness was manifested in the last moments of her life. She had arranged to have all her children and grandchildren at a family dinner with her, and while preparing for their reception suddenly and unexpectedly she sank quietly to the floor, and in a few minutes all her troubles and trials in this world of sorrow were over. Truly it was a sad home gathering.

At the funeral, which was largely attended, the writer of this memento in sorrow tried to console the bereaved ones with the comfort wherewith the Lord had comforted him, feeling assured that with sister Beach all is well.

W. W. MEREDITH.

DIED—In Richmond, Maine, April 19th, 1903, **Mrs. Amanda Randall**, aged 69 years and 7 months. She had been in failing health all winter, and felt she was nearing the end of this life. She never made a public profession of her hope in Christ, but when I asked her if she was afraid to die, she said, "My whole trust is in Jesus Christ." This is blessed testimony to leave for the comfort of God's people. Our sister always loved to hear the gospel preached, and loved the people of God. She could not be satisfied with any other preaching except Jesus, the Savior of sinners. She leaves two sons and two daughters to mourn their loss, but their loss is her gain, for she longed to depart and be with Christ. May God bless the children with that same trust in Jesus, for it is a precious hope wrought by the power of God.

ATTIE A. CURTIS.

Ella M. Stephens, the daughter of J. Monroe Saipes, was born October 13th, 1877, and married by the writer to Mr. S. W. Stephens, November 14th, 1900, and died June 29th, 1902, leaving a husband, infant child, and several brothers, sisters and other relatives and friends to mourn their loss. Her mother died when she was eight months old, and she was raised by her father's people, who are now caring for her child.

Ella was an exception in some ways from many other young people, the most of her young associates were Arminians, and she was tutored in a school of that class, but she was a firm believer in the doctrine preached by the Primitive Baptists. From the time I began to preach at Ebenezer she was a member of our congregation, and was always well behaved and showed signs that she loved the truth.

She quietly passed away from this world, and may we not hope that she is received in that bright world of glory and rest?

L. H. HARDY.

MEETINGS.

THE New Valley Church will hold its May meeting at Hughesville, commencing on Friday before the third Sunday in May, lasting over Sunday. The train leaving Washington Friday at 1:05 p. m. will be met at Hamilton station. We make an earnest appeal to you brethren and friends to attend our meeting, and especially do we appeal to our ministering brethren to attend.

E. V. WHITE.

BALTIMORE Association is appointed to be held with Ebenezer Church, in Baltimore city, Md., beginning Wednesday before the fourth Sunday in May, (20th) 1903, and continue three days. A cordial invitation is extended to all who love the truth to meet with us.

Those coming to the association, will come to the church house on Madison St., near Calvert St., and those who want to be entertained, will apply to Dr. John Thorne, 633 Calvert St.

JOHN THORNE.

DELAWARE Association is appointed to meet with Bryn Zion Church, in Kent Co., Delaware, beginning Wednesday before the fifth Sunday in May, (27th) 1903, and continue three days.

Those coming by train can take the cars leaving Philadelphia at 3:20 p. m. for Clayton, Del., via Delaware R. R., on Tuesday. Those coming from the south will take the train leaving Delmar, Del., at 2:10 p. m., if intending to go to Kenton on Tuesday, or the 3:30 train if intending to stop over in Clayton. The trains both from the north and south will be met at Clayton and Kenton. Those coming through to Kenton will change cars at Clayton. All who desire to come on Wednesday morning from the north can take the train leaving Philadelphia at 7:40 a. m., with tickets to Kenton, Del., change cars at Clayton, Del., and get off at Baptist crossing, near the Bryn Zion meeting-house, in time for meeting. Those coming from the south on Wednesday morning will take the train leaving Delmar at 7:06 a. m., with tickets to Kenton, change cars at Clayton, and get off at Baptist crossing. The train leaving Baltimore union station at 2:50 p. m. on Tuesday, connects with train to Clayton and Kenton. The train from Baltimore leaving union station at 6:35 a. m. on Wednesday connects with train to Baptist crossing in time for meeting. Ministers, brethren and friends of our faith and order are cordially invited to meet with us.

W. W. MEREDITH.

DELAWARE River Association is appointed to be held with the Southampton Church, Bucks Co., Pa., beginning on Wednesday before the first Sunday in June, (3d) 1903, and continue three days.

Those coming from the north by the Belvidere di-

vision of the P. R. R., will leave that road at Lambertville, cross the river to New Hope, and take a train for Ivyland, where they will be met Tuesday afternoon. Those coming from the east will take the train on Reading R. R., leaving New York 1:55 Tuesday p. m., change cars at Trenton for Way train, and will be met at Bethayres, at 4:32. Those coming from west and south will leave Reading Terminal, Philadelphia, 4:23, Tuesday p. m., and come to Southampton. A cordial invitation is extended to all who wish to come.

SILAS H. DURAND.

THE Old School Baptist Church of Middleburg, Schoharie Co., N. Y., have appointed their yearly meeting to be held the first Saturday and Sunday in June, (6th and 7th) 1903, and extend a cordial invitation to ministers, brethren and friends to meet with us.

A. COOK, Clerk.

THE Warwick Association is appointed to be held with the Ebenezer Church, in New York city, beginning Wednesday before the second Sunday in June, (10th) 1903, and continue three days.

THE Sandusky Regular Baptist Association will meet with the Honey Creek Church, near Bloomville, Seneca Co., Ohio, Friday, Saturday and Sunday, June 12th, 13th and 14th, 1903. Brethren will be met at Bloomville, Ohio.

H. D. BISHOP, Clerk.

THE Siloam Association of Regular Predestinarian Baptists of Oregon and Washington, will be held with Pleasant Grove Church, at Goldendale, Washington, (if not providentially hindered) commencing on Friday before the third Sunday in June, (19-21) 1903, and continue the two following days. Those coming from both east and west by railroad will get off at Grant, and thence by stage to Goldendale, a distance of twelve miles. Those coming by boat will get off of boat at Lile, on Columbia River, and take cars to Goldendale.

N. J. SHANKS, Clerk.

THE yearly meeting of the Beulah Old School Baptist Church of Canada will be held, the Lord willing, in the usual place, in the township of Brooke, five miles from Alvinston station, beginning on Saturday before the third Sunday in June, (20th) 1903, and continue two days. A cordial invitation is extended to all lovers of the truth to meet with us.

ARCHIBALD McALPINE, Clerk.

ELDER Carnell, of Dutton, Canada, will preach in hall, 42 Gratiot Ave., second floor, on the fourth Thursday in each month, at 7:45 p. m.

All members and friends are cordially invited to meet with us.

Z. GILLIES.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 71.

MIDDLETOWN, N. Y., JUNE 1, 1903.

NO. 11.

CORRESPONDENCE.

AMONG THE CHURCHES.

I HAVE not for many years written for publication concerning my frequent visits to distant churches. I will now briefly tell of a visit I made in February and March among some churches in Florida and North Carolina. A warmer climate having been peremptorily prescribed for my wife, I left our home with her and our youngest daughter, Mildred, Feb. 9th, and arrived in Ocala, Florida, on the 11th, where we were cordially welcomed at the home of brother Z. C. Chambliss, by him and sister Chambliss, whose entertainment we have enjoyed before, and whom it has been our pleasant privilege to have at our own home. Our visit with them was pleasant and profitable, our minds being so directed that our conversation was most of the time upon spiritual things. For this we ought to be thankful to our God.

From there I went on alone to Dade City, thirty miles southward, on the 13th, and spent the night at the home of Elder M. L. Gilbert, about five miles from that town, where I spent a night very pleasantly about nine years ago. This brother

has the care of several churches, and his wife, like many another preacher's wife, is left with the care of family and farm, while he is with the churches. I sympathize with such lonely wives, and sometimes also with the husbands.

Saturday morning I went with brother and sister Gilbert to their home church, about two miles from Dade City, called Bethel, and had a good meeting with the brethren at their church meeting. I had visited this church before, and so felt acquainted. I would have enjoyed remaining here over Sunday, but the arrangements of my appointments was otherwise, and I went on Saturday evening about thirty miles still southward, to Sidney, where I met the brethren of Salem church on Sunday morning, and spoke with a comfortable feeling of liberty to a large congregation, all strangers to me. Elder Simmons, the pastor, followed me, and from his excellent remarks, as well as from the cordial expressions of other brethren, I had good reason to conclude that we were no longer strangers to each other, but fellow citizens.

I will here remark that not only at this place, but at every church where I spoke,

the brethren manifested a most cordial and loving reception of myself and my preaching. In a few cases a prejudice had been excited in the minds of brethren against me on account of unreasonable and unscriptural things reported by designing men as held by me, but these prejudices were removed. One dear brother, pastor of a church where I spoke on a Saturday and Sunday, said to me, "I acknowledge I was a little prejudiced against you, but it has all been removed. You preach the doctrine just as it comes into my mind." So it always is. The fault-finder can always find business in his line, but his disturbing work cannot prevent the truth of God from finding out those who have felt its power in their souls. Those who feel strong in themselves, and are ready to say, "What shall we do that we might work the works of God?" (John vi. 28,) find fault with the teaching of Jesus concerning the sovereignty of God, and say, "These are hard sayings; who can hear them?" But those whose strength has failed them in their midnight conflicts with the stormy winds and waves in the dark sea of trouble, and who have been surprised and made glad by the dear Savior's voice coming to them with saving power, "It is I, be not afraid;" these love to hear of a sovereign, predestinating God, whose will is accomplished "in heaven and in earth, and in all deep places."

On Sunday night I went about twelve miles to Ybor (pronounced Ebor) City, a part of Tampa, and spoke to the brethren of El-Bethel church, which has been organized only two or three years. The congregation was large, and the attention such as I like to see. An appointment had been made also for Monday night, but a sudden and violent storm prevented the meeting. At Sidney I stayed at the

house of brother Owen Pass, and at Tampa at brother Henry Mecks'.

Tuesday I went up the railroad about thirty miles to Lakeland to see brother and sister McKeeney, with whom we became pleasantly acquainted nine years ago. Within the past year a fire destroyed brother McKeeney's store, thus sweeping away the earnings of his lifetime. I found him re-established in a small store, energetically at work, endeavoring and hoping to regain some of his loss. He and sister McKeeney were at first dazed and almost overcome by the catastrophe, but were soon raised up in their minds, and now they seem to see the hand of a loving and faithful Savior in this afflictive dispensation, and to be in a good degree reconciled. I was glad to see them.

Tuesday night I spent in Plant City, ten miles south of Lakeland, at the hospitable home of Mr. D. F. Robinson, whose wife is a member at Sidney, and where those who love the truth are welcome. That day there was a great change in the temperature, which for some days had been high, reaching at one time 90°, but now it fell to 34°, and perhaps below that. Fires were built in orange groves to preserve the blossoms from frost, white potatoes, which were growing nicely, were covered with the plow, and strawberries with pine leaves. The sudden cold was felt keenly that night and the next, for the houses in south Florida are not built for cold weather. It is often the case that you do not have to go out of doors to see the stars, or to feel the wind and rain. There are, however, exceptions to this rule, and these exceptions are very agreeable in cold weather.

My appointment on Wednesday was at Mt. Enon church, three or four miles from Plant City, which is the oldest

church in south Florida, having been organized in 1865. There are now more than twenty-five churches in that region. The extra work made necessary by the change of weather, and also the weather itself, kept many from the meeting, but the Lord favored those who were present with a pleasant season.

From Mt. Enon church I was taken by Mr. Robert Miles seven miles to his home at Kathleen, where I enjoyed a pleasant visit with himself, his wife, who is a member, and his family. Kathleen is a pleasant, lonesome place; a place where one would have a feeling of snug and sheltered cosiness on a winter day, safe from the blizzardy, zero weather that one can almost hear away up north. The pleasantest feature for me of places that I visit is the presence there of those who love and live the truth of salvation by grace.

On the next day, Thursday, Mr. Miles drove me seventeen miles to brother Raulerson's, near Little Flock church, where we found Elder Gilbert, and other brethren, who had come from some distance to the meeting of that church. We had a good meeting that night, though no one stood up to preach. It would be hard to describe the kind of country we drove through to those who have never been in south Florida, "Flatwoods" most of the way; that is, a low, level country, wooded with pine of small size, and no undergrowth, the fire every year preventing that; seldom a house; then prairie, with shallow lakes, and herds of lean cattle feeding around and in them; then some hammock land, thickly wooded with live oak, magnolias of great size, and various other trees large and small, complicated with moss of great length hanging from the branches, and various kinds of vines tangling all. You may drive

ten miles and not see house or man.

Thursday and Friday were the meeting days of that church. Brother Gilbert serves them on his way to Empire church, twenty-five miles beyond. The meeting-house is in the flatwoods. Brother Gilbert baptized a young woman at 10:30, Friday morning, in a creek near the meeting-house, after which I tried to preach from 1 Peter iii. 21, 22. The congregation was large for such a thinly settled country. I was told that nearly every family within four miles was represented there. The church, I would think, is in a good condition. That was a rainy day, but people did not seem to mind the rain. A Dr. Brooks from Lakeland, with family and friends, had a tent there, fishing and hunting—for health. They were at the meeting.

From there I rode with brother Gilbert in the rain twelve miles to brother Drawdy's, who with his wife met us at this church and accompanied us to their home. Saturday morning the rain, which had continued through the night, was still pouring down. A ride of thirteen miles was before us to the Empire church, for meeting at eleven. Sister Drawdy was so determined to go that she got into the carriage and started, but the storm was too great, and she retreated by the advice of all. This sister was a thorough and determined Catholic when she married brother Drawdy, who was not then a Baptist. Her experience is wonderful, and the sound of the storm without was almost unheeded, though some of it found its way into the house, while we listened to the story of how the Lord brought her away from that stronghold of error and into the knowledge of the truth.

The rain had about ceased when we reached the meeting-house, and found the brethren waiting for us. After a

pleasant meeting we went for the night to brother Jesse Lee's, where we had a pleasant visit or social meeting, and felt "it was good to be there." On Sunday a very good congregation was present, and the sun was shining. The Sun of Righteousness also seemed to be shining in the experience of some. It seemed to me to be good and pleasant both to speak and to hear. We spent the afternoon and evening at brother E. M. Knight's, near Mascotte, and had some talk upon the experience of the Lord's humble poor as they journey onward through this world of sin and sorrow. This and the other pleasant homes where I rested I shall always remember.

On Monday brother Gilbert started on his return home. I do not expect to see him again till I meet him at our spring associations. I found that I could not get a train at Mascotte by which I could reach Orlando that day, so I was driven eleven miles farther to Center Hill, where I found a train to Leesburg by one road, and from there to Orlando by another, and on Monday night, Feb. 23d, I was again in the company of my wife and daughter.

Orlando is a pleasant town, with many lakes around it, eleven, I believe. The population is about 3,500 in summer, and 5,000 in the winter. There are only three Old Baptist families living in the town: Columbus Sweat and wife, Mr. Wood and wife, and sister Irvine. A new meeting-house has been built since my last visit there, in March, 1895, which is just at the edge of town, a mile nearer than the old one. At my last visit Elder M. R. Rountree accepted a call to the care of that church. He was a good preacher and pastor. He passed away last April, and at my visit on Saturday and Sunday this year, Feb. 28th and

March 1st, his son-in-law, Elder W. M. Whilden, accepted a call. He was a railroad engineer for twelve years, and lately resigned because that work interfered too much with his work in the ministry. That looked right to me. It is according to what I regard as the Savior's teaching: "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." I hope that church will be prospered under his ministry, and that the churches in that part of the country will be preserved in the peace and fellowship of the gospel, which seems now to be their condition in a good degree, and that they may manifest the mind that was in Christ Jesus, and "look not every man on his own things, but every man also on the things of others."—Phil. ii. 4.

Thursday, March 5th, I left Florida alone, and Friday afternoon I was at Durham, N. C., 760 miles from Orlando, at the pleasant home of brother G. C. Farthing, and began that night at the church in that town a series of appointments which lasted twenty days, during which I visited twelve churches in North Carolina and one in Virginia, most of which I had never visited before, traveled by private conveyance a good many miles over very bad roads, the weather being rainy much of the time, and over some good roads, and about three hundred miles by railroad, and spoke twenty-five times. During these twenty days I did more hard work than I have been able to do before for a long time, but was sustained under it so as to keep in health, and enjoyed the meetings and the visits with brethren, and the preaching of brethren, when I had a chance to hear any, and my own preaching also, better than common for such a length of time. I am very glad and thankful when I can

enjoy the latter, for it is so many times a sad trial to me to hear myself preach, not that I object to the doctrine and experience preached, but to the poor and shut up way of preaching it. But when the Word is living in my heart, and I can feel its power and sweetness, and have liberty to tell it, I do feel a glorious joy, and am lifted at times above the sad, depressing things in the world and in myself which weigh me down so much of the time.

I thought when I began this I would speak particularly of the churches I visited in this State, and of the brethren, but I cannot. My visits at every house I entered had some special feature of a gratifying kind, and the weariness of every day was nearly removed during the ensuing night. Elders Gold, Hardy, Simpkins and Wm. Woodward were with me some, and I met also Elders Monk, James Woodard, Farmer and Burch, and some others of the ministers, whom I am always glad to see. I was at the home of Elder Hardy, and spent a Saturday and Sunday, the fourth in March at the home of Elder Gold, where my wife and daughter met me, and where again I left them on Monday, March 23d. I was at my regular appointment at Salisbury, Md., the fifth Sunday in March and Saturday before, and spent most of the following week there, where I have been counted the pastor for about thirty-eight years. The church and congregation there are very dear to me. The flight of time is more noticeable when I visit that and other places where I have been acquainted so many years, and observe the changes that have taken place. I was with our church here on the first and second Sundays in April, but spent the intervening time at South River, Trenton and Hopewell. During my absence our

dear young brother, Horace H. Lefferts, had the care of the church. We think we see in him a right gospel gift, not only a gift of prophecy—to expound the Scriptures, but a gift to care for the welfare of the flock, and we are thankful for it. We expect a council to meet on the first Friday in June with this church, to consider the question of ordaining him to the full work of the ministry.

From here on the second Sunday in April, after our meeting and communion, I went to Wilmington, Delaware, where the annual two days meeting had been held, and where I met our home preachers and brethren with a special feeling of comfort, though in a sense I think I feel at home with all who love the truth. Elders Grafton, Meredith and Eubanks, and brother Coulter, had spoken Saturday and Sunday morning and afternoon. Notwithstanding the unpleasant weather the attendance was very good in the old meeting-house, which stands almost in the center of the town, and there was also a good congregation at night. Elder Grafton is now the oldest minister I know of; has been a longer time in the ministry than any I know. He is said to have preached long sermons sometimes, but I have never heard him when he preached long enough to suit me. What a precious privilege it is to hear the gospel preached.

On Monday I went on to Kentucky to make my annual visit there. My first visit to that State was in September, 1865. A very few are still left who were at that association. I could write much concerning this visit with the dear brethren at various points in that State, but will take no more space and time now. From that journey I returned last Saturday, April 25th, and found my wife and children here, and we are glad to be at

home again. I hope we are thankful for the Lord's kind care. I remember with love and thankfulness the very great kindness of the brethren to me in every place where I have been during the two and a half months since we left our home. My wife's health has improved some. Sister Bessie, who is one of our little family, has been with our niece, Mrs. Bronson, in Girardville, and is expected home in a few days. We all hope to be here to welcome the many brethren and friends whom we gladly expect to come to our association the first week in June.

SILAS H. DURAND.

SOUTHAMPTON, Pa., May 2, 1903.

STARRSVILLE, Ga., April 23, 1903.

EDITORS SIGNS OF THE TIMES—DEAR BRETHREN:—As I read the glowing pages of the SIGNS, filled with such wonderful things, to me such unspeakable things, I long to meet you in person, and perhaps then my dumb tongue would be loosed and I could tell you of the spiritual exercises I have almost all the while. A most intense longing to be clothed with the righteousness of Christ, my Savior, is continually with me, and as constant is the desire that I might serve him faithfully, fully and acceptably. It is the supreme craving of my heart to do his will, and to keep his blessed commandments. My family call me too sad, but these weighty things almost shut out everything else.

I feel tempted to tell you, dear kindred in the Lord, of the little but precious hope in Christ, given to me in my youth, ere I go hence to be no more forever. At the time of its occurrence, I was in Athens, Ga., and attending a protracted meeting at the Missionary Baptist church at that place, in the fall of 1860, being at that time in my thirteenth year. I was very much impressed with the opening

sermon, and I felt a great desire to go forward and ask the prayers of the church that night, but refrained from doing so because I had been taught by my parents that people should be sure they were truly repentant before doing such a thing, therefore I returned to the home of my aunt in great heaviness of heart. The next day I shut myself in the closet of my room, and all alone there I was trying to pour my burdened heart out to God, when my aunt opened the door and inquired what was the matter. I told her of my distress on account of sin; begged her to pray for me. She knelt at once by my side and prayed aloud with me. But something had taken hold of me that I could not shake off. I longed to be loosed from sin, but felt an inclination to pray all the while. It was the only possible vent for my feelings, and the only comfort I had, if indeed I could be said to have had any. The next night my aunt, uncle, cousins and myself again attended the meeting, for the two former were devout members of that body, and I most heartily believe were God's dear children. I shall never forget the visiting minister, Granby Hillyer, who again preached the second night, taking for his text, "Then King Agrippa said unto Paul, Almost thou persuadest me to be a christian." How applicable the text seemed to me, for I now desired above all things to be a christian. I look back to that time now, and believe that I was then already killed to the love of sin, and made alive to righteousness, though I knew it not. How glad I was to go forward that night and have the church pray for me, and so again and again for weeks and weeks I lived only as I prayed. I truly and fully adopted the hymn,

"For if I perish, I will pray,
And perish only there."

I verily believe I would have called upon God, if I had known that I was to be eternally lost. Thus the weeks dragged on. Nothing brought me any relief however. I was constantly thrown with many loving members of that church, who tried to comfort and encourage me all they could. By this time they had become the most attractive people I had ever seen, and it was strange to me that I had all at once grown to love them so. They were sweet and precious to my soul, yet at the same time I seemed to have less hope every day that God would pardon my sins. Others who had been so vitally concerned as I had been, companions and consins, several of about my age had found comfort and peace in a Savior's pardoning love, and I seemed to be the only one that was to be turned away and rejected of the dear Master. Still, though I felt to be denied, my heart looked longingly toward the holy Jesus, and I would still, even if exiled, stand afar off and cry, "God, be merciful to me, a sinner." I looked upon my recent companions in sorrow to find their faces radiant with a new beauty, and "a new song was in their mouths." How beautiful they looked to me! I loved the new-born babes, and I loved the older saints, (for they looked saintly to me,) but yet my own soul had found no peace, no pardon. The three weeks meeting was soon to close, and I would be unsaved, refused of the Son of God, and I felt so loth to part with the good people with whom I had been so endearingly associated. In this frame I went to hear Dr. P. H. Mell, with whose writings most Georgians are familiar. I cannot recall his text, but faith was his subject. I followed him so closely, so hungrily, that I became oblivious of myself, so wrapt was I in the words that fell from his lips. Unconsciously to me, and as

imperceptibly as the falling dew, a gradual peace settled down upon me, and I was becoming so tranquil. It seemed as if the Savior had come near to me, and I was encouraged. Every passing moment deepened and increased that peace until I felt that I had a God-given faith in Jesus, a joy inexpressible and full of glory. Truly I could cry, "Abba, Father." While I was thus taken away from myself, the "Sun of Righteousness had risen with healing in his wings," and I indeed found the Spirit like the wind that bloweth where it listeth, we hear the sound thereof, and know not from whence it cometh, now whither it goeth, so is every one that is born of the Lord. If I were to most fitly describe my state at that happy time, I should say it was one of perfect peace and love.

In one respect my experience differed from most of God's dear children. For many months not a doubt harrassed me, not a cloud obscured the sweet presence of my Savior. Indeed I felt that he carried his little one ever in his arms, and that I reclined in the bosom of his love. How I trusted him and how safe I felt from all harm. O, how tender the loving Father is to the little, helpless lamb that has learned only the creed of love direct from him, and how he wipes its tears away if another wounds it.

Just here I will say that the members composing this church of Missionary Baptists were very dear to me, and I yet believe they were the children of God, and my desire at that time was to join them, but through the providence of God, I hope, I took the counsel of my dear father, who advised me to first "Search the Scriptures."

But here I leave the bright chapter in my life, and open one in which I wrestled long with creeds and endeavored to meas-

ure them by the word of God, searching for the true church, and crying pitifully to my Father for light, as I wandered in the waste howling wilderness. I hungered for baptism, for the sacramental supper and for the fellowship of the saints. I knew God's commands were imperative, and I longed with all my heart and soul and mind to obey him implicitly, if he would only show me the way. How I read the Scriptures and prayed that God would show me the one true and only church, for I knew there was "one Lord, one faith, one baptism." The word of God seemed perfect to me, and all-satisfying, but where was the church that he had builded upon the Rock Christ Jesus, which the gates of hell should not prevail against? For years I realized that "Beautiful for situation is Mount Zion, the city of our habitation, the joy of the whole earth," but I could not enter her gates.

In August, 1880, I listened to a sermon from Elder J. G. Eubanks. I did not go expecting anything new. I had despaired of having any light given me on that question of the church's identity, but my parents were members of the Holly Spring, and I revered and agreed with the Primitives more than any other denomination at that time, from the fact that I had studied the Scriptures, and they both preached and practiced them closer than any other people I knew. Yet I still was not satisfied as to the church, and had no hope of ever being.

Elder Eubanks preached from the two words only, "Our Father," that morning. First he showed who that class was that could say, "Our Father." He pointed to Adam and Eve as being the figure of Christ and his church, showing that Adam and Eve were one, and that Eve had a hidden existence in Adam from his

creation, which was later developed. As the type, Adam and Eve, were one, so must the antitype, Christ and his church, be one, for they figuratively represented them, and as Eve had a hidden but co-equal life with Adam, developed later in time, so the church had a spiritual life "hid with Christ in God" before the worlds were framed, and that every member of that body, of whom he was head, was necessary to a complete whole, and as secure as the great Head, Christ Jesus. I was very forcibly impressed with the sermon, and pronounced it the finest I ever heard. I believed from that day that the Primitive Baptists were the church of God. In May, 1881, I offered myself to the people of Holly Springs, and was accepted by them, and baptized, at my request, on the same day by Elder J. G. Eubanks.

After the meeting, the loving Elder Wm. S. Montgomery, then fast ripening for heaven, said to me, "Count on afflictions, my sister, for God says, 'Behold, I have chosen you in a furnace of affliction,' and can any one expect to be in a furnace and not suffer?"

I had hoped, after so many weary years, to find rest at last within the fold, and that the bleak winds would not reach me now, but ere the shades of that night settled down upon me, his prophecy was fulfilled, and I was stricken with a terrible sickness that lasted many months, and that practically blighted the bloom of my life. That was but the beginning of sorrows. All of the then household, the noblest of fathers, the tenderest of mothers, and fondest of brothers, I have followed to the grave; but greater trials than even these have befallen me, and the end is not yet. I am tried beyond my strength on every side. I often cannot tell what is right or best or what my

duty is. May the Lord "make a way for my escape," may I be kept from sin, and may he uphold me, that I may be found walking worthy of the high vocation wherewith I have been called, as I humbly trust.

I look back now to that bright period of my conversion, and the unclouded months that followed it, and I am led to believe that God showed me himself so unmistakably, so lovingly, to prepare me for "the great things that I must afterward suffer for his name's sake."

Ever number of the SIGNS is a wonder to me. I am amazed at the revelations unfolded, and the mysteries made clear. Surely only God could put such great things into the mouths of his servants. May he keep editors and contributors in his perfect way of love and truth, is my prayer.

I feel this to be unworthy a place in your columns, and that it would crowd out better matter. By all means do as you think best with it, and I will not be in the least offended.

O, that you might feel to pray for a little sister,
(MRS.) MITTIE DAVIS ROBERTS.

KELLY'S CORNERS, N. Y., Jan. 13, 1903.

DEAR BROTHER BEEBE:—I send inclosed for publication, if you deem proper, the experience of sister Virtue Ballard, of Vega, N. Y.

With love to you all I am your poor, weak brother,

J. D. HUBBELL.

VEGA, N. Y., Jan. 10, 1903.

ELDER J. D. HUBBELL—DEAR BROTHER IN CHRIST:—It is with fear and trembling that I now try to write you something of the way in which I believe the dear Lord has led me, it was in a way

that I knew not, and in paths that I had not known. I had noticed for some time that the things of this world did not seem to me as they once had. I once heard you preach a sermon that I enjoyed as I never had before. I often wondered why I could not enjoy preaching like that again. After that meeting you led a sister into the water and baptized her, and the singing at the water was so very sweet to me, after that there would be times when I would really feel that I must read the Bible, and would read a long ways, and then would think that I was receiving no good from it, and then I would give it up for some time, then I would read it again, but with the same effect. But I will pass on for some time, as I do not want to weary your patience. I seldom went to, or cared for any meeting except the Old School Baptists, I always thought they were a people to be saved with an everlasting salvation, but I never thought that I could of myself do anything to save myself, I believed that the work was of the Lord. September 25th and 26th, 1901, I attended the yearly two days meeting at this place, this was the time of the ordination of brother John B. Slawson, but the first day I could not seem to become interested in the preaching at all, Elders Keene, Ker, Vail and yourself, were there, I remember saying to a dear sister that I could not understand the preaching, and even asked her if Elder Keene preached as plainly as he used to? She replied that she thought that he spoke as plainly as he need to. She thought the preaching was good. This puzzled me still more than before.

When Elder Slawson told his experience and call to the ministry, my heart was filled with sympathy, I thought if I could only have an experience something

like that how happy I would be, but I could not understand just how he could remember how and when it all came about, but since then I found out that it is very easy at times to remember these things, and that is when the Lord brings them to our remembrance, at any other time we cannot do or think one good thing, for I have found that in me, that is, in my flesh, dwells no good thing. On the following day, while Elder Vail was engaged in prayer at the ordination, I went into the church, when in an instant I was made to see my sinful condition, it seems to me it was like it was when Adam and Eve saw their nakedness in the garden of Eden. No sinner ever felt more justly condemned than I, my sins were like mountains before me, I thought there could be no one like me, I thought there could be no one half so vile, how could I ever look any one in the face again? I thought every one could see my miserable condition, I could not dare to look to God, for how could he have mercy upon a wretch like me? In the afternoon Elder Keene preached from Psalm xlv. 4, 5, and if there had been no other person in the house it could not have seemed any more that he was speaking every word to me, I believed he was speaking the truth, but every word was sinking me lower in my horrid condition. After meeting was out I stayed behind to avoid shaking hands with any one, but Elder Keene came to me to shake hands with me, and he at once saw how I felt, and said to me, Have you a thought or fear about these things? But I could not speak a word, neither could I hide the tears which were falling so fast. He then said, "He that hath begun a good work in your heart will perform it to the day of Jesus Christ." I went home feeling very sad under my lost condition; I

felt that "Should my soul be sent to hell, God's righteous law approved it well." Now I wanted to get alone by myself, I did not want any one to notice the change in my feelings, I could scarcely eat or sleep. One day, while feeling that I did not know which way to turn, I took the hymn book and opened to number 809, (Beebe's collection) which begins,

"Where must a weary sinner go,
But to the sinner's Friend?
He only can relieve my woe,
And bid my sorrow end."

At the heading of this was Psalm sixty-two. Then I took the Bible, and the three first verses of this Psalm described my feelings exactly. I thought, Can it be possible that God is my leader? Truly I was alone, for I could not mention my state to any one. The Sunday following, you preached a splendid sermon for me, and as before, it seemed that you were speaking every word to me alone. Soon this feeling left me for a time, and I thought that perhaps I should never feel like that again, then afterwards, still greater darkness came, and after being in that darkness for some time the words, "The Lord is my Shepherd," came to me. O, could it be that I was under the dear Shepherd's care? The next time that I heard you preach, you spoke a great deal of comfort to me from these words. I went on the most of the time in darkness, my heart filled with groanings which could not be uttered. O, how I wanted to pray, but I could not. I was sometimes compelled to cry out, "Lord, be merciful to me, a sinner." I think that it was about two months after the time I was first condemned, that I was in unusual darkness, when these words came to me, "Although many, thy sins are all forgiven thee." As I think of that

time, these words come to me,

When first I was delivered,
I hardly could believe,
That I, so vile a sinner,
Such favor could receive.

Although my whole soul was filled with praises and rejoicing I could hardly believe that to me had been given a hope of life eternal, a hope in the everlasting salvation of God, then I believe these words were spoken to me so plainly, with blessed assurance, "Peace, be thine," and then I believe that I could for a short time rejoice with that love that is unspeakable and full of glory.

Here I must mention a sermon that you preached from these words, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." It did seem that every word pierced my heart through and through; it really seemed some of the time, that I must shout, for I could hardly contain my feelings any longer. Before you concluded, you mentioned some of your own experience, and repeated this, "Son, although thy sins are many, they are all forgiven thee." What a comfort it was to me to think that some one else had heard these words as I had done. Although we were having preaching twice a month, by yourself and Elder Slawson, I was always in a hurry for meeting time to come. I often found myself cast down, and filled with doubts and fears, but the dear Savior would not leave me there long before he would again let the light shine in my heart, he would soon again smile away my fears. He says, "I will never leave nor forsake thee," and again he says, In six troubles I will be with thee, and in the seventh I will not forsake thee. Another time when my heart was filled with doubts and fears these words came to me, "Let not your heart be

troubled, ye believe in God, believe also in me."

Now I had a great love for the Old School Baptists, I loved to be with them, and to hear them talk, they told my feelings so much better than I could do, but I felt so unfit to be among them. When you first spoke to me about my mind with regard to spiritual things, how much I wanted to tell you what I had felt, but I could not.

Soon I found a great burden resting upon me, about going to the church, I felt myself to be a beggar poor, standing at mercy's door. I went stumbling along, trying to ward off these feelings, but all the time they grew to be heavier, until I was made to cry, "Lord if it be thy will, give me sufficient evidence that it is thy will," when all at once these words came, "The Spirit, and the bride say come: and whosoever will let him take the water of life freely." Then the words, "For other foundation can no man lay than that is laid, which is Jesus Christ." And then the hymn,

"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?"

About this time Elder Slawson preached a wonderful sermon from these words, "And now why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord." This was a grand sermon to me.

Now, dear brother, I have but mentioned a few of the sermons under which I have been so much blessed, I could not any longer say that I had no evidence given me, but O, I was so unfit to go before the church, but in the day of his power, I was made willing to go to the church, and July 26th, 1902, I went with fear and trembling, and tried to tell them

what I believed the Lord had done for me, and was received and baptized the following day by yourself, dear brother; the same dear minister of the gospel that had baptized my father and mother thirty years ago. When I came out of the water these words were in my mind, "His banner over us is love." I cannot forget the love that was shown me by the church and yourself. I thought all was peace and love, and all the burden was gone, but soon I was again doubting and filled with fear, lest I had deceived the church, and that I was not what I had professed to be. It is still the earnest prayer of my heart that God will be merciful to my unrighteousness, and keep me by his Holy Spirit, that I may not prove a burden to the people that I so dearly love.

This is the reason that is mine for the little hope which I have. I will leave it to your better judgment to do with as you think fit. Anything that I can write is like myself, very poor in my own sight. Please excuse mistakes and lack of knowledge, also this long letter.

Your unworthy sister, if a sister at all,
VIRTUE BALLARD.

UNCLEAN! UNCLEAN!

PITIFUL indeed must have been this cry of the poor leper; he must stand apart from his fellows and beg for mercy; driven by the law from his loved ones, he must dwell without the camp among those as desolate as himself; no work of his could pave his way to a better home, for all that he touched was polluted; no offering from him could be laid before the altar, for his touch made it unclean; it was not left with him to accept or reject salvation from so terrible a fate; he or his people before him had violated a law ignorantly or knowingly, and he

must suffer the penalty.

This is the type of sin; the leper, a sinner. The priest by the law pronounced him a leper, and he must cry, Unclean. The commandment comes to the sinner and he must cry, Unclean, unclean. Not realizing his condition he had hoped to live on as others, doing good and working in his chosen field, serving man until God should call him home to heaven for his good works. But all is changed, and the law in his heart says he must dwell without. There is one thing in the figure that we must not forget: the leper had life and knowledge that he was a leper; as long as that remained he must hunger for the bread of life and sigh for the loved ones at home. Some lepers had been healed in the history of Israel, and there might still be a shadow of a hope.

When one leper was given power to see Jesus, he cried, Lord, thou canst if thou wilt make me clean. What made him believe that this man of all others could heal him? God-given faith that made him whole. The sinner has life and knowledge given that makes him hunger for the bread of life, and when he sees Jesus his cry is the same, Lord, thou canst if thou wilt make me clean. And it is this faith in him that makes him whole. Then he does not go back to Israel of old to see how it is, or to learn of his power, but he bears it in his heart, and like Isaiah he can say, "Lord, thou wilt ordain peace for us: for thou also hast wrought all our works in us."

Christ said, Thy faith hath made thee whole. If God had not given that faith, (for it is the gift of God) the leper could not have believed in the power of Christ, and if he had not given the sinner faith, he could not cry to him, and there would be no manifestation in his walk that he had seen Jesus.

When the leper was healed, the blessing was his, and there could be no question of accepting or rejecting salvation. He could no more resist the healing power than he could heal himself.

Now, when he is healed, the priest must pronounce him clean before he can live with his kindred. The priest had no power to heal, he simply looked upon the man to see if he was healed. Then he took the offering, which was a type or shadow of the sacrifice made by Christ for the sins of his people, and sprinkled the blood upon the one healed, and pronounced him so. Then the subject must wash himself, put off his old garments, and be pronounced clean before he could live with his people.

It seems to me that in this office the priest did for the one healed, what the church does for the sinner, looking upon him and seeing the evidence of his salvation and manifested power of God's Spirit working in him, she points him to Christ's atonement and commands the putting off the old man and obedience to the ordinances of Christ. Then he can live with his friends and take up the duties of his home and people.

The offering of birds alive and clean, did not heal the leper, or make him clean, nor does coming to the church make the sinner whole. It was because the power of God had healed the leper that he went to the priest. It is because the sinner gives evidence of a work of grace, and his salvation in Christ, that the church declares him cleansed by the blood of Christ. The evidence that the church asks is the experience of the children of God. Not only the confession by the tongue that you are a sinner, but that humbleness that manifests your knowledge, and that walk which testifies that you hate sin, and that you have been

with Jesus. This is so evident sometimes that the church is ready to declare one healed before the confession is made by the mouth of the sinner saved by grace.

So, my friend, if you have felt this power which manifests itself in making you hate sin, and cry in your heart, Unclean, unfit, you are the one that is commanded to put off these old, filthy rags, and if you love "the people," go home to your friends. If you feel to be unfit, do you want to still live with the lepers, and make yourself more unfit, by not doing your duty?

I wish I could make you know how our hearts go out to you in your sorrows, and how much comfort it would be to you and the church to have you come and live with us. This life is full of sorrow, and we are often lonely; so are you. A grasp of the hand of fellowship is a strength and comfort to us all. Can you not give it, and do you not long for it? The poor servants, preaching, traveling, footsore and weary, see you standing afar off, and long for your company, and pray for your comfort and coming to us. Do you ever think they need a helping hand, and a word of consolation in the knowledge of you having heard his voice?

A few old brethren and sisters will gather together with bowed heads all through a dreary winter, hoping, praying that God may manifest his love, and bring a wanderer home. Can you not say to them, I love the truth and hope in Christ, let me live with you in the church that I love? You may then together often cry, Unclean, but at times you will feel to fall down before him and joyfully give thanks for salvation by grace.

With what joy did the healed leper leave his filthy rags on the hills of Judea, and hasten to his friends. Do likewise;

leave your place of banishment, and your rags without the camp; put on the new man. Then, with the whole armor of God, come with your people and fight the good fight of faith; you may at least find company, and help to comfort those that are hungry for sympathy and brotherly love.

With a prayer in my heart for your welfare, and the good of the church, I am, I trust, your brother in Christ,

DUDLEY G. JOHNSON.

LAWRENCEBURG, Ky., March 22, 1903.

BRUNSWICK, Maine, March 17, 1903.

MY DEAR KINDRED IN CHRIST:—It is in my mind to write to you, but I find as the weeks and months glide away I am led in such a way that I can never tell you any good thing concerning myself. I am glad it is so, for all boasting is excluded.

What a beautiful strain my pen takes up when it writes of Jesus Christ, and him crucified, the Savior of his people; how he bore all their sins in his own body on the tree, became subject unto death, and destroyed him that had the power of death, and delivered his children from all transgressions, clothed them with his righteousness, saved them with an everlasting salvation, overcame the world for them, triumphing openly. So we hear him saying, "Be of good cheer, I have overcome the world." The will of the Father was what he came to do, and that will was, that of all he had given him he should lose nothing. "Behold I and the children which thou hast given me." "I have finished the work thou gavest me to do." In what a strong light the salvation of God's people shines forth. It is the light of revelation, for not one can ever see and understand that there is salvation in no other name only Jesus, unless it is

revealed; no one by searching can find out God; no one can say, "Jesus is Lord, only by the Holy Ghost." How wonderfully we are blessed in being made to eat and drink of the flesh and blood of Jesus, so we have sweetly experienced that he is in us a well of water springing up into everlasting life. What a wonderful work is wrought in our hearts when we are made to know and feel the exceeding sinfulness of sin; to know the heart is deceitful above all things, and desperately wicked; to mourn because the evil we would not do, we find ourselves doing. We are brought into captivity to the law of sin which is in our members. How sad our condition would be if God had not been manifest in the flesh, but we see Jesus clothed with glory and honor, exalted above every name which is named, far above all principalities and powers, to whom every knee shall bow; he is the One altogether lovely, and chiefest among ten thousand, the Savior of sinners, the salvation of his people. When the evidence is given us that this work has been wrought in us, our hearts are filled with praise to God, and we love to tell what great things he has done for us. His glory cannot be given to another, nor his praise to graven images. When the new song is put into our mouth we shall sing it, and not a note of praise to God will ever be lost. It will never cause one of his children to walk in darkness, to hear another one tell of his wonderful works, and declare them with rejoicing. They are never so low in the depths, never so enveloped in darkness but they recognize the note of praise to God, and a desire is found in their hearts that they, too, may render all praise, glory and honor unto him who is alive for evermore.

I feel just now that I can speak with more confidence concerning these things,

as the last few weeks have been spent in ministering to a dear, aged sister, who has finished her earthly pilgrimage. There was such a peace and reconciliation given her death was a conquered foe, and her hope in Christ was sure and steadfast, and the truth as it is in Jesus was her theme. As I listened to her each day, and could plainly see that the end of this life was near, I could not help repeating this verse of a hymn:

"Jesus can make a dying bed
Feel soft as downy pillows are,
While on his breast I lean my head,
And breathe my life out sweetly there."

While I feel the assurance that I know and love this precious truth, have been taught by the same Teacher, have the same blessed hope, the same all-sufficient Savior, these words are sung over and over again,

"Jesus, I love thy charming name,
'Tis music to my ear;
Fain would I sound it out so loud
That heaven and earth might hear."

O, what fullness dwells in Jesus! He is Head over all things to the church, which is his body, the fullness of him that filleth all in all. May we be made to remember that the body of Christ is a perfect one, every member placed as God hath pleased; it is composed of sinners saved by grace, and such a union exists between Christ and his people that nothing can ever separate them from the love of God. How precious this truth is! "With holy confidence to sing, that death has lost his cruel sting." While we travel here we can speak and write of these precious truths only with the ability God gives us. By and by we shall see him as he is, and be like him, and shall be satisfied. I have been looking forward to the four associations, hoping to meet loved ones again, and many others whom I have not met, but it does not appear now as if I would have the privi-

lege. I am confident if it is the Lord's will I shall certainly meet with you. May our minds be led into the precious truth, and we be established more firmly in it, so no wind of doctrine can move us. May the love and sweet fellowship be kept in exercise so the tender heart and forgiving spirit will be manifest to all who love our Lord and Savior Jesus Christ.

Your unworthy sister in hope of eternal life,

ATTIE A. CURTIS.

KINTYRE, Ontario, March 12, 1903.

DEAR BROTHER:—I received your letter, which was full of encouragement and love. Most of the time since I wrote last I have been passing through the valley and the shadow of death; like old Bunyan, I have been hearing the groans of dead men. But if I ever prayed the publican's prayer in my life, I think I did a few days ago, for I felt that I could not endure what I was passing through. I feared that my reason might leave me. I knew that I was in the hands of the Lord, and I did ask him to be merciful to me, a sinner, and he has been merciful. For the last few days I have been enabled to sing, and more so to-day. My table hast thou furnished in the presence of my foes. My heart thou dost with oil anoint, and my cup overflows. These words are very sweet as I write them. I well know that I am not worthy of this, as I am but a poor, miserable sinner.

When I first met you, I thought that now I could keep my house in order, but how disappointed I have been; like Paul, I was given a thorn in the flesh, and how I have prayed that it might depart from me.

I will now write you some thoughts

that passed through my mind yesterday, about predestination, the predestination of all things. Some have said that God predestinated the good, but not the evil. For my part I cannot separate the good from the evil, for in my experience that which I deemed evil has worked for my good, and what has seemed good, has worked evil. I believe that God works all things, good and evil, after the counsel of his own will, for he created all things. I believe, and I think that I have reason to believe, that I was even constituted for the very place and purpose which I have filled, and that the Lord intended I should fill this place. Another thought comes to my mind: we are to learn obedience by the things that we suffer. Now the things that we suffer, do we suffer them for any good deeds that we have performed? Do we suffer from the presence of the Lord, working peace and endurance within us? I would say, No. Yet we must suffer to learn obedience, as did the Master. Then if God predestinated that we should obey him, he must have predestinated also the rod that makes us suffer. If the rod is spared, the child is spoiled. If we are to be obedient children, the rod must be used. And what is obedience? It is what the Lord works within us, making us both to will and to do his good pleasure. And his good pleasure is that we should know him as the only living way whereby we must be saved. Now, if I have any obedience, and know that Christ is the way, the truth and the life, it is because the old man has been crucified and lashed, and this has not been by any weapons that man could produce, but by sin within and without. It was with me as it was with Israel in Egypt, all the plagues were required to soften the hardness of Pharaoh's heart, even to the slaying

of the first-born in all the land, and this seems to me to be death in the flesh. Sin is the cause of death, and there must needs be death before there can be a rising to newness of life. This newness of life is obedience, and the suffering is death, and sin is what brings about this suffering. Now if God did not predestinate all things including death, the resurrection from the dead, yea, all things, we are false witnesses, and are yet in our sins. The only ground of hope that I have is that he did predestinate all things, and that he does work all things after the counsel of his own will. There is nothing in my flesh but sin and death, and my hope is solely in the resurrection of Christ.

Truly God tempts no man to sin, he does not need to tempt any man to sin, we are born in sin, and shapen in iniquity, therefore in our best estate we are nothing but sin and vanity. If I am enabled to sing glory and power to the Lamb, it is because of his victory over death. No dead man ever had power to arise from the dead, but Christ, having the victory over death, he can call forth the dead, as he did Lazarus. I feel like adding some thoughts regarding Lazarus: he in the grave represents the body of sin and death; he was just where we were when Jesus said to us, "Come forth," and we came forth bound in grave-clothes. This body of sin clothes the new man, and Jesus said loose him, and let him go. Then we are loosed to praise his name. Thus I, for one, must say that our God did predestinate all things, and does work all things after the counsel of his own will.

Now I send this to you to do with as you deem best. I do hope that I have not written one word of this for exaltation, but for praise to the holy name of

the Lord. I trust that all is well with you. I will close. May his Spirit ever abide with us all, to lead us into the truth.

Your sister in hope,

(MRS.) PETER ALLISON.

PHILADELPHIA, Pa., April 25, 1903.

DEAR BRETHREN:—I feel there ought to be but one object in our hearts when we sit down to write for the perusal of our brethren, and that object should be the comfort, and edification, and instruction which we might be enabled to impart to those of like precious faith; the same which we did receive when in our experience the Spirit took of the things of Jesus and showed them unto us. If we have any other object in view, anything to elevate self, or to bring our name into prominence, let us lay aside our pen, until we are moved by the Spirit of God to communicate in true humility and oneness of heart and mind.

The children of our heavenly Father must have nourishment suitable to their condition and their need; many times all along their pilgrimage journey their flesh cries out for the fleshpots of Egypt, which things serve to satisfy the flesh alone, but the inner man must be renewed day after day, by the milk and honey of truth, wisdom and grace. As lively stones in the "house not built with hands," each one has his own place to fill, and his own duty to perform. One can never do the work, or perform the service of another. In the building built by Solomon (which was a type of the spiritual temple) there were many parts accurately fitted together, each particular part for a particular use. Some were for foundation stones, some for pillars, and others for ornament, &c. Such uses are all called for in the church of Christ. I will not stop to talk to you of the founda-

tion stones and the pillars, as their vocation is no doubt clear in all your minds, but of the ornaments I would like to spend a few minutes with you. Naturally we look upon ornaments as something frivolous, and to attract attention only, but not so in the ornamental structure comprising the holy city, (New Jerusalem). When giving directions regarding the deportment of the wives, the apostle Peter says: "Whose adorning let it not be that outward adorning of plaiting the hair, and wearing of gold, or of putting on of apparel; but let it be 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."—1 Peter iii. 3, 4. This Scripture applies equally to each and every member of the body of Christ. Because, whosoever uses natural adornment for the fostering of pride and vain glory, becomes drawn away from the meekness and gentleness of Christ. Zion is declared to be "the perfection of beauty," God's glory is reflected in his saints, (which is Zion) and therefore shines out of her with brilliant perfection. He that walketh in the light of God's holiness must be, and is, clothed in the habiliments of "A meek and quiet spirit."

Now I would say to all, who are mourning in Zion, (because they feel their entire unfitness for the service of God's house, that they walk not after the Spirit, but after the flesh, that their time is spent in catering to the desires of the carnal mind, that instead of being an ornament in the temple of God, they are a detriment to the cause of Christ, and a hindrance to their brethren,) that your ornamentation depends not upon the labor of your hands or mind, but upon Christ that dwelleth in you. In you (that is, in your

flesh,) dwells no good thing, but inasmuch as Christ dwelleth in you, you are in the sight of God, all fair, without spot or blemish. You say, my very best efforts are sin-laden and all polluted. Yes, that is true, because your flesh serves the law of sin, but Christ worketh in you, and in him you do the Father's good pleasure. If we see clearly our own imperfections, it is because we also behold the perfection which is in Christ Jesus our Lord. So then our anxiety and sorrow because of our shortcomings, is a sweet evidence that we have passed from death unto life, and that sin has become exceeding sinful. The ornaments in the temple built by Solomon, were placed in conspicuous places, that they might show forth their beauty and significance. So the jewels in our heavenly Father's casket, they are so arranged (in perfect order) that the whole household of faith may behold their beauty and ornamentation. The angel to one of the seven churches said, "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God: which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name." How wondrously beautiful is this christian character; bearing the power of an endless life; adorned with all the beauties of holiness; clothed with the armature that continueth to overcome, and swallowed up in the name and merit of his gracious Redeemer.

Dear, precious little brother (or sister) lame in both your feet, weary in the tedious, tiresome conflict of a christian experience, in yourself weak, in your own eyes despicable, what a rich inheritance is yours; an ornament in your public

profession, and a still richer ornament in the hearts of your brethren. To you, the possession of "a meek and quiet spirit" is more than all the world can give, you are made willing to suffer, and to bear about in your body the dying of the Lord Jesus, that the life of Jesus may be made manifest in your mortal body; you do now realize that sin doth abound in you, yet grace doth much more abound; you know that in Jesus alone you are accepted at a throne of grace. If it is in our heart to "adorn the doctrine of God our Savior in all things," then will we with all integrity, deny ungodliness and worldly lust, and "Live soberly, righteously and godly in this present world: looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works." The vineyard of the Lord is made beautiful with the flourishing vine, and rich clusters of fruit. The vine (Christ) supplies the life and nourishment to the branches (the church), and the branches yield the fruit of righteousness to the glory of God, some thirty, some sixty, and some an hundred fold. The branches depend entirely upon the vine for its life-giving principle, the which produces fruitfulness. Of themselves the branches can do nothing, they are helpless and passive in the strength and power of the vine. So we, if we show forth the fruit of the Spirit in our walk and conversation, it is because the Spirit of our living head (Christ Jesus) exerciseth us unto good works. Have we then whercof to boast if we adorn the temple of our God with the labor of love? But more and more we learn the truth (here a little and there a little) that

our identity is swallowed up in the name of our gracious Redeemer. So be of good cheer, you little ones who think you have no part or vocation in the church of Christ, each and every one of you fill the place which God has ordained concerning you before the foundation of the world.

May his blessing unto fruitfulness rest upon each one of us for his dear name's sake, and unto his name may we ascribe all the glory.

B. F. COULTER.

WORTHINGTON, MINN., Nov. 16, 1902.

DEAR BROTHER BEEBE:—May so vile a sinner use this term? I fear and tremble to call you brother because you do not seem to me so vile as I am. The dear Lord has given you wisdom and understanding to know his word. As for me, I am a poor old sinner; I am a peculiar man, I feel to be the greatest sinner on the earth, I am living here in the midst of a people of many tongues, they are of all nationalities, and they have churches, and they all preach works, and so I do not go to hear them. I tell them that Jesus finished the work of salvation on the cross of Calvary, he there said, "It is finished, and gave up the ghost." The third day he rose again from the dead. This is the Savior that I love to talk about, and I love to be with those that do talk of him, and that give him all the glory, and not to man. I feel my depravity in myself, and see it in all the world. I try to watch my thoughts and the desires of my heart, and I see because of the hardness of my heart much sorrow.

Now, brother Beebe, can you fellowship such a wicked man as I am? It seems to me that all the people of God are much better than I am. You can see

by what I have written what a sinner I am. Within find two dollars to pay for my subscription to the SIGNS another year. I want to say that I love the dear old SIGNS, I do not know what wife and I would do without them.

Brother Beebe, I have confidence in you that you will cast the mantle of charity over this. If you please, give it a place in the SIGNS. In love of the truth as it is in Jesus Christ our Lord, I remain yours in hope of eternal life,

HENRY JAMES.

BLUE SPRINGS, MO., March 9, 1903.

B. L. BEEBE—DEAR FRIEND:—George W. Leap, an old subscriber to the SIGNS, having moved to Ocmulgee, Indian Territory, hands me two dollars to renew his subscription from June, 1902, to June, 1903, and forward his paper to above address, he also sends sixty cents to aid the SIGNS. I also send two dollars to renew my subscription from May 15th, 1903, to May 15th, 1904, and one dollar to aid the SIGNS, which I greatly appreciate for the truth it contains from its many contributors, also for the way it is conducted by the editors in publishing nothing but sound doctrine, which alone will edify and comfort the saints; feeling sure you will take none of the glory to yourselves, but rather give glory to whom glory is due, knowing you fully indorse Paul's questions to the Corinthians, iv. 7, "For who maketh thee to differ from another? and what hast thou that thou didst not receive?"

I hope you will continue to publish the editorials of your dear father, the many truths they contain are as comforting and edifying to the lovers of the truth as they were when first written, forty, fifty, sixty and seventy years ago.

THOS. W. RECORDS.

MT. ROSE, N. J.

ELDER F. A. CHICK—DEAR BROTHER IN CHRIST:—For some time I have thought that I would like to write to you, and this evening something seems to lead me to write, although it is an undertaking for me. I cannot express myself as I would like to do. I enjoy reading your dear paper, the SIGNS OF THE TIMES, there are so many able writers, but I have not the gift of writing, still I can think it all over, but when I attempt to speak of these things my tongue is silent, but I am thankful for what I have; I feel that the Lord has done great things for me. O, dear Elder Chick, if I could only tell it all to you as it comes to me every day, and as it did before I went down into the water. O, how beautiful that was to me, yet sometimes I feel as though I had deceived the church, for I could not give in my experience as I would have been glad to do; it was all there to say, but I could not say it. A dark mantle of sorrow has fallen upon me to-night, I am troubled without scarcely knowing why, for I still realize that the Lord is good; he is a stronghold in the day of trouble, and he knoweth them that trust in him. I believe that truly my soul does trust in him.

How I longed to be among you for many years back; I would see different ones go into the water, and would feel as if I desired also to go, but I felt too sinful. Sometimes I would go to other churches, but I would feel there like a lost sheep; I never felt at home anywhere but among the dear Old School Baptists, still I felt too unworthy to come out, but the Lord knows best, and I will trust in him. I do not get to the meeting as often as I would like to, but I am always thinking about the dear ones when not there.

But I will bring this scribble to a close, it will try your patience to read it. I felt that I must write you a few lines.

I remain unworthily your sister,
(MRS.) MARY K. STOUT.

HAMILTON, Texas, May 10, 1903.

ELDER G. BEEBE'S SON—DEAR BROTHER:—Inclosed find one dollar to be applied to help pay your indebtedness on the SIGNS. I am a very poor man in this world's goods, but feel that God requires the same of me in faithfulness as the richer class, according as I have, and if the right spirit actuates me, I hope the same one will enable you to not despise the day of small things. While I have been tolerably faithful I believe in my own subscription, and assisted many others that were not able to pay for it, and tried to increase its circulation, I feel that I have let opportunities pass when I could and should have sent more than I am able to at this time, yet I feel thankful God has been merciful to my unrighteousness, and I hope put it into the hearts of others to so liberally respond to your wants. It makes me rejoice that he does not depend on me for anything, but makes me depend on him for everything. I cannot afford to believe that as long as you are kept faithful to declare the whole counsel, as much as in you is, that you will ever have to suffer more than you will be enabled to bear.

With love, sympathy and best wishes for you and all the tried ones of the household of faith, and a desire for your prayers, I am as ever your little brother in bonds,

W. D. WOOD.

EDITORIAL.

MIDDLETOWN, N. Y., JUNE 1, 1903.

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.

FALSE CHARGES REFUTED.

THE various principles of the doctrine of God our Savior have all at different times been assailed by those who know not God, ever since Jesus arose from the dead and his gospel began to be preached abroad. This is not strange, for fallen, sinful man is perverted in all his faculties, so that he calls evil good, and good evil, and beside, the doctrine of salvation by grace is most humiliating to that self-righteous principle which dwells in every man. Since the fall, man has a most exalted opinion of his own wisdom and righteousness. Satan had said, "Ye shall be as gods," and this statement from the father of lies is fully believed by fallen man. The gospel is therefore a stumbling-block to the self-righteous Jew, and folly to the proud wisdom of the Greek. It is not wonderful therefore that men oppose the divine sovereignty and the divine grace; that they do so is full evidence of their lost condition, being yet in the darkness and blindness of sin, they do not and cannot know the truth, and what they do know of the letter of the word seems to them evil, and not good. All the opposition of men to the truth arises out of self-righteousness, self-wisdom and self-power. When the right-

eousness, wisdom and power of God is presented, and it is declared that man is possessed of neither the one nor the other, vain, fallen reason rises up at once against this teaching, and begins to urge all sorts of horrible consequences as necessarily arising from it. Thus when Paul declared that where sin abounded, grace did much more abound, men were ready to say at once that the logical sequence must be, that we ought to do evil, that grace might abound. They said that if Paul's teaching was true, then the more man sinned, the more grace would be magnified; it is certainly a good thing to magnify grace, and so they said, Let us sin to that end, but Paul at once refutes this by saying that by grace believers are not only redeemed from the consequences of sin, but from sin itself. He says that redeemed men have become dead to sin, and therefore cannot live in it any longer. No believer could draw such a conclusion as the above from the doctrine of the abounding of grace; he who says such things as this in opposition to Paul's doctrine, shows that he does not know the grace of God at all. Such ones are still in the condemnation of sin, and under bondage to it; they who are saved do not draw this horrible conclusion from the doctrine of the superabounding of grace; they cannot, grace in their hearts itself forbids that. But those who are yet dead in sin, see in grace only a license to further sin; these turn the grace of God into lasciviousness.

Again, when Paul taught that we are not under the law any more, but under grace, some said, Then you take away all restraints from men, and leave all to continue in sin; it will not do to say that the redeemed are not under the law; if all fear of punishment be taken away from men, then wickedness will run riot among

them. But no true believer ever said any such thing. Paul knew and taught, and all who believe with the heart know that the law never did prevent men from sinning; it could not; what the law could not do, because it was weak through the flesh, grace in our Lord Jesus Christ has done, and does still do. "Sin," he says, "shall not have dominion over you, BECAUSE ye are not under the law, but under grace." Legalists and formalists, who know not God, can and do urge this objection to the doctrine of grace, but never a true believer.

Again, when Paul taught that the God of the universe had raised up Pharaoh for the purpose of showing forth in him and through him his own power and glory, and that, too, by the very stubbornness and rebellion of the king, the objector was ready to assert that then God had no right to find fault with Pharaoh, seeing that through him the will of God had been done. Paul states the matter in this way: Thou wilt say then, Why doth he yet find fault, since Pharaoh did not resist his will, but accomplished his will? Paul says that he who puts forward this objection with the motive in view of denying the doctrine of God's overruling sovereignty in the case of Pharaoh, is only replying against God, presumptuously replying, as a creature replying against his creator. Paul does not seek to enter into any argument in the matter. What would be the use? It is the objection of an evil heart, to which he thus replies, and no argument can convince hatred. If the love of God be not in the heart first of all the truth of God cannot be received or understood. It has been the joy and comfort of the children of God always to believe that all the hatred and opposition of men only advances and fulfills the will of God in

the salvation and in the keeping of his people. They do not urge any such objection to the predestination of God; they do not say, If he has predestinated the wicked actions of men, then he has no right to find fault with and condemn men for so doing, but carnal reason, which hates the doctrine of divine sovereignty, is always ready to raise this objection, and in all men it is what Paul declares it to be in Romans ninth, A replying against God. Men in every age have said that predestination takes away all right in God to condemn men for their evil deeds; they have said that it nullifies all commandments, all exhortations and all prayer, and all condemnation. Paul says to the contrary, and also that they who urge these objections are not reconciled to God.

Now we need not think it strange, remembering all this, that similar objections are now brought against the doctrine, and we need not think it strange that the same charge is brought now against those who believe it; it is only according to the course of events in all ages since the gospel began to be preached that it should be charged against all such that their doctrine not only leaves room for sin and iniquity to abound, and room to deny the right of Jehovah to condemn in men what he has yet predestinated that they shall do, but also that they themselves admit this, and declare it to be what they themselves believe. Paul said of such ones in Romans, third chapter, their damnation was just; they were charging a lie against the truth, and against those who had received it and loved it. Truth does indeed abound through our lie to the glory of God, and yet it is a falsehood that any one who loves the truth ever could say, Let me then do evil that good may come. If

any man says that he believes in the predestination of all things, and then claims that this absolves him from all blame for his sins, he has never known the grace of God in truth, and is adding an insult to the sin against God of which he has already been guilty.

A church might see cause to bear with the wrong doing of one of her members, knowing his weakness in some particular direction, but if that wrong doer, when brought before the church, says, It was predestinated that I should do this, and therefore neither you or God has any right to find fault with me, that man would at once show that he was entirely destitute of the grace of God, and that he did not reverence his name. Such an one ought to be set aside at once; he has not only sinned, but has sought to throw the blame upon the holy God. It is not possible for a true believer in predestination to feel that he is therefore absolved from blame for his transgressions.

The reason we here have been saying these things is, it came to our ears that in some portions of the country, especially in Alabama, Arkansas and elsewhere, there were those who had sinned most grievously, being guilty of drunkenness, dealing in green goods, filthy conversation, and immorality of the grossest form among the churches who hold the God-honoring doctrine of the predestination of all things, and that when the churches of their membership sought to exercise the proper discipline of the church, these men took shelter behind predestination, and said they could not help what they had done, and ought not to be censured for it, and that in some cases churches had allowed this plea to have weight, and had retained these men as members in full standing, and as ministers of the word also. We felt that these reports

must be untrue, and that those who made such statements must have been misinformed; we could not believe that any Predestinarian Baptists could be guilty of saying and justifying such things; we were much distressed and troubled in mind, and felt that we wanted to be assured in the matter in some way. For this reason we finally decided to write to brethren in those sections, and to brethren who were acquainted there, and ask statements from them regarding the matter. We were not so much concerned to inquire whether any who believed in the predestination of all things were guilty of these criminal acts, though that were a most horrible and shameful thing, still we know that in all sections there are those who do wrong in the churches, and who are perhaps often borne with too long, for the honor of the cause of God, but we were deeply concerned to know if the charge that such ones were allowed to shelter themselves from church discipline by the plea above named was true. We knew that the Baptists where we live would not for an instant tolerate such a thing. Could it be so with our brethren in the sections named?

Now we want to say that we have letters from brethren, ministers and members, clerks and moderators of associations and churches, whose names we will give directly, and whose letters we would be glad to publish were it not that to do so would occupy too much space in our columns, all denying this most grievous charge. It is not denied that some among them have done wrong in various ways, as is the case often in all sections, but it is emphatically denied that any one at any time has sought to relieve himself from blame by saying that "It was predestinated, and therefore I am not to be blamed," neither has there ever

been a case where any church has or would have accepted such a plea if it had been made. This denial comes from brethren in Alabama, Arkansas, Texas and Florida. We will now give the names of the writers with the States from which they have written us, and we will also give a few extracts from their letters as we proceed. Elder M. L. Gilbert, of Dade City, Florida, says that he has never heard of such a thing in Florida, and that he is generally acquainted there, and would know if such a thing existed. Elder J. R. Hardy, of Texas, writes that he is acquainted in Arkansas, in certain sections, and he never heard of such a state of things there, and so far as relates to Texas, such a charge is altogether false. Elder V. P. Harris, of Fordyce, Ark., writes that there is no truth in the report, either as regards the evil conduct charged against those who believe in unlimited predestination, or as regards the accusation that any take shelter under that doctrine for their sins. Brother J. W. Sharp, of Fordyce, Ark., writes that he personally knows that neither of the above charges are true in all that section, among Baptists who believe in unlimited predestination. Brother J. W. House, of Bab, Ark., writes, saying the same things as above named with great emphasis. Brother W. C. Horton, of Bab, Calhoun Co., Ark., writes that nothing ever written could be more false, so far as his knowledge goes, and he is well acquainted with nearly all the Baptists in that section of Arkansas. Brother L. C. Trull, of Wesson, Ark., writes that so far from such charges being true of the unlimited Predestinarian Baptists in his section, it is to the contrary true that they walk more strictly than do their opponents as a rule, and that if any should do wrong, and seek to excuse himself

upon the ground that it was predestinated, and therefore he was not to be blamed, he would be dealt with speedily for it. Elder J. H. Blythe, of Monticello, Ark., writes that to his knowledge any such report as above named is groundless, and false as any lie that the devil ever conceived. He adds that he has never met a brother who claimed that his wickedness was predestinated, and that therefore he was not to be blamed. Brother G. W. McVey, of Plantersville, Ark., writes that he has lived in Arkansas thirty-five years, and has been a member of New Hope Association twenty-eight years, and has never heard of any such things among any of the churches of that association, and that these charges are not true. Brother Hiram King, who we believe is a minister of the gospel, though we are not sure, writes from County Line, Ala., and is indorsed at the close of his letter by the following named brethren: B. J. Wilson, M. H. Law, W. C. Wilson, W. E. King, C. C. Gibson, S. F. Mason and T. A. Beard. He says that all such accusations are false altogether. Brother J. W. Hamil, of Troy, Ala., writes that any such statement is absolutely false, and that no church nor individual can be found who ever made use of any such statement. No such statement, he says, in that section was ever made from the pulpit or privately. We think that he belongs to the Conecuh Association, in that State. Brother E. L. Norris, of Greenville, Ala., writes that he is astonished, shocked and humiliated, that such charges should be made against any Baptists in his section. He is personally acquainted with every male member of the Ebenezer Association, and with many brethren of corresponding associations, and has never known but two members in all his acquaintance, so far as he can

remember, to be charged with drunkenness, and one was excluded, and the other confessed his fault, and of course was forgiven, but neither of these two tried to justify himself upon the ground of predestination, and he does not know of any case where such a plea was ever made. Brother W. H. Coleman, clerk of Darien church, and H. P. Yarborough, deacon of that church, writes that there is no shadow of truth in the charge that any one there ever sought to take shelter under predestination for his sins. They speak of one case of discipline concerning which there was some dissatisfaction with the action of the church, but no such plea as charged above was made or even hinted at by the guilty person. On the contrary they state that he made full confession and was forgiven. Elder J. A. Mills, of Timothy, Ala., writes that if any such things are true, he does not know of it. He says that he is serving two churches near Troy, Ala., and no such thing has ever come before him. He says that some brethren sometimes do wrong; he has heard one or two say that it seemed like they could not help doing some of the wrong things that they did, but never heard one of them charge his wrong to the predestination of God. Brother J. H. Daniel, of Haynesville, La., writes that if it be the practice of any church or people known as Primitive Baptists, in Arkansas or elsewhere, "To get drunk, swear, deal in green goods, or engage in any other sin of any kind whatever, and then say we were delivered to these abominations, and then are justified and retained by the churches," he is totally ignorant of it. He says, "I assure you, and all others, that there is no such thing in this country."

Now all these testimonies have made us glad, for we could not hold in our con-

fidence and fellowship any brother for a moment who would seek to say, Why does God find fault? it was predestinated, and therefore who hath resisted his will? and we are indeed glad that so many of the brethren in all those sections can speak so positively regarding this matter. We have not felt to do more than to try to ascertain the facts regarding this matter by the testimony of competent men, who are as a whole, believers in unlimited predestination, and who therefore know what they do believe. All these witnesses abhor any such attempt to shield the sinner under the plea of predestination, and say that all Predestinarian Baptists with whom they are acquainted, do the same and feel the same. We know that this is the feeling of all the brethren in this section of the country, where nearly all are full believers in unlimited predestination. The information which led us to make this investigation, and which has called out these many uniform replies, came in a letter or letters marked "confidential," and so we cannot use the name of the brother who wrote us. We do trust that all this testimony will convince him that he has been misinformed, and we hope that he will write us to that effect, and we will take pleasure in publishing such statement from him, if he so desires.

We desire to say in conclusion that the best, the only way to secure peace and fellowship among the children of God, is not found in exhortations to be at peace with each other, but in continuing to preach in love the doctrine of God, as seen and known in the experience of believers, and all who have a place for the doctrine in their hearts will in the end be drawn together to the doctrine, and so true union will abound. To do this does not mean that there shall be fighting or

harsh language used against any one, or that any reference shall be made to any particular individual, in what we preach, but simply that truth be held forth in love, and with all the clearness of expression possible.

May God bless his people with true peace, even the peace of God, which passeth all understanding.

Since writing the above we have received the following statement from brethren in Alabama: "There is no church in Conecuh River Association that would uphold members believing such God-dishonoring doctrine. That any of our churches would allow any member to take shelter under predestination for his sins, is a statement absolutely untrue." This is signed by Geo. W. Hamil, Wm. Davis and H. M. Sneed, deacon of Beulah church; A. S. Summerset, G. W. Harris, C. B. Rollin, deacons of Pleasant Hill church; Elder M. V. Gibson and Deacon John M. Hamil, of Paran church.

C.

NOT ENOUGH.

THE following card from Elder John McConnell, pastor of the Ebenezer Church, in New York city, where the Warwick Association is to be held this year, will explain itself.

"With reference to the notice in the SIGNS OF THE TIMES, proposing a reduction in railroad fare to attendants of the Warwick Association, we regret to say that less than the required number have applied for the benefit; consequently the reduction is not available. Seventy-six applications have been received; twenty-four less than must be guaranteed before the reduction would be conceded to any.

JOHN McCONNELL."

NEW YORK, May 14, 1903.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

ELDER J. ARMSTRONG'S LETTER.

WE are pleased with the general sentiment of the letter of our esteemed brother, which will be found in this number, on the subject of the ancient glories of the Son of God. His independent and eternal Deity, his Sonship, his Mediatorial identity, &c. And his arguments in refutation of the notion of his fleshly or corporeal body having existed as such, before he was made of a woman, we think are unanswerable, but that the soul of him did exist with the Father before the world began, does not so clearly appear. The first account given in divine revelation of the existence of soul, or souls, is given of the earthly Adam—God breathed into his nostrils the breath of life, and *man became a living soul*. And Paul in discriminating between the first and second Adam, in 1 Cor. xv., says, "The first man Adam was made a living soul; the last Adam was made a quickening Spirit." All men descending from the first progenitor, Adam, are generated like him, soul and body. And so all who are regenerated as the seed of Christ, receive from Christ, not souls, but spiritual, immortal, eternal life, which John says was with the Father, and was manifested, and which he also says was given us in Christ; so that he that hath the Son of God hath life; and he that hath not the Son of God hath not life. But he does not say, that he that hath not the Son of God hath not a soul, for they all have souls in their relation to the first Adam.

We think brother Armstrong had fully established the pre-existence of the Sonship of the Redeemer, in proving by the record which God has given of him, that

he was set up from everlasting in his Mediatorial Headship of his church, as the life and immortality of his body, which is the church. That which constitutes him the Son of God, must have its existence originally in the Father. And that Life, which Christ is, was with the Father, proceeded from the Father, and was given to the church in Christ as spiritual Adam, or spiritual Progenitor, or the quickening Spirit.

In his assumption of a fleshly body, he was *made flesh*, made of a woman, and made under the law. What law? The law that said, "The SOUL that sinneth, it shall die." Had his soul, which on Calvary was poured out unto death, pre-existed his being made of a woman, why was it necessary that he should be made of a woman, that he might be made under the law? And again, man without a soul was but dust of the ground; but when animated by the breath of life, he became—that is, man became—a living soul. God's children, being partakers of flesh and blood, partake of flesh and blood in its animated state, as comprising soul and body. So Christ in "likewise also taking part of the same" must have taken on him a body, and that body, like the bodies of his members, must be in possession of a soul that could suffer the penalty of the law. How else could he have been found in the fashion of man? A corporeal body without a soul is not called man, it is the soul which distinguishes man from a mere animal.

The term *man* is applied to Christ, we think, in a two-fold application. First, as the Lord from heaven; not the *soul* from heaven. And as the Man of God's right hand, made strong for himself, as the Mediatorial Head in vital union with his members which are his body; the fullness of him that filleth all in all. These

members being many, all the election of grace are one body, so also is Christ. And when all shall be brought experimentally into the unity of the faith, the measurement of the body of which Christ is the Head will be full, complete and perfect as that body existed with the Father before the world began. There was the perfect man, as standing at the right hand of the Godhead, to which the church shall be conformed when "We all come in the unity of the faith, and knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."—Eph. iv. 13. Again, the term is applicable to him in his incarnation. Thus, "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," &c.—Phil. ii. 6–8. In this last sense of the word, he became a man of sorrow and acquainted with grief; carried our sorrows, bore our griefs, and the chastisement of our peace was upon him, and with his stripes we are healed. In being put to death in the flesh, he poured out his soul, as well as his blood, unto death. His soul was exceedingly sorrowful, even unto death, and his soul was made, with his body and blood, an offering for sin, when he saw his seed, prolonged his days, and the pleasure of the Lord prospered in his hands.

Our dear brother Armstrong, we are sure, will take no offence at our remarks on this one point in his letter, as we fully indorse his views generally, in the able and unanswerable article which he has written against the extravagant, but unscriptural notions of the non-resurrectionists, who, if we have correctly appre-

hended their position, affirm that nothing will ever go to heaven that did not come from that place. On their hypothesis, the creatures of this mundane sphere could have no interest in the provisions of grace and mercy. As Paul has declared, that if the dead rise not, then Christ is not risen; and if he be not risen, we are yet in our sins, &c., they, in order to evade the direct force of Paul's testimony, endeavor to establish the notion that the fleshly body in which Christ suffered, did exist as such, and that he brought it down to earth with him, and then took it back to heaven in his ascension. But even if this theory could be established, would it not prove too much for their purpose? seeing Christ arose from the dead and became the first fruits of them that slept, giving assurance as the first fruits so shall the whole harvest be; it would unavoidably involve the monstrous conclusion that the fleshly bodies of all the saints also came down from a pre-existing state in heaven, whereas God has said they were made of the dust of the ground.

We regret to learn that such speculations exist in some of our western states, and has created much distress among those who preach Christ and the resurrection. May God deliver all those who love and fear him from this and all other perversions of the sacred Scriptures, and save us from the snares of the devil, and give us more fully to know him and the power of his resurrection, and conform us more and more to the heavenly image, for his name's sake.

MIDDLETOWN, N. Y., July 1, 1860.

EXPLANATION OF DATES.

THE last two figures of the date next to your name on the little pink slip denote the year to which your subscription is paid. Thus: 99 means 1899; 19 means 1900; 01 means 1901; 02 means 1902; 03 means 1903, &c.

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IN RESPONSE TO BROTHER D. M. LEONARD'S APPEAL
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Previously acknowledged.....	\$711 70
Henry Holden, Kansas, \$1.00; Mrs. Margaret Money, Ky., \$1.00; Mrs. T. D. Money, Ky., \$1.00; W. D. Wood, Texas, \$1.00.—Total.....	4 00
Total to date.....	\$715 70

OBITUARY NOTICES.

Mr. John Blue died at his home April 1st, 1903, in the 85th year of his age. He was quite feeble for over a year. A year ago this spring he was quite poorly, and it was then thought his end was near, but the dear Lord saw fit to raise him up again, and he was able to go around a little, and meet with the church, and it was his great delight to hear Jesus exalted a Prince and a Savior for poor, perishing sinners, of which he often said he was the very chief. He was one that always took the lowest seat, feeling unworthy of his brethren's esteem. He would say, I do not know what the brethren can see in me, so vile a creature as I am, that they can have any fellowship for me. He came to the church four years ago, was received into full fellowship, and baptized by our late beloved pastor, Elder Pollard. He was loved and esteemed by all who knew him. To me he was indeed a lovely brother. Many hours have we spent in talking of the goodness and mercy of God to our souls. I cannot restrain making mention of one time in particular, before he came to the church, he hardly got seated in the house when he began to tell me the exercises of his soul, and how he was cut off from all hope in self through hearing the late Elder McColl preach from the words, "Except a man be born again he cannot see the kingdom of God." After many years of deep exercises of soul he was brought into gospel liberty, these words being applied, "The blood of Jesus Christ cleanseth us from all sin." He could then claim all the sweet promises of the gospel his. He asked me to find that portion where it reads, "I passed by thee, and looked upon thee; behold thy time was the time of love; and I spread my skirt over thee." "I decked thee also with ornaments, and I put a bracelet upon thy hands, and a chain on thy neck. And I put a jewel on thy forehead, and earrings in thy ears, and a beautiful crown upon thy head." I then said to him, You can claim all these precious promises yours. "Yes," he said, "I can." It seemed to me as if his face shone with heavenly radiance while he talked of those beautiful things. It was truly a season of rejoicing to our souls; I shall never forget it. But he was often made to walk in darkness and mourn an absent God.

In 1847 he married Miss Mary Graham. This happy union was blessed with nine children, three of whom preceded him to the eternal world, one in infancy, the other two in manhood; the remaining six, four sons and two daughters, with their dear mother, done all that loving hands could do to sustain and comfort him. He was poorly and feeble, but his end was not expected so soon. He just quietly fell asleep in the arms of Jesus. His end was peace. The dear Lord alone can comfort and sustain the dear family. May he be a Husband to the widow, and make each of them to rejoice in a hope of his mercy, as he did the dear departed one.

Our pastor, Elder Carnell, spoke beautiful words of comfort, using as a text Revelation xiv. 13, to a large concourse of people who paid their last respect to one whom they loved and esteemed, after which he was quietly laid to rest in the family cemetery, to await the final trump of God, when we believe he shall triumphantly arise with all the saints of God to praise him, world without end.

SARAH ANN MCCOLL.

WALLACETOWN, Ontario, May 15, 1903.

Mrs. Henrietta Waddy, wife of Mr. B. F. Waddy, 3,609 Prospect Ave., Georgetown, D. C., departed this life March 10th, 1903. The subject of this memoir was a member of the Shiloh Old School Baptist Church of Washington, D. C., and much loved. She was baptized by the late Elder W. J. Purington, in the year 1865, and remained a faithful member until her death. Her husband tells me she was always a faithful wife and mother, and next to her care as such, was her interest in her church. It has been the privilege of the writer to know her for the last four years, and to be with her both in the church and in her home, and I have ever found her strong in the faith once delivered to the saints. Two points were very prominent in sister Waddy's faith: she was a strong believer in the doctrine of the total depravity of human nature, and the almighty power of God in salvation; grace, and grace alone, was her theme from first to last. The church misses her, for we loved her for Jesus' sake, and we extend to the bereaved husband and children our heartfelt sympathy in their loss, but would comfort them with the blessed assurance that their loss is her gain.

The writer attended her funeral by request of her husband, and spoke from a portion of the fifteenth chapter of 1 Corinthians, after which she was laid to rest in the presence of a large number of sympathizing friends, to await the resurrection, when she shall arise from the sleeping dust, by the power of him who brought again from the dead our Lord Jesus Christ, and so shall ever be with the Lord.

Her pastor,

J. T. ROWE.

[BROTHER Rowe in sending the above, says that

as we knew the dear sister so well for so many years, he would be glad if we would add a few words to the above. We would gladly comply with this request, but feel that he has already said all that need be said. We knew sister Waddy for thirty-five years, and as it was our lot to visit the church in Washington city as a supply for more than twenty-seven years, we were often in her company. We can bear cheerful testimony to what brother Rowe has said concerning her love to the doctrine of grace, and her regard for those she believed to be the people of God. We desire to extend a word of sympathy to the bereaved husband and family. May God comfort and bless them in all their need. It is sure that when the loved of the Lord depart, it is to be with him forever. Comfort one another with these words, is the exhortation of the apostle.—C.]

"A GOOD name is better than precious ointment, and the day of death than the day of one's birth. It is better to go to the house of mourning, than to go to the house of feasting: for that is the end of all men; and the living will lay it to his heart."—Ecc. vii. 1, 2.

By request of the bereaved sister, we send you this notice for publication through the SIGNS OF THE TIMES. Died, very suddenly and unexpectedly, **William Franklin Jenkins**, in the 72d year of his age. He lived and died at the old homestead at Rock-springs, Lancaster Co., Pa., and was a son of the late David and Hannah Jenkins, whose home it was during their lifetime, and left by them for the benefit of their descendants. This home is very near the meeting-place called Rock Springs. Their ancestors were active members of this little church, and the same disposition has descended to the present time, and has always been their place of meeting. Their house has ever been open for the entertainment of that congregation, and others who have attended there from time to time. The deceased made no profession of faith in the Redeemer, but as far as we were able to judge, decided and with those who met for worship there. He leaves a sister and one brother; the brother has for a long time been much afflicted, and I am sure they have the sympathy of the entire neighborhood. March 1st, 1903, he departed out of this world, and the friends met at the house, where there were some remarks made by the writer, after which he was interred beside those who have gone before, to mingle their bones in the dust, but there is a time when all those who are in their graves shall come forth. The Lord bless and comfort those two remaining ones, and friends generally.

WM. GRAFTON,

FOREST HILL, Md.

CHURCH NOTICES.

WACO, Neb., May 4, 1903.

KINDLY inform the brethren that the Old School or Primitive Baptist Church called Mt. Pleasant, is trying to build a house of worship at York. We are few in number, mostly poor in this world's goods, and any donation that the brethren or friends would see fit to give, will be thankfully received. Ever since the church was organized we have been holding our meetings at private houses, country schoolhouses, and such places as we could get, changing from one place to another so often that many who would like to attend our meetings scarcely ever know where the next one would be held. With a little assistance from outside sources we can build a plain frame house with modest furnishings, large enough to accommodate all who may come on ordinary occasions. Without some assistance from abroad we can scarcely provide even a convenient meeting-place, without incurring a debt. Should any one who reads this wish to help us they are requested to send their contributions to B. R. Simmons, Treasurer, 220 W. 19th St., York, Neb.

C. M. COOPER, Pastor, David City, Neb.

J. M. AMSBERRY, Clerk, Waco, Neb.

MEETINGS.

DELAWARE Association is appointed to meet with Bryn Zion Church, in Kent Co., Delaware, beginning Wednesday before the fifth Sunday in May, (27th) 1903, and continue three days.

Those coming by train can take the cars leaving Philadelphia at 3:20 p. m. for Clayton, Del., via Delaware R. R., on Tuesday. Those coming from the south will take the train leaving Delmar, Del., at 2:10 p. m., if intending to go to Kenton on Tuesday, or the 3:30 train if intending to stop over in Clayton. The trains both from the north and south will be met at Clayton and Kenton. Those coming through to Kenton will change cars at Clayton. All who desire to come on Wednesday morning from the north can take the train leaving Philadelphia at 7:40 a. m., with tickets to Kenton, Del., change cars at Clayton, Del., and get off at Baptist crossing, near the Bryn Zion meeting-house, in time for meeting. Those coming from the south on Wednesday morning will take the train leaving Delmar at 7:06 a. m., with tickets to Kenton, change cars at Clayton, and get off at Baptist crossing. The train leaving Baltimore union station at 2:50 p. m. on Tuesday, connects with train to Clayton and Kenton. The train from Baltimore leaving union station at 6:35 a. m. on Wednesday connects with train to Baptist crossing in time for meeting. Ministers, brethren and friends of our faith and order are cordially invited to meet with us.

W. W. MEREDITH.

DELAWARE River Association is appointed to be held with the Southampton Church, Bucks Co., Pa., beginning on Wednesday before the first Sunday in June, (3d) 1903, and continue three days.

Those coming from the north by the Belvidere division of the P. R. R., will leave that road at Lambertville, cross the river to New Hope, and take a train for Ivyland, where they will be met Tuesday afternoon. Those coming from the east will take the train on Reading R. R., leaving New York 1:55 Tuesday p. m., change cars at Trenton for Way train, and will be met at Bethayres, at 4:32. Those coming from west and south will leave Reading Terminal, Philadelphia, 4:23, Tuesday p. m., and come to Southampton. A cordial invitation is extended to all who wish to come.

SILAS H. DURAND.

THE Old School Baptist Church of Middleburg, Schoharie Co., N. Y., have appointed their yearly meeting to be held the first Saturday and Sunday in June, (6th and 7th) 1903, and extend a cordial invitation to ministers, brethren and friends to meet with us.

A. COOK, Clerk.

THE Warwick Association is appointed to be held with the Ebenezer Church, in New York city, beginning Wednesday before the second Sunday in June, (10th) 1903, and continue three days.

Attendants of the above who may arrive in New York city on Tuesday evening will please go to the place of meeting, Merritt Building, Eighth avenue and Nineteenth street, where members will be in attendance to direct them to places of entertainment.

THE Sandusky Regular Baptist Association will meet with the Honey Creek Church, near Bloomville, Seneca Co., Ohio, Friday, Saturday and Sunday, June 12th, 13th and 14th, 1903. Brethren will be met at Bloomville, Ohio.

H. D. BISHOP, Clerk.

THE Siloam Association of Regular Predestinarian Baptists of Oregon and Washington, will be held with Pleasant Grove Church, at Goldendale, Washington, (if not providentially hindered) commencing on Friday before the third Sunday in June, (19-21) 1903, and continue the two following days. Those coming from both east and west by railroad will get off at Grant, and thence by stage to Goldendale, a distance of twelve miles. Those coming by boat will get off of boat at Lile, on Columbia River, and take cars to Goldendale.

N. J. SHANKS, Clerk.

THE yearly meeting of the Beulah Old School Baptist Church of Canada will be held, the Lord willing, in the usual place, in the township of Brooke, five miles from Alvinston station, beginning on Saturday before the third Sunday in June, (20th) 1903, and

continue two days. A cordial invitation is extended to all lovers of the truth to meet with us.

ARCHIBALD McALPINE, Clerk.

ELDER Carnell, of Dutton, Canada, will preach in hall, 42 Gratiot Ave., second floor, on the fourth Thursday in each month, at 7:45 p. m.

All members and friends are cordially invited to meet with us.

Z. GILLIES.

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2:30 P. M.

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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. 71. MIDDLETOWN, N. Y., JUNE 15, 1903. NO. 12.

CORRESPONDENCE.

FRAGMENTS.

I OFTEN feel a strong desire to write what is in my mind concerning the Scriptures in connection with my hope of salvation, but am kept back from doing so by various things. One is what seems to me indolence, but may be weariness of mind or body; another is, a feeling of unfitness, unworthiness, to write on spiritual things; and still another, a sense of my inability to express things clearly, and a serious question whether what I can write will be of any true value or real interest to the Lord's people. There will also come often into my mind a deep, searching questioning as to whether I have a true experimental knowledge of the spiritual things which I am impressed to write about, and whether my impressions are from the Lord, or only from the vain desires of the carnal mind. After making this confession I will say that I have reason to believe that there are some others who are deterred from writing by one or more of these causes which I have alluded to, who, I think, ought to write; whose writing of their heart work and of the revelation of the Spirit to

them, would be of benefit and comfort to the Lord's little ones. To them I would say, Write, notwithstanding these opposing and oppressive feelings concerning your inability, unworthiness and lack of spirituality. I am sure that the frequency of your articles in the SIGNS, or any other periodical, will never cause a sense of surfeit to the spiritual reader.

I wish I could take this advice and assurance to myself as freely as I can give them to those I have in my mind, one of whom is a preacher, one of the best, who thinks he is the poorest.

As I walked along to my appointment yesterday morning I felt for a little while very clearly my earthiness, my separateness from spiritual things; not that my thoughts and feelings were sinful, foolish, lustful after worldly things, as at other times, but simply earthy. I was thinking of the relationships of this life with the anxieties, cares and pleasures that are connected with them, of sicknesses of dear ones with the dreads that attend them; of worldly needs and how they will be supplied; of the green grass in lawns and fields, and the beauty of flowers; of "the things that are seen" con-

needed with churches, meetings and preaching, and of my own duty to preach that morning, the time of which was so near at hand, and whether I could think of a suitable text that I knew anything about, and whether I knew anything about any Scripture as I ought to know, and whether I could preach so as to do myself any justice, and whether I should be able to preach so as to interest the people, and even if I did interest them whether it would do them any spiritual good. And then it seemed as though all my thoughts and feelings were simply "of the earth earthy," and that I was "looking at the things that are seen," and not thinking of the glory of God, and that I had no power to think of that and desire that alone.

I saw that in nature the heavens touch the earth and communicate with it, and give to it of their blessings, the sunshine, the rain, the dew, and the elements of the air which call forth the herbs and grass and flowers and fruits, and I said in my mind, "Can the spiritual heavens ever touch me again and communicate with me, and give me to feel their power, and to receive of their goodness? Will they come down to me ever again?" Then I think my soul cried unto the Lord that the heavens might touch me, that I might feel their holy power controlling me, and that I might receive once more their pure and sweet communications. Thus the earth cried unto the heavens, where the blessed Sun of Righteousness has his tabernacle, (Psalms xix. 4,) and the heavens heard the earth, and sent down into my poor, darkened and hungry soul some precious healing and reviving beams of light, some sweet promises, and some of that doctrine which drops like the rain, and this gave me spiritual power to hear the corn and the wine and the oil which

God, I humbly trust, had long ago sowed within me, and now these tokens of heavenly blessing heard obediently "Jezreel," (*God soweth*) and came into manifestation for my present help and comfort. "And it shall come to pass in that day, I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth, and the earth shall hear the corn and the wine and the oil; and they shall hear Jezreel."—Hosea ii. 21, 22.

"And I will sow her unto me in the earth." Thus it is in the flesh that our God is manifest, and down in what sometimes seems to be the dark depths of our hearts the wonderful and mysterious exercises go on, which are the experience of our betrothal unto Christ as our heavenly Husband. Thus we feel from time to time the vileness and nothingness of the flesh, and seem to hear the Lord saying unto us, "You are not my people." Then we cry and mourn, until in the Lord's good time the mystery which was hidden from ages and from generations, is anew made manifest unto us in the riches of its glory, which is, "Christ in you the hope of glory."—Col. i. 27. So in the very place where it was said unto us, Ye are not my people, there it is said, Ye are sons of the living God. (Hosea i. 10.)

I read that morning to the people the second chapter of Paul's letter to the Philippians, and felt glad to see and to speak of how in this chapter, as in all the Scriptures, the inspired writer shows the heavens constantly and always touching and communicating with the earth.

Here in our flesh, in a world of sin and sorrow and sickness, in the midst of cares and pain and grief, the holy communications of heavenly favor and love come to us; the laws and ordinances of our heavenly Husband are felt to be over, around and upon us, as the heavens are over,

around and upon the earth, and our responses to these sweet commands and promises and assurances of love are called forth in prayers and praises and thanksgiving.

WHEN God worketh in us to will, and has not yet worked in us to do, we are in a sad, desolate, self-loathing condition. Our desires then are to do that which is good and absolutely free from selfishness and sin, but "how to perform that which is good we find not." It may give us a little rest from trouble to know that the apostle Paul expressed the same condition concerning himself, but it will not drive the trouble away. The things that we *would* do, that we have a desire for, we do not think we have any right to do. "We would but cannot pray;" "we would but cannot repent." We feel not merely that we cannot say the words of prayer, but the words, in our mouth, would not be prayers. It seems that it is not our right to pray; it is not our right and privilege to repent; it does not belong to us to be baptized. We have no right to the promises and commands and blessings of the gospel. These things belong to the Lord's people. But when the Lord "works in us *to do*," then we realize a sacred mystery. We have done these things, and yet have not done them. They have been done in and for us. We take the works of Jesus as ours; we walk in them; they are wrought in us, and it now becomes a blessed privilege to work them out, to manifest them openly in our walk and conversation.

How wonderfully the apostle here comes along the road we have trodden, reminds us of our "consolation in Christ" in past days, of our comfort of love and of the mercies of God, and before we are aware we seem to be telling ourselves

how we ought to be of one mind, seek the things of others, and not our own, and so manifest in what we say and do the mind that was in Christ Jesus, which the same apostle says we have. (1 Cor. ii. 16.) The humility of the mind of Christ is spoken of as it is manifest in his coming under the law, making himself of no reputation, and becoming obedient to all its demands against his people, even to the shameful death of the cross. Then his exaltation above every name, so that everything in heaven and in earth and under the earth bows the knee in acknowledging allegiance to his name and obedience to his will.

What power the sun has in the heavens, and what power the heavens have over the earth. O, that this great, broad, high atmosphere of the truth of God might come down to me and enfold me, and enlighten and enrich my soul with its holy power. O, that my thoughts and desires might continually reach up into the infinite depths of those gospel heavens, even to the Sun of Righteousness, whose circuit is from one end of the heavens to the other, and whose heat and light reach throughout its whole extent. My desire is that those heavenly powers and blessings might so control this earthly nature of mine that holy things may grow out of it, and be manifest in my life; that the corn and the wine and the oil might come forth from the depths of my soul, where God, I hope, has sowed them, and so the life and blessings of Jesus be manifest in my mortal flesh; that I might have the assurance that God is working in me to will and to do, and so feel it my blessed privilege to work out in my daily life and walk my own salvation so graciously wrought in me, and so render obedience to his holy will.

What wonderful control the heavens

have over the earth, which lies so helplessly, so quietly, so passively and obediently under their power. What precious fruits are brought forth out of the earth's bosom by the Sun, which has his tabernacle in them. As the earth lies under that glorious heavenly control, and is responsive to it, so the Lord's people, the new earth, lie under the power of Jesus, "whose glory covers the heavens." "He comes down upon them like rain, and as showers that water the earth." Then his sunshine warms them into sweet obedience, and the plants of his grace are put forth, and the flowers appear on the earth, and the precious fruits of the Spirit are perfected.

And they are ready to "do all things without murmurings and disputings," working out their salvation with fear and trembling. There certainly are times when this vile, rebellious nature of ours is held under control by the Spirit, and we have a little rest from its troublesome disputings and murmurings. Much of our time we are mourning and worrying because we are so vile, or else because we cannot have our own way. With some this sad, rebellious winter state of the soul seems to continue much of their time. But there certainly are times when they can feel that this command is upon this unruly nature: "The Lord is in his holy temple; let all the earth keep silence before him."

SILAS H. DURAND.

SOUTHAMPTON, Pa.

NORTH YAKIMA, Wash., Jan. 9, 1903.

DEAR BROTHER BEEBE:—Another year has dawned upon us, and while taking a retrospective view of the blessings and favors I have enjoyed in the past, I wish to express to you my high appreciation of the SIGNS OF THE TIMES,

and of the able and efficient manner in which it is conducted. It also becomes my pleasant duty to send my remittance for another year, which you will find inclosed. My confidence in the doctrine advocated by the SIGNS has increased from time to time, and I find myself growing impatient often for another number to appear. I am aware that we are better prepared at some times, than at others, to receive good news, but it does seem to me that the last two numbers, December 15th, and January 1st, were exceedingly rich in subject matter, and in the pure gospel sentiment that seemed to guide the pens of the writers, which caused their communications to shine forth with the light of the Spirit.

I have always had an aversion to writing anything to appear in print, having such perception of my own weakness, but I believe that I know the truth when other spiritually minded brethren and sisters record the dealings of the Lord with them. Again, I am often comforted and encouraged when an able brother in whom I have full confidence writes of the Lord's dealings with him, and I have to acknowledge that I have had the same experience also. But right here, brother Beebe, a query arises in my mind: I have just said that I believe the doctrine as set forth in the SIGNS, I believe it because it seems to me to be the only doctrine which gives to God all the glory, but I find another class of enthusiastic writers crowding their new-born theories before the Baptist brethren, and apparently very zealously insisting that they shall be received, but I have found that almost invariably when the searchlight of inspiration is turned upon the new-born theory, it turns out to be but the production of a vain imagination, differing but little in dress or appearance

from similar products of the imagination of men, which have appeared before. These new inventions seem to be accounted for by the preacher when he said, "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions."

The apostle assured Timothy that the holy Scriptures, which he had known, were able to make him wise unto salvation, through faith which is in Jesus Christ. Then I conclude that all who know the Scriptures, as did Timothy, will be found properly applying and dividing the word of God according to true knowledge, and the dictation of the Spirit, which always leads men into the truth, according to 1 John ii. 27: "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is the truth, and is no lie, and even as it hath taught you, ye shall abide in him."

In the fifty-third chapter of Isaiah we read a very plain and full account of the suffering Christ, and yet it was written more than seven hundred years before it occurred, and the account is there given in the past tense, as though the writer was recording an account of past historical events. The beauty of this prophetic narrative is much increased when we turn to the New Testament and find every item of the above account fully corroborated. Then are we not justified fully in believing that this account in Isaiah, written by inspiration of God, declared his foreknowledge, and does it not also prove to us the everlasting purpose of God, and that being absolute in power and knowledge, he was able to bring it to pass? Yes, I fully believe this. Job said, "He is in one mind, and who can turn him? And what his soul desireth

that he doeth," and many other Scriptures speak of future events as though they had already been, thus showing the certainty of them. The Lord has spoken of his people in the same manner; pointing forward to a time when he would write his law in their hearts, and imprint it in their minds.

Another query arises; Was it not in the heart of a lost sinner that he wrote this law? I have been made to feel at times that I was a lost sinner, but I believe that I was called to repentance of my sins, and that I found no relief until I was made to hope that God had, for Christ's sake, forgiven my sins. Jesus said that he came not to call the righteous, but sinners to repentance. This being his mission in the world, his call must be obeyed, for, "Where the word of a king is, there is power." Jesus again declares the quickening power of his voice when he said, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." There is a sense in which the people of God are dead, and Paul evidently refers to the same condition of the people of God, when writing to the church at Ephesus, he said, "And you hath he quickened who were dead in trespasses and in sins." Hence we can see the necessity of the new birth which Jesus said must take place to see and enter the kingdom of God. A birth signifies a deliverance from one state or condition to another; thus by the new birth we are delivered from our state of bondage under the law into the glorious liberty of the children of God. Again, Paul said to the brethren at Colosse, "And you being dead in your sins, and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses." By

these Scriptures we see the effects of the new birth, is to raise the people of God from bondage and death; as David said, "To take them from the dunghill, and cause them to sit among princes." Paul again said, "Whom he did foreknow them he also did predestinate to be conformed to the image of his Son." Is it not true that he foreknew his people, as he foreknew the sufferings of Christ, ~~in~~ eternity before he came to endure them? I will say here that holy eternal children of God, if such beings ever existed, which they did not, would not have needed to be conformed to the image of the Son of God, for such ones would have been already in his image to begin with.

Our God looked through the intervening ages of time, and beheld his children, his ransomed people, clothed in the righteousness of Jesus, and saved by his death and resurrection from their sins. Peter seems to present this thought when writing to the strangers scattered abroad; he says that they "Are elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Christ." I have thought that it was through election and sanctification, that we enter into experimental relationship with Christ, for Paul said, "We are members of his body, of his flesh, and of his bones." Again Paul said, "Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people." I understand the Lord speaks these words to his people here, in these bodies of flesh and bones. But while they still inhabit a body of flesh, it is declared, "Ye are not your own, for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

Dear brother Beebe, I submit this to your disposal.

Your brother,

W. H. GILMORE.

DEAR BROTHER CHICK:—I received the following letter from sister Julia Bissett, at South River, N. J., and think it good matter to publish in the SIGNS. I met Elder Goble once in New York, in 1857, and heard him several times. Also in 1865, and heard him once, and I tried to preach to the church he served.

Your brother,

SILAS H. DURAND.

NEW YORK, December, 1863.

MISS FRANCES COLEMAN—VERY DEAR FRIEND:—Through a number of channels I have learned of your long and great indisposition of body, and through sister Gilmore, I am informed of your troubles of mind, and that you requested an interest in my supplications at a throne of mercy. I assure you, dear Frances; that I feel interested in your present, future and eternal welfare, and as God shall enable me, I will not forget you when I pray. But to pray aright is as much heaven's gift as is spiritual life itself. I have thought that a short letter from me at such a crisis, and that upon the exercises of a truly gracious soul, might be acceptable, and perhaps of some benefit to you.

Then firstly, to know ourselves is a great part of the Holy Spirit's teaching, yea, it is a great part of our salvation. Hence Christ says, "Take heed to yourselves."—Mark xiii. 9. Paul says, "Examine yourselves."—2 Cor. xiii. 5. The same apostle says again, "For if a man think himself to be something when he is nothing, he deceiveth himself."—Gal. vi. 3. Again, "Let no man deceive himself."

1 Cor. iii. 18. Paul again testifies, "Let no man deceive you with vain words."—Eph. v. 6. John says, "If we say we have no sin, we deceive ourselves, and the truth is not in us."—John i. 8. It would then appear certainly from all these solemn warnings and declarations, First, We naturally do not know ourselves. Second, We may be deceived when we are calculating upon a sure understanding of ourselves. And third, that it is a great blessing to rightly know ourselves. Then it is a knowledge that we do not bring into the world with us, for speaking of that Paul testifies, We brought nothing into the world, and it is certain that we can carry nothing out of it. (Tim. vi. 7.) It is not a human production, for every kind must produce after its kind, and our blessed Lord taught, "That which is born of the flesh is flesh."—John iii. 6. And the apostle Paul declares that the world by wisdom knew not God. It is incommunicable; one cannot give it to another, no! not even to their nearest and dearest friend. Paul had a great desire for the salvation of Israel. Now he had a great desire, and they great zeal, yet this peculiar knowledge could not be communicated even by Paul himself. (See Rom. x. 1-3.) This knowledge, our Savior describes himself, as follows, "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."—John xvii. 3.

In this great knowledge the saved must know themselves first and principally as lost. What a wonderful term, "Lost." Yes, lost to all intents and purposes as respects anything in themselves which can be spiritually good and acceptable to God, or that can emanate from themselves, by which they can save themselves, or assist in, promote or bring

about their own salvation. Till such knowledge is given us by the Holy Spirit, we never feel the weight nor know the import of that word, "LOST." O, dreadful word! O, wretched state when this is brought home to the soul, and opened and explained by the Holy Spirit.

The first thing the Holy Spirit gives in this great work is life, then begins great, strong and protracted strugglings. The life is instantaneous. The conflicts may be days, weeks, months, years, before the soul receives evidences sufficiently clear to rest upon comfortably, or so that he can say, "My beloved is mine and I am his." In these exercises between the quickening of the soul, and the time of its receiving the evidence of sealed pardon, and the spirit of adoption whereby it cries Abba, Father, there are great and varied thoughts, commotions, desires, workings and conclusions. Its first thoughts are, Something must be done, I must not live as I have done. It desires most earnestly to forsake sin, serve God, keep his law, escape hell, and go to heaven. O, what plannings for future amendment of life, of doing better; what resolutions are formed, vows made, times appointed, and works commenced, but alas, in the summing up, all alike prove a total failure. Now comes the test. I have seen and felt myself a sinner, a great offender in the sight of God and heaven; I have tried my best to help myself do better, live differently, and prepare to meet my God; I have tried my best to become a real christian, and now exclaims the troubled soul, "I would give the whole world if I had it could I be a christian, yea, I would part with everything for leave to call Jesus my Savior, but alas, it is not for such as I to have the privilege. I try to pray, but cannot; I try to repent, but cannot. O,

this polluted heart, hard, flinty, unrelenting and unfeeling. "Of feeling all things show some sign, but this unfeeling heart of mine." I try to think upon things that concern my eternal welfare, but even then, what wanderings of heart, what thoughts, like the fool's eye, to the ends of the world, what strange mixtures within, and what stupidity. It would even seem sometimes that not thoughts adequate to natural death, let alone an eternal one; to the death of the body, when instead, it is the death of both soul and body in hell. "O, wretched man that I am!" I cannot deliver myself, angels cannot deliver me, and I feel that God will not; the leper's condition and prayer are mine, "Lord, if thou wilt thou canst make me clean."—Matt. viii. 2. Peter's condition also is mine, beginning to sink he cried, saying, "Lord, save me."—Matt. xiv. 30. Alas, I am undone, I am out of conceit with myself, and of all I am inwardly and outwardly, and of all I think, say or do; I have nothing that I can rest upon, or hope for in myself. O, how empty, stripped and helpless I am. *Lost, lost, lost*, sets forth my real condition.

Now, Frances, this is the character Jesus Christ came to save. Let us have his own words upon this subject, "For the Son of Man is come to seek and to save that which was lost."—Luke xix. 10. This is the very character, and there is no other. Now observe, what a blessing it is to truly know that we are lost. What a blessing that he lets them work themselves out of all human material, before he manifests his love, so that he shall have all the praise of their salvation. When they are brought to the right place, in the right time, he hastens to show himself their God and deliverer. Such a soul can never, no never, be lost

eternally, for these he came to seek and to save, he knows who they are, what they are, and where they are, he comes to them, blessed doctrine, for they feel that they are the very characters that Jesus describes in Matt. xi. 5. They are blind, lame, deaf, &c.

Dear Frances, does the foregoing in any of its particulars describe your case? Do you see, have you seen yourself just such a sinner? If so, mark what I tell you, it was never given to you to fit you for hell, but for heaven. And the heavenly manifestations of God's love and favor will be given, for grace will complete what grace begins. But here I must leave the subject, not half told.

Now may the God of love and grace bless your needy, and I trust, waiting soul; may his blessed hand wipe away your tears, his voice speak joy to your heart, and bid darkness and sorrow flee away, and his grace remove the burden of sin, and make drops of sacred sorrow rise to rivers of delight.

Farewell, I hope yet to see you in this life, if not allowed this, still I hope to meet you in heaven.

I remain as ever, your sincere friend,
JAMES C. GOBLE.

[THIS letter written forty years ago, speaks forth the same doctrine and experience that is the hope and comfort of believers still. The things of this world may change, but the God of grace, and the grace of God, and the need of that grace does not change. God's servants called by him to comfort the afflicted, and to feed the hungry soul still speak the same things spoken by this his servant, forty years ago. We do not doubt that it will prove of interest to those who may read it now, as no doubt it was a comfort to the one to whom it was written.—ED.]

NEW YORK, May 20, 1903.

DEAR BROTHER BEEBE:—The inclosed letter has been of much comfort to sister Hellings during her enforced seclusion, and since she loaned it to me it has comforted many others. It is gospel from beginning to end. I have her consent to show the letter to others, and the most effective way of reaching many whom I know will appreciate it is through the SIGNS.

How comforting is the hope that it is in the trial of our faith that Jesus appears: that it is thus we receive the salvation of our souls: that in this way he dwells among us and we behold his glory, full of grace and truth. There is no other way; no other name given under heaven or among men whereby we must be saved.

Sister Hellings is improving as favorably as can be expected, but increase in strength is slow.

Your brother,

JOHN MCCONNELL.

WAVERLY, Pa., Feb. 18, 1903.

DEAR SISTER HELLINGS:—I learned for the first through Elder John McConnell, whom I met at the funeral of Deacon Wilson Kugler, last Saturday, that you had been confined to the bed for several weeks with a broken hip. I cannot describe my feelings, and when brother John said, "You must write to her," I thought, What can I write that will be of any comfort to her? And now as I am writing I feel very sensibly my inability to express one word of comfort, but you know I would if I could. We can only be of use and comfort to each other as we have passed through the same affliction. It certainly must have been a dark, dark cloud to you; but you remember that when the Savior left the sad disciples he

was taken up in a cloud, and they were told that as they had seen him ascend, in like manner would he come again, or descend.

Dear sister, you have lived to prove many times the truth of this: deep, dark, mysterious trials have been your lot, and could you know at the time that it was the appearing of your Savior how different you would feel: in fact there would be no cloud. But instead of this you are left to cry, "My God, my God, why hast thou forsaken me?" at times. Can it be possible that this is the appearing of my Savior, my Redeemer, my Elder Brother, my more than friend? Yes, my dear sister, does not his word assure us that he maketh the clouds his chariot? and in this wonderful chariot he comes to those he loves, and he also gives them the hidden treasures of darkness for an inheritance. There is nothing in nature that manifests the awful majesty, power and glory of God more than a heavy, black thunder-cloud. We stand in awe and as worms of the dust tremble, not knowing what the result will be; but as it passes and the bright sunshine appears all nature seems smiling and happy. In the dark and mysterious dealings of God the old patriarch could see no Savior or salvation in the clouds: "All these things are against me." Dear old soul! Joseph is killed, as he supposes, by wild beasts; there is famine in the land; Benjamin is in prison way down in Egypt; what agony must have filled the breast of that father. All these things were against him. Could he have seen God in this, there would have been no cloud, but dear old Jacob must have this very trial, and express himself just as he did so that a record might be kept for the comfort of God's dear people in ages to come. When the time came that the scene must

change in appearance, he saw God's hinder parts; God was passing before him in his glory all the dark night of sorrow and distress; he saw him but did not know or recognize him. Yes, dear sister, your Savior comes in a cloud, and when engulfed in clouds of distress, in your poor soul you are living with Jesus; yea, the very life of Jesus is manifest in your mortal body. He was a man of sorrow and acquainted with grief. In all our afflictions he is afflicted, and to live and be near to Jesus we must be in the valley, in sorrow, in distress; sometimes saying in mind, All thy waves and billows go over me, I sink in deep mire where there is no standing. The clouds that Jesus comes in are always freighted with salvation, and we have need of all that he comes in. We do not know what we need, therefore we do not know what to pray for, but God our Father knows, and that is enough.

I hope and trust you are realizing the strength of the Lord and his manifest presence though it must be in a cloud, and may your heart and mind be comforted with the thought that Jesus your Savior did take the cup of salvation, and drink it to its bitter dregs, calling upon the name of the Lord; so we to be in fellowship with our Savior in his sufferings must partake of the same, and we, too, will call upon the name of the Lord. Little do we know of the sufferings of Jesus, but that little makes us love him as we see those sufferings manifest in his people. Could we love his people with that peculiar love if we did not see in them the marks of the sufferings of Christ?

Yes, dear sister, he is continually coming in the clouds: his second coming I believe is now to you and all his people, and he will continue to come until the

last vessel of mercy is wafted to their eternal home. Should any poor, sorrowing, sin-sick soul call on you, remember me to them in love. I send my unbounded love and fellowship to you. I expect to be in New York the fourth Sunday in March: hope to call and see you then if you are strong enough to see friends.

Your unworthy brother,

D. M. VAIL.

RATON, New Mexico, April 7, 1903.

TO THE FIRST BAPTIST CHURCH, HOPEWELL, MERCER CO., N. J.—DEARLY BELOVED IN THE LORD:—For a length of time you as a body have been on my mind. Very many of you remembered me in my loneliness after the death of my beloved sister. To each and all who so kindly remembered me, I would hereby return my thanks, and desire each writer to receive this as a reply to his or her highly appreciated letter, and I would be pleased to hear from any of them again.

Before closing this I would beg to call to your remembrance the truth that our God is unchangeable in goodness, unlimited in power. Despite the sinfulness of feeble man, despite his waywardness and folly, Israel's God blesses daily and hourly his people, while they acknowledge themselves as altogether unworthy. Ever mindful of the wants and weaknesses of his children, our heavenly Father watches over and protects the feeblest of his chosen ones, and although they wander afar on cold, barren mountains, and seek for food even among husks, he still remembers them, and in his own good time he will gather them to himself. His by creation, his by redemption, his by adoption, himself omnipotent, who can pluck them from his hand?

Not all the powers of earth and hell combined are able to hurt one of the elect

vessels of mercy, for we are assured that "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his." The building depends for its stability on its foundation, and if the foundation is sure, the edifice is safe. In this spiritual building the foundation is Jesus Christ; he is the foundation, the chief corner-stone; not only a corner-stone, but an elect and precious corner-stone; he has conquered hell, death and the grave, and all things are subservient to him, and this "sure foundation" has a seal. By a seal we understand the emblem of power. The royal seal of the king carries with it much weight, but the seal here spoken of is far beyond the seal of earthly potentates; it is the infinite knowledge of the Creator and Ruler of the universe. He who in his infinite power, knowledge and wisdom, spake into existence from nothing the mighty universe, knows, condescends to know, each and every vessel of his mercy. He knoweth not merely their names, but he knoweth their sorrows, temptations, trials, weaknesses and their sinfulness; he knows all these things, and he bears their sins, and their infirmities; he is ever a present help in the hour of trouble, and he succors his loved ones in ever hour of deep trial.

"The Lord knoweth them that are his." If he knows them, who can destroy that knowledge? Glorious thought, known of God; known of the mighty Jehovah. Men call it honorable to be known by the great and the noble of men, but trifling and insignificant are the mighty of earth compared with the high and lofty One who inhabiteth eternity, whose name is Holy, whose glory fills the heavens, but who knoweth his own feeble ones.

Not only does he know them, but he is able to rescue them; not only able, but

also willing; he gathereth his flock in his arms; he carries the weak and feeble in his bosom. Be comforted, ye weak and trembling ones, though you cannot run with vigor, fear not, yours is a safe resting-place, carried in the bosom of your Father, your Redeemer, your Savior.

How strong the bond of union between the church and her God! Not only his by creation, but also by redemption; not purchase alone, for the stranger may purchase, but the Redeemer must be the near Kinsman. A stranger could not redeem of the same seed, brethren of the same family must the Redeemer be, and Christ is the elder Brother; he is the Husband; in virtue of that office her debts were his, and he paid to the uttermost farthing; he canceled all on Calvary's mount.

But an important question arises in the mind of each that feels an interest in this subject, Am I known? Am I his, or am I not?

May God give each of his loved ones a portion of his Spirit, to witness in their hearts that they are his.

Yours, I trust, in gospel bonds,

ELIZABETH H. BOGGS.

[THE above letter from sister Boggs is published not only because of the excellent matter which it contains, but for the reason that very many all over the eastern section of the country will be glad to hear from one whom they formerly were associated with in very pleasant relations. This letter was read to the church at the last church meeting, and was received with deep feelings of gladness by all who were present. Many afterwards expressed their loving remembrance of the writer, and the earnest wish of their hearts that they might be favored to meet her again.—C.]

THE RESURRECTION OF DRY BONES.

(Ezekiel xxxvii.)

I HAVE been thinking a great deal of late about preaching, and of preachers. There are so many that the world calls preachers, and so much of what the world calls preaching, I hardly know how to shape my thoughts concerning the valley of dry bones that Ezekiel saw in a vision. In commenting on this all-important subject, there are several things to be taken into consideration.

First. The hand of the Lord was upon Ezekiel; he was under the sovereign control and will of God, and was carried out in the Spirit of the Lord, not carried out in the fleshly will of Ezekiel. Dear brethren, should a preacher go out to preach, even in this day and time, only under the hand and Spirit of the Lord?

Second. This vision embraced a valley full of bones, and these bones were very dry; they were then in a complete lifeless condition, representing the sinner as being completely dead in trespasses and sin. Then comes the all-absorbing and serious question that the Lord asked of Ezekiel, "Can these bones live?" How strikingly true was Ezekiel's answer to the Lord, "O Lord God thou knowest."

Brethren, why is it that all that are called preachers after the world's fashion, will not and cannot answer this question truly as Ezekiel did? The Lord here intended for Ezekiel to answer for himself, and all other true servants of God, thus showing the complete foreknowledge of God in all things. God certainly did know, and even foreknew, every dead sinner of Adam's race that would be born again.

The reader of this article will gain a heap of information concerning preaching and preachers, by reading the ~~thirty~~ ^{thirty} sixth chapter of Ezekiel, from the ~~seven~~ ^{thirty}

teenth verse on to the last of the chapter. As these bones represented the whole house of Israel in the thirty-seventh chapter, so the thirty-sixth chapter, from the seventeenth verse on, shows how God gathers up his people from among the heathen, and brings them into their own land. It seems here that the Lord does not convert the heathen, but it seems to me that he converts Israel from the error of her ways, and brings them into their own land. In the next place we will see how much power belongs to the preacher, by seeing how much Ezekiel did in the resurrection of these dry bones. Ezekiel, under the mighty power and Spirit of the Lord, delivers the message of the Lord; whatever Ezekiel speaks to these bones, it is the message or word of the Lord by Ezekiel. The Lord here tells Ezekiel how this work is performed. Ezekiel is to call on these bones to hear the word of the Lord. It seems that Ezekiel was to prophecy or preach, trusting in the Lord as to final results.

Brethren, I have tried to preach the word of the Lord many times in life, but I never could be decided to say what I have heard others say, that they had no message only to the living ones. Then on the other hand, I could not tell dead sinners that there was a chance for all dead sinners of Adam's race, knowing, as I think I know, that God does nothing by chance. Then in verse five, the Lord tells these bones, in the presence of Ezekiel, how he as a sovereign being can work, and none can hinder; that he would cause breath to enter into them, and flesh and sinews to come on the bones, and skin to cover over the whole surface. Verse nine represents Israel in a spiritual condition, and as the whole house of Israel, which is a beautiful figure of all God's elect that will finally stand before

thirty

~~thirty~~

God's throne, justified through the merits of Christ.

Now a few questions to the readers of the times. Did you ever think why it was that none of the bones of those heathen that Israel was taken from among, were seen in this vision, and as some say, have a chance of salvation the same as the elect? The heathen nations that Ezekiel speaks of were not even under the moral law of the ten commandments. Paul says they are a law unto themselves, and Israel never was reckoned or numbered with any of those nations. Yet I believe that the Lord knows them that are his, in every nation, kindred and tongue. One cannot be added to the number in Ezekiel's vision, which is a true type of all the saved in the Lord and of the Lord: "Whom he did foreknow, them he also did predestinate to be conformed to the image of his Son." Ezekiel shows how all of Israel will be finally conformed to the image of Jesus, even in the resurrection from their graves. Brethren and sisters, I am now in my eightieth year of life, and the sweetest and most comforting thing I can think of is the resurrection of this poor, old, vile body, and to be fashioned just like Christ's glorious body. No wonder the poet says,

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

I have had many sorrows, and many wounds, but yet in my old age, when the good Spirit enables me to get down like a little child at the feet of my blessed Savior, it is then that I feel that all is well, and that I feel that I want to obey the gentle voice of my Savior.

Dear brethren, this may be my last letter to the SIGNS, God only knows. When it goes well with you, pray for me.

J. C. SHELTON.

BROOKSVILLE, Ala., Mar. 22, 1903.

BOWDOIN CENTRE, Maine, April 8, 1903.

B. L. BEEBE—DEAR BROTHER:—I send you with this a letter that I received a short time ago from brother Joseph C. Clark, of Freeport, Maine, which I think contains the doctrine that you approve of, and if you think it will feed any of the flock of God, give it space in the SIGNS OF THE TIMES. I have not brother Clark's consent to publish his letter, but I do not think he would object to let the world know that he believes in Jesus. Brother Clark is deacon of the church at Bowdoinham, Maine.

Yours in hope,

Z. M. BEAL.

FREEPORT, Maine, March 2, 1903.

DEAR ELDER BEAL:—I was glad to get your letter, and could not keep the tears back as I read it, for it touched a soft spot in my heart that seemed to soften my feelings, and caused a feeling of hope and joy to come over me. We read, "We know we have passed from death unto life, because we love the brethren." Do we love one another for the truth's sake? Sometimes I think I do, but I am a strange being, full of vanity and wickedness, inclined to evil; there seems to be no soundness in me, full of putrefying sores, all my works are vanity. I experience a good deal of a feeling of unrest, and how much I realize that God's ways are not our ways, and I am glad they are not like my ways, for I hate my ways, I am ashamed of them; they do not give me peace, and just now I can remember when all was peace with me. How sweet it is to believe in one who loves with an everlasting love, and who has all power in heaven and in earth, and does whatsoever seemeth good in his sight. O, dear brother in Christ, what should we do if we did not have

such a Savior, one who never changes. "He is in one mind, and none can turn him." I find that I change; sometimes I feel like trying to praise God, gladness is in my heart, and I feel to trust in him, knowing that he can quiet the storms, and then in a few moments I fall away into unbelief, and feel that I am not a child of God at all. Yet I feel sure that God has a people, and that they are safe in him, for he has done the will of his Father, and has saved all the Father has given him; he has finished the work, there is nothing more to do, and why am I so uneasy? Can I see what Paul meant when he said, "But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members"?

People are dying around us every day, and it causes me to think that just a little while and my body will be laid away. And shall I be free from sin? This seems too glorious for me, but I know that God's people will be free, for God cannot lie; his people will be brought before him without spot or blemish, their case has been tried, God has paid double for all their sins, there is no power that can rise up against them, for he has put all things under his feet. Will the day of death be a welcome day to the poor, tired sinner? Dear old sister Noble will soon know, for her journey is most ended, and what a glorious meeting to reign with that Conqueror who has conquered death, hell and the grave. Although I know our loss will be her gain, yet I feel sad when I think how few there are about us who stand fast to that doctrine once delivered to the saints. I often find myself arguing with people, for the way looks so plain to me that I think I can make them see it; how vain. Would not the conver-

sion man could give be like all his works? But God can teach a man that which the world cannot give, neither can it take away; this is one thought that gives me hope, for it seems to me that something has been taught to me that the world has not taught.

Elder Beal, I think I love the doctrine of grace which I have heard you so plainly set forth. Your preaching ascribes all good gifts to God. You ask how I am prospering in this world? I will say, much better than I deserve; my health is good at present, and all my family are well, and we find plenty to do, and like the world are rushing along with a greedy disposition. You say that it sometimes appears to you that you have been held captive by Satan for the past ten years. Do we have to pass through such experiences to teach us that we do not know our right hand from our left? How much I miss brother Clough; he was one that stood fast in the doctrine I love, and always seemed to be on the watch that no false doctrine got into the church. It is my prayer that God will raise up people with the knowledge of the truth planted in them, and that hungering and thirsting for the truth may lead them to the church. My desire is that God will be merciful to all his people, and if they know not which way to turn, that he will reveal the right way to them, and I know he will, although his instructions may be different from the way we look for them, yet he can make his people to trust in him. I think I want God's people to be blessed, but I dare not count myself as one. My only cry for myself is, "God, be merciful to me, a sinner."

This is a rambling letter, and is not worth your time to read it, but I was glad to hear from you. Give my love to sister Beal, and remember me, for I am a poor sinner.

J. C. CLARK.

“PRAY WITHOUT CEASING. IN EVERY THING GIVE THANKS.”

(1 Thessalonians v. 17, 18.)

WHEN I first became a member of the church I thought that as I journeyed along the christian pathway I would be getting better and better all the time until finally I would be more like Jesus, and that my whole nature would be changed so that I would have no more trouble on account of my sinfulness, and before I professed a hope I had much fault to find with other christian people, and said, “If I could not be a better christian than many others that I knew, I would never make a profession, but now, after twenty-two years, I can only say, I have certainly failed in being any more free from sin than at the beginning, for as one in the Bible said, “All these commandments have I kept from my youth up.” Yet how could I have been led to trust in Jesus, as my salvation, my all and in all, if I could have done the good that I would? then I should have been puffed up with vanity and pride in my own works. God is not mocked, he will not give his glory to another, he will not suffer his faithfulness to fail.

Some 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 of God, nor any right to pray to him, and although I lived 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 me, and they seemed like a command to me, I took the Bible and found the words, and although there seemed no real comfort in them, yet it seemed that they were to be obeyed the same as any other command of the

Bible, and I felt as though I must read and seek, although every word condemned me. Then I came to the words in Isaiah i. 13, “Bring no more vain oblations: incense is an abomination unto me.” I saw that I had been trying to appear before him in my own righteousness, and that I had been looking to this instead of that best robe of righteousness which he had wrought out on Calvary, and in which alone I could appear before the Father’s throne. “Let the wicked forsake his ways, and the unrighteous man his thoughts, and let him return unto his God; and he will have mercy upon him.” We are to forsake even our thoughts, remembering that they are vain, and but that incense which is an abomination unto God. As it seemed to me, referring to the words at the head of this letter, we are to remember that it is only his blood that cleanses us from our sins.

Then the words in Isaiah liv. 7, came, “For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord, thy Redeemer. For this is as the waters of Noah unto me; for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee.” And there are more of just such sure and precious promises. How sweet to remember his everlasting covenant. Should we not be thankful for it at all times? Even though we are cast down and in darkness, remembering the former things of old, we have been made to rejoice in the Rock of our salvation, and pray to God at all times, for he has sworn that he will have mercy upon his

people, and even though we may feel too unworthy to take his holy name upon our sin-polluted lips, there must of necessity be a prayer in the heart that God will have mercy upon us, and remove the stony heart, and give us a heart to do his will, and this may be just the prayer to comfort some other weary soul,

So many burdened ones there are
Close journeying by thy 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's bright rainbow,
Scatter thy falling tears,
And may God's precious promises
Dispel thy anxious fears.

May we all be enable to take our cross daily, and learn of him, for he is meek and lowly of heart, and we shall find rest to our souls.

From your sister,

NANCY M. OWEN.

COTTON HILL, Ill., May 16, 1903.

GILBERT BEEBE'S SON—DEAR BROTHER:—I read your statement of your poor health and afflictions, and I assure you I most heartily sympathize with you. I would say to our brethren that I have watched very closely the fund to pay indebtedness on SIGNS, and I had hoped to see the full amount, one thousand dollars, raised, but when contributions for half a month's came to one dollar, I gave up. The call has been nobly responded to, and now, dear brethren, I would say to those that have advanced fifty dollars and less, Could we not advance a little more, to free the SIGNS, which we all love so dearly, from debt?

My wife, Louisa, has very poor health, and as she thinks she will never be well enough to drive her old horse, fifteen

years old, she sold him for fifty dollars, and she denotes ten dollars, and I fifteen dollars of inclosed check for twenty-five dollars.

Dear brethren, I am no millionaire, but I have been greatly blessed, and I feel what I have the Lord has given me.

Your unworthy brother,

PHILEMON STOUT.

[WHILE we do, we trust, fully appreciate the kindness of the brethren and friends in their magnanimous liberality, and sincerely thank them for their encouragement, both by expressions of approbation, and by financial aid, yet it is with a feeling of embarrassment that we publish letters of the nature of the above letter from our beloved brother Philemon Stout, fearing some may interpret them as appeals for further assistance. But as brother Stout's letter is written in the main to the patrons of the SIGNS, we feel that it would appear very ungrateful in us to refuse to publish it, hoping our friends will not attribute a selfish motive to us in so doing.

While we, at the request of brother Leonard, gave a full statement of the financial condition of the SIGNS, we have never felt that our feeble efforts in conducting it have been adequate returns for the liberal support given it by its patrons, much less that they were under any obligations to send us donations. Yet we must confess that their generosity has relieved us of much worry and anxiety about the commercial part of the publication. The present year is the first year since our beloved father's death that we have reached the middle of the volume without having to borrow money to continue the publication, but thus far we have been relieved of that embarrassment, and we would that we could fully convey to our kind benefactors the relief

it has been to us to not have to be worrying about how we would meet our financial obligations; for in our enfeebled condition if we had not been thus relieved, it seems we must have been well nigh discouraged. But as it is, we have again been made to realize how much better the Lord has been to us than all our fears, not only in putting it, as we trust, in the hearts of the friends of the SIGNS to assist us, but at this writing our physical condition seems considerably improved, although we cannot expect to ever again be well.

To brother Stout, who has again so generously contributed to the fund for the liquidation of the debt against the SIGNS, and to all who have so liberally donated to that fund, we can but repeat, We do most sincerely thank you! And our prayer is that we may be given discernment from above, and ability to so conduct the publication of the SIGNS, that all who have contributed to its support may never have reason to regret their liberality.—B.]

BLUM, Texas, May 24, 1903.

EDITORS OF THE SIGNS OF THE TIMES
—DEAR BRETHREN:—I wish to say through the SIGNS that sister Lydia C. Ray has had a desire to visit the eastern associations for some time, and several of us have urged her to make the visit this year, and she will start in a few days. Sister Ray is in fellowship with the Old School Baptists of Texas, and we hope she will be kindly received by the brethren and sisters of the east. Our sister has suffered much for the truth's sake, and has learned obedience by the things she has suffered.

May God bless your meetings, is our prayer.

Yours in hope,

W. L. ROGERS.

EDITORIAL.

MIDDLETOWN, N. Y., JUNE 15, 1903.

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.

REWARDS.

IN what sense does the Lord reward his obedient people, as is so frequently said in the word?

Some time since brother Elder H. J. Redd, of Riverview, Alabama, wrote us with regard to this subject, calling attention to the frequent use of the words "reward" and "punishment" in the Scriptures. He said that his mind was not clear on this subject, and asked for some reflections from us regarding it, and in a second letter he referred to the parable of the laborers in the vineyard, as perhaps throwing light upon the subject.

Perhaps we cannot throw any light upon the subject by anything that we may say, but still we have decided views upon it, and have had for a long time, and feel willing to present what is in our mind, for the consideration of all who may read.

It is first of all certain that the word reward is used in the Scriptures many times, in all, nearly a hundred. In a few places it is used representing the relation of one man with another, but in most places it is used as presenting the relation between God and man. Sometimes it is used to present the punishments inflicted upon the utterly wicked among men, and

nations, and sometimes it presents God's chastisements of his disobedient people, and sometimes it presents God's blessings bestowed upon his obedient children. The word is a Bible word, and the truth presented by it is a most important truth, and it is well to consider what it signifies, and in what sense it is used. Of course the chief thought in the mind of brother Redd is the sense in which it is said that the people of God are rewarded for their obedience, but before presenting what we have to say concerning this, we desire to call attention for a moment to the word as used regarding the reward of the wicked. When used with regard to the transgressions of men, whether of the elect or the non-elect, it always presents the idea of merit, or rather, of demerit. That is, the thought always is that men have deserved the punishment of their sins. Paul expresses this when he says, "The wages of sin is death." The word "wages," always means, when thus used, that one has earned the wages that he receives. Our sins always deserve wrath or death. The Bible so teaches, and all christian experience, in conviction of sin, so teaches the subject of that conviction. The feeling of the convicted sinner is, How can God be just and save a sinner like me? He says,

"Lord, should thy judgments grow severe,
I am condemned, but thou art clear;
And if my soul were sent to hell,
Thy righteous law approves it well."

But we need not pause to dwell upon this part of the subject; there is no dispute with regard to the ill desert of men; it is not questioned that all men by nature deserve the wrath of God, and that even the people of God in their transgressions justly earn the sorrows and corruption they reap for their transgressions. The difficulty in the minds of many is not here, but with regard to the rewards

of the obedient among the people of God. What do such Scriptures as these mean? "In keeping them [the judgments] there is great reward." "There is a reward for the righteous." "I am thy exceeding great reward." "Ye shall receive the reward of the inheritance." "Great is your reward in heaven." "He shall in no wise lose his reward." "The laborer is worthy of his reward." "Shall receive the reward of the righteous." "My reward is with me, to give every man according as his work shall be." "He is a rewarder of them that diligently seek him." These and many other Scriptures declare that God does reward his people, but in what sense and upon what ground is this reward given them? Is it as all Arminians, from the Romish church down through all the daughters of Rome, including Episcopalians, Presbyterians, Methodists and New School Baptists teach, upon the ground of human merit? Does God say to any man in the reward given him, Thou hast been profitable to me, and hast accumulated a degree of merit, which I now acknowledge and reward? This is in substance the proud thought of all natural religionists, who know not the plague of the heart, and the exceeding sinfulness of sin, and the truth that do what we will, sin is mixed with it all. This was the feeling of the proud Saul of Tarsus, together with all the sect of the Pharisees to which he belonged. This was the force which gave direction to the prayer of the Pharisee in the prayer which is put by the Savior into his mouth, "God, I thank thee that I am not as other men." This is the thought of all who claim to have done great things for God, and that therefore they have claim upon his promise of reward. But is this the meaning of the word "reward," as used in the Scriptures? If so,

why does the Savior teach his disciples, "So likewise ye, after ye have done all, count yourselves unprofitable servants. Say we have done only what was our duty to do?" What does this mean but that even where all the commandments may be done, even to the loving God with every power within us, and our neighbor as ourself, there still is no merit in the doer, and that he can claim no reward upon the ground of merit.

So likewise the language of Paul before alluded to, conveys the same thought. "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Notice the difference purposely made by the holy Spirit between *wages* and *gift*. Sin, he means to teach us, earns wages, and we deserve the wages, but our righteousness does not earn eternal life, though eternal life is given through righteousness; righteousness not our own, but in Christ, and wrought out for us by him. Eternal life is a gift, a gift pure and simple, and eternal life does not mean alone that unending life that is beyond the grave, but life as received here and felt here, and which produces in us all holy affections, desires and works. So Jesus in perfect harmony said, "I give unto them eternal life." Notice he said, "I give it;" I give it here and now; they that believe, already have it; they have already passed from death unto life, and in the present gift of eternal life is included all heavenly graces, and all heavenly communion with God, and with his son Jesus Christ, through the Spirit. The gift of God then is not only eternal life considered in itself, but it includes all that eternal life secures to us, all that is included in it of that which is heavenly. Therefore not only a future heaven, but the present heavenly places, are gifts from God. There is not one

moment of spiritual light, life, joy, communion, peace or rest, that does not come to us as a gift pure and simple, as testified in the pregnant words, "The gift of God is eternal life."

In last chapter of 1 Chronicles, in the prayer of David, there is a statement which also throws great light upon this matter. In verse fourteen David utters an expression of wonder concerning himself and his people that they should *be able* to offer so willingly for the building of the house of the Lord. In this prayer he thanks and praises the glorious name of the Lord for the *ability* to give *willingly*. What does this mean, if not that the willingness to give was of the Lord? This willingness was included in the gift of God to them, and having received this willingness to give, they gave acceptably to God, and David thanks and blesses God for both the giving of the people, and the willingness to give. What merit was there in such giving as this? If any praise must be rendered, David gave it to the right source, the Lord of heaven and earth. If any blessing accrued to the people who had given so willingly, it was not a reward of debt or merit, but just as the light of the sun in the heavens is accompanied by its heat also. David in his prayer waives all right to any reward of merit for himself and for his people.

Brother Redd referred to the parable of the laborers in the vineyard as probably throwing light upon the subject. To our mind that parable sets forth the true principles which underlie all the rewards which the people of God receive on account of obedience to the commandments of God. We feel to call brief attention to the one prominent thought which stands clearly forth in that parable, and which shows the true nature of the rewards given to the humble and

obedient people of God. It is this, to those who were hired at the first hour, the Lord gave the due payment for legal service rendered. They are represented as having made a bargain with the Lord of the vineyard. These represent all legal servants, and their service represents all legal service, and the reward represents all legal rewards, but these have no place in the gospel. Those who came into the vineyard at the third, sixth, ninth and eleventh hours, made no bargain; it was simply said to them that they should go into the vineyard, and whatever was right they should receive. They desired to labor in the vineyard, and had no thought of making any bargain. At the end, to them was given each a penny, as well as to the first. When the first objected the Lord said to them each, "Friend, I do thee no wrong, didst thou not agree with me for a penny? Take that thine is, and go thy way." All was lawful and right, but there was no grace in it all. But to all the others gracious rewards are given; they could not claim that they had earned the penny; if they received it they must praise ever after the free grace and mercy of the giver. The Master of the vineyard did not owe them the penny, and it was not given as though they had earned it. He said to the first, "Is thine eye evil because I am good?" It was goodness which gave the penny to him that had labored but the one hour, and that in the cool of the day. Here is grace and gracious rewards. Here is presented most strikingly the exact opposition that exists between the law and the gospel, between law service and gospel service. In the gospel it is here clearly set forth, there is no room for any reward of merit or debt. As brother Redd suggested, this parable is fully in point with regard to

this matter of rewards.

But still further, the language of Paul in Romans iv. 4, 5, clearly presents the true meaning of the rewards of the gospel to the children of God who serve him not in the letter, but in the Spirit. He says, "Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." Paul here shows the radical difference between the law and the gospel, with regard to the obedience rendered to both the one, and the other. Under the law all is of debt, but the contrast implies that under the gospel all is of grace. The reward of the law is reckoned not of grace, but of debt, but the reward of the gospel is not reckoned of debt, but of grace. All the rewards mentioned under the gospel are then of grace. There is no room in grace for any human merit to come in anywhere, therefore there is no room for any other than gracious rewards. This is in full agreement with the parable of the laborers mentioned above. It seems to us that this one expression from Romans fixes the sense in which rewards are to be understood under the gospel. Unprofitable servants receive of their Lord's bounty without in any sense deserving it. It is a most gracious privilege to give even a cup of cold water to a disciple in the name of a disciple, and then when this privilege is bestowed upon a believer, another also follows, and that is the reward of a disciple, but all is of grace, both the cup given, and the reward associated with it. Every spiritually-minded child of God blesses and praises God that he is able to with willing mind and heart give the cup of cold water, and then blesses God for the added blessing of the disciples' reward. He is and feels

himself to be doubly blessed by grace.

It seems to us that all those scriptural expressions to which at the beginning of this editorial we referred, are covered by this great and blessed gospel principle, viz: rewards of grace, and not of debt. Also that all this is in full harmony with that humility that becomes a child of God, while any other view of the subject of rewards will but serve to feed the pride and vanity and self-righteousness of the human heart.

We leave these thoughts with all who may read them, trusting they may prove of some satisfaction to brother Redd especially. C.

HEALTH IMPROVED.

SINCE we announced in May 1st number of current volume of the SIGNS OF THE TIMES, that our health was so much worse than for years past, we have received many letters expressing sympathy, and a desire that we might be still spared to labor on the SIGNS, and also expressing a desire to hear from us from time to time concerning our physical condition, as well as concerning our spiritual welfare. For this reason we occupy space to write personally about ourself. While we cannot ever expect to again be well, we are able to inform our inquiring friends that at this writing, (June 3d) and for the past two weeks, we are enjoying improved health, so that we have been able to be in the office several hours nearly every week day, for which we wish we could feel more thankful to the Giver of every good gift, but alas, this ungrateful heart is soon forgetful of blessings bestowed, and distrustful of his future mercies. Even in this present affliction how our cup has been sweetened by the loving sympathy that kind brethren and friends have so feelingly expressed for us. B.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

WINTERSSET, Iowa, June 4, 1860.

DEAR BROTHER BEEBE:—Brother A. Hood, of this place, put a letter into my hands which he had lately received from Elder N. Gifford, dated "Zionsville, Boone Co., Iowa, May 18th, 1860," in which he (the said Elder) writes as follows:

"We have some new doctrine preached here lately by Benjamin Jones and John F. Johnson and son. I would like to know if it has got as far west as Wintersset. I can give you some of the points: They say that the church never was lost, nor defiled, nor contaminated with sin in any way. I have been told that we need not look to any of Adam's posterity for the church, for it was not there. They say that this Adam man is not changed in regeneration, neither in soul, spirit, body, mind or matter. Does not this sound strange, when compared with the gospel, or christian experience? I think it does, and I find no authority for it in the Bible; but we are in an age of progression. If the limits of a letter would admit, I would try to show some of the inconsistencies of this doctrine. Some tell us that Christ only died to redeem these bodies from the grave. As a matter of course, if we never was defiled or contaminated with sin, we need no redemption from it. But it is a pity when Old School Baptists will run into such error: but the leaders of this doctrine are Beebe, Dudley and company. Wilson cannot go the doctrine. I have only given you a sketch of it, &c., leaving it for you to meditate upon."

Brother Beebe, the above is a true copy, and I send it to you by request of my brethren, and we desire you to reply, either in the SIGNS, or by private letter to me, as your judgment may dictate.

Yours in defence of the truth,

BONHAM KESTER.

R E P L Y .

As our dear brother has been a subscriber and constant reader of the SIGNS for many years, it is not necessary for us to tell him at this late hour that our object in publishing, and the object of our subscribers in patronizing us, has been the general edification of the scattered family of God, the exhibition of the doctrine of God our Savior, and the defence of Bible truth, together with an unsparing exposure of error and delusion. When we embarked in the undertaking, we had not the vanity to flatter ourself

that we could sail over a smooth, untruffled sea, if we kept steadily in view the object of our labor, and the pledge we gave our brethren in regard to the manner in which the SIGNS OF THE TIMES should be conducted; and now, after nearly thirty years experience in our vocation, we cannot say that we have been disappointed. It is true, we have had some opposition from quarters where we did not dream that it existed, and from some who once held up our hands and encouraged our heart in the prosecution of our labors, but such cases have been comparatively few, the sympathies and brotherly aid of the great mass of the old order of Baptists have been constantly with us, as will be inferred from the fact that in the face of all opposition our circulation has steadily increased every year, and is now larger than it has ever before been at the same season of the year since we issued our first number in 1832. If we have had some enemies, we have had many more true, warm-hearted friends, and what is still more blessed, we feel assured that the goodness and mercy of God have followed us and sustained us until the present hour. That we have given no occasion to our enemies to oppose us, or to our friends to censure us, we do not pretend; the very best of our labors have been poor and imperfect, but that our aim and design have been honest, and all our energies employed with a design to the glory of God and the good of his cause, we hesitate not, in the presence and fear of God, to affirm.

As our brethren can witness, we have generally declined to notice the personal assaults which have been made upon us, as we prefer to fill our columns with matter of more interest to the children of God. We have preferred that our name should be cast out as evil, rather than to

set up a defence of our person or motives, especially as our readers have a sufficient opportunity to know our views, our doctrine, by reference to the files of our paper for many years. When we have been charged with *new doctrines, heresies*, and plots for selfish purposes, we have felt glad that our brethren all over the United States *know* what are our sentiments. There is not, in the United States, a member of the Old School or Primitive Baptist order, whose views on all subjects connected with our faith and order, are better or more fully known than those of the humble editor of the SIGNS OF THE TIMES. Twenty-four times a year, during the existence of the present generation, we have been heard from, from the centre to the circumference of our country. Yet almost every year some self-conceited wise-acre has attempted to make it appear that we are an awful and dangerous heretic, and that the Old School Baptists have not the intelligence to know it. Assuming to know more than seven men that can render a reason, they have made themselves ridiculous by assuming more discrimination than the whole fraternity of the old order of Baptists. But we have lived to see scores of those conceited comets arise, flutter and decline to their original nothingness. With a consciousness that the precious cause of God and truth is in better and stronger hands than ours, we have nothing to fear from the bluster of those who have no other idea of rising but by attempting the destruction of those who to them are Mordecais in the gate.

But we intended to refer to the inquiries of Elder Kester. Of the Elder, N. Gifford, whose letter is copied above, we know but little, only what we learn by his letter. It is more than possible that

the design of his *firebrand* was to bring him out of his obscurity into notice, but whatever were his motives, it can hardly be accredited to an honest concern for the truth of God; for had that been his feeling, he would not have attempted to exaggerate or misrepresent the views of such men as Elder Benjamin Jones, John F. Johnson, to say nothing of brother Johnson's son and ourself. The letter bears unmistakable evidence on its face of misrepresentation, and a design to prejudice the minds of brethren in a distant State, against brethren whose praise is in all the churches, as brethren who have spent their lives in their Master's service, who have grown old in their labors in the churches, and in whose character not a blemish can be found; men whose standing in the community, as well as in the church of God, has been untarnished for more than half a century. When men sustaining the reputation of Benjamin Jones, John F. Johnson and Thomas P. Dudley, cannot, in the evening of their long and useful lives be spared the blighting breath of malignant jealousy and slander, we count it, as we doubt not our young brother, Elder Joseph Johnson, does, an honor to have our humbler names classified with theirs, even in bearing reproach and misrepresentation for the sake of the truth. We say the letter bears the evident marks on its face of insincerity and mischief. Had it been otherwise, instead of laboring to spread the report into a distant State, its writer would have sought an opportunity to labor as the gospel directs, to reclaim those veterans of the cross, if he had honestly believed them to be in error. But such labor, we venture to say, he has not taken. We know the brethren implicated too well to believe they have ever uttered the sentiments charged to

them, but if they had been strangers to us, when we read that the heresies charged are propagated under the leadership of Beebe, Dudley and company, (which we and all our readers know is false; utterly and unqualifiedly false) how can we believe the other part of his statement against those who are esteemed much better than ourself? Again, in uttering his slander he starts off with a mere inquiry, whether the "new doctrine" has got as far west as Winterset, Iowa? and then, instead of intimating that he desired an answer, closes by saying, "I have only given you a sketch of it, &c., leaving it for you to meditate upon."

But to the points charged: "They say." Who says? Why Benjamin Jones, J. F. Johnson and son. What do they say? "They say that the church never was lost, nor defiled, nor contaminated with sin in any way. When? where? to whom did they say this? and who heard them say it? We do not believe a word of it; we defy Elder Gifford to prove that *they* ever said it. What object could they have for uttering any such sayings? Have they not been for many years preaching that Christ gave himself for the church, that he might redeem her and cleanse her from all iniquity, and purify to himself a peculiar people zealous of good works? No sane man would utter any such sayings, much less such men as are assailed and falsely thus charged. They never said it, they never believed it, nor were they ever led into it by Beebe, Dudley and company. We risk nothing in saying that each of the brethren thus implicated believe that the church of Christ was involved in sin, defiled and contaminated with transgression, iniquity and guilt, and that all who are redeemed with the blood of Christ, were by nature children of wrath, even

as others, "All we, like sheep, have gone astray; but the Lord hath laid on him [Christ] the iniquity of us all." What then must be the depravity of the man who, while professing christianity and holding the sacred office of Elder, can deliberately say, write and send out the declaration into a distant State, over his signature, that "They say that the church never was lost, nor defiled, nor contaminated with sin in any way," and that Beebe, Dudley and company, are the leaders of this doctrine.

He also writes, "Some tell us that Christ only died to redeem these bodies from the grave." Who they are who have told Elder Gifford this, he does not say, but the impression is given that some of the brethren named Jones, Johnson, Beebe and Dudley, have told him so. But as this is not directly fixed on them or any of them, we wait for Elder Gifford to explain who has told him this. Certainly the brethren implicated hold no such doctrine. We constantly preach that Christ died to redeem his church from all iniquity, from the curse and dominion of the law, and to redeem them unto God with his blood.

Another direct charge is, "They say," (that is, Jones, Johnson, his son, and Beebe, Dudley and company say), "that this Adam man is not changed in regeneration, neither in soul, spirit, body, mind or matter." This also sounds to us like an exaggeration of the sentiment held by these brethren on the subject, and we doubt whether any of them have said this, in the manner expressed above. Some of them we know have never said any such thing, and therefore the above statement is untrue. The circular written by brother Dudley some years ago, on the christian warfare, holds the sentiment that christians in their present state

possess a carnal, earthly nature, which is born of the flesh and is flesh, and that it is at war with holiness, and lusts against the spirit, and constitutes one party to the warfare, and that they also possess in them a spiritual, immortal life, which is born of God; born of an incorruptible seed, by the word of God, which liveth and abideth forever. That the former carnal nature is in the Scripture denominated the *old man*, which christians are admonished to crucify with its affections and lusts, and that the life implanted in them by regeneration, which is not born of blood, nor of the will of the flesh, nor of the will of man, but of God, is called the *new man*, which after God is created in righteousness and true holiness. These two men are directly opposite in their natures, elements and propensities, the one is born of the flesh, and the other is born of the Spirit; the one is unholy, the other cannot commit sin, because it is born of God. (1 John iii. 9.) These two men, which are found existing in every christian while in this earthly tabernacle are the combatants or parties in the christian warfare. If this be heresy, every christian on earth is an heretic, for not one can be found on earth who does not know and daily feel the struggle between the flesh and the Spirit; between the old man and the new man, between that in them which is born of the flesh and that which is born of the Spirit. Then where is the heresy that so much shocks the sensibilities of Elder Gifford? Is it an unpardonable sin to believe and preach that all that is unholy, impure, corruptible, depraved and at war with the Spirit in us, ^{is} born of the flesh, is earthly, sensual and devilish, and that whatever is found in us that is pure, holy, spiritual, godly, is born of the Spirit of God? Is this a new doctrine among Old School Baptists?

Have we not been taught by the word and by the Spirit of our God that all that is in us opposed to holiness is from beneath, and that every good and perfect gift cometh down from the Father of lights, with whom there is no variableness nor shadow of turning? Elder Dudley's views are before the public, in his own manner of expressing them, Elder Johnson's, also, and ours, and when Elder Gifford, or any other person desires to tell what "They say," all we ask is that our sentiments be presented in our own way of expressing them, and if they do not stand supported by the Scriptures, and by all christian experience, let them be rejected.

Now, in regard to the *change* effected in us by the new birth, we will only attempt to give our own views, which, so far as we are advised, are also the views of our persecuted, slandered and traduced brethren. It is the view of the writer of this article that in our unregenerate state, or until born of the Spirit, all our nature is earthly, depraved, sinful, and that there is in us no fear of God, no desire after holiness; no love to God or love of holiness; that we are dead in sins, enemies to God by wicked works, and that we are totally ignorant of our deplorable state and condition. When men are called by grace, quickened by the Spirit, are made the subjects of a great and astonishing change, their views of God are radically changed, and they view him as they never viewed him before. His holiness, purity, goodness, justice and truth fill them with a reverence and awe that they were total strangers to before. They are astonished that so holy and righteous a God has suffered them to live so long in rebellion against him; a sense of his goodness leads them to repentance; they are overwhelmed with a

sense of their own vileness, and they feel so guilty that it seems to them there is no way for even God to save them without an infringement of his eternal justice. When fully humbled before him under a sense of their vileness, and the justice of what appears to them to be their inevitable doom, and all hope of commending themselves to his favor is taken away, Christ is revealed to them as the hope of glory, his blood is applied to them by the Spirit, for the remission of their sins, and his righteousness as the grounds of their justification before God; the love of God is shed abroad in their hearts, a new song is put in their mouth, and they are made to rejoice in Christ with joy unspeakable and full of glory; old things are passed away, and all things become new; the things which they before hated, they now love; the things which they before loved, they now hate; the Bible now opens to them with new beauty; the precious promises are applied to them; the church and people of God now appear lovely; the doctrine of salvation by grace, which they before hated, becomes food to their spirits; they love and desire to walk in all the ordinances of the house of God, and to live in love and fellowship with the people of God. This looks to us like a change. They have passed from death unto life, from darkness into marvelous light, and from prison into liberty. But this, although a very great and marvelous change, is not all. By virtue of this quickening operation of the Spirit, they begin, from the hour of their being made alive, to learn the difference between the two principles or natures which they find within them. They find a law in their members, (which they never found before they were born again) warring against the law of their mind. They feel the incessant warfare, and become more and

more convinced that while with their mind (which is born of God) they serve the law of God, with their flesh (which is born of the flesh) they serve the law of sin. They find that they bear about with them a body of sin and death, and we are greatly mistaken if they do not become more and more convinced in their experience with Jones, Johnson and son, Beebe, Dudley and company, as well as with Paul and Peter, James and John, that all that is holy, heavenly and divine in them, is born of God, and that all that is earthly, sensual and devilish in them, is born of the flesh, and is flesh. We know not who Elder G. means by Wilson, whom he says "can't go the doctrine." We suppose he may allude to brother Wilson Thompson. If so, we think he does him great injustice, for the past files of our paper will show that his views of this subject accord with those entertained by us, while it is presumed that neither Elder W. Thompson, nor any other sane Old School Baptist, holds any such sentiments as Elder Gifford has charged upon the brethren named above.

We have written lengthily, and it may be thought with a degree of severity, on this subject, but not, we hope, with a resentful feeling; not to defend ourselves, so much as to disabuse the minds of misinformed brethren in regard to the real position occupied by those whom we really esteem better than ourselves.

MIDDLETOWN, N. Y., July 15, 1860.

EXPLANATION OF DATES.

THE last two figures of the date next to your name on the little pink slip denote the year to which your subscription is paid. Thus: 99 means 1899; 19 means 1900; 01 means 1901; 02 means 1902; 03 means 1903, &c.

CIRCULAR LETTERS.

The Baltimore Old School Baptist Association, to the churches comprising the same, sendeth greeting.

DEAR BRETHREN AND SISTERS:—We wish to offer a few thoughts for the consideration of the association, suggested by the words found in 1 John iii. 5, "And ye know that he was manifested to take away our sins."

The text treats of a deliverance from sin. Guilt is removed from the guilty by an arrangement human and divine. This deliverance is the result of conflict, and is brought about through suffering and through blood. Of this manifestation the apostle speaks again chapter v. verse 8, "And there are three that bear witness on earth, the Spirit, and the water, and the blood." Again we read, "Except a man be born of the water and of the Spirit, he cannot enter into the kingdom of heaven." It will be our aim to show that under the emblem of water, the Scriptures are meant as one of the witnesses which bear record to Jesus Christ as the Savior from sin.

This Savior was first manifested in the early promise that the seed of the woman should bruise the serpent's head. The second manifestation was the Mosaic dispensation, the whole system of which was typical and symbolic. The tabernacle itself represented Christ in his two-fold office; its very position in the center of the temple denoting his place in the hearts of his people. A third manifestation was through the medium of the prophets, who received it from God as moved by the Holy Ghost. Whoever examines the Scriptures with this purpose in mind will be amazed by the number and variety of the predictions concerning the manifestation of Christ. Hundreds of years before his advent we find the

records of Matthew, Luke and John anticipated. They pointed out the place of his birth, not only the country and district, but the very village and spot; the very time was also pointed out. It was foretold that he would come, not only of the Jewish nation, but of the tribe of Judah, and of the family of David, and still more precisely, that he should be born of a virgin mother. As by an eye witness are foretold his entry into Jerusalem, the betrayal, the pierced side, the ignominious death, and the resurrection. The voice that spoke at his baptism, "This is my beloved Son, in whom I am well pleased," was heard by prophetic ear many years before the scene at Jordan. Then John was sent as a witness from heaven, and as soon as he saw the Christ, he cried out, "Behold the Lamb of God, which taketh away the sin of the world." This manifestation culminated with the incarnation. An object is usually made manifest by a removal of the obstacles that interfere with its discernment, but this was not the case with the Son of God, he revealed himself to us by wrapping himself in our humanity, as it were in a veil. God is a Spirit, and it was told Moses that no man could look upon his face and live. As we take a piece of smoked glass to look at the sun, unable with the naked eye to endure the brightness of his splendor, so God has shown himself to men in Christ through what we may term the smoked glass of our humanity. He who would see God must look upon him in the face of his Anointed, veiled in our humanity.

Thus Christ was manifested by promise, by ceremonies, by prediction, and finally in our own nature. But why was Christ manifested? Not to enhance the glories of the divine perfection, nor to gratify an idle curiosity, nor to enrich the store of

human knowledge, No! no! He was manifested to take away sin, not by annulling the fact, but by canceling the penalty. He came to assume in order that he might bear, and he bore that he might bear away. The moment he veiled himself in our humanity, he came under the law, and when he came under the law, he came under its curse. When did he bear our sins? During his sojourn here, during all of his ministry and death, as a prisoner before Pilate, and through his ignominious trial and death. He was God's offering for sin. No wonder he never smiled, or that his countenance was marred. Is this all? No, for he taught as never man taught. He not only suffered and bore the contradictions of sinners, but during his whole ministry he taught how to worship God, and how to walk in this life and not the life to come. That we shall learn when we enter into it. Religion is for time, and his word is for time, and he has sent his witnesses to give the knowledge of salvation. And now he is risen from the dead, raised again for our justification. He is with us not as a man's voice, but as a still small voice in the soul, which is the Spirit of life. His promise he will keep, and his words are living words that the soul believes, as Abraham believed, and hope is anchored on the promise, and is steadfast to the soul. Once pardoned, forever pardoned. As the sacrificial scapegoat in the Jewish ceremonial sent into the wilderness carried away the transgressions of his people, so Christ carried sin into the wilderness of the grave finally and forever. Undoubtedly many sorrows shall come to those who transgress, (Psalms xxxii.) but when once forgiven, we are forgiven forever, and when accepted once, we are accepted forever. The penalty for sin is exterminated and annihilated, for justice

has been satisfied, the debt paid. To satisfy justice God made the sacrifice for man, and to do so he assumed our nature. The sins that God was manifested to take away were the sins of his own people, who were born again by the teaching of the holy Spirit. Hence Paul says, "The life I now live in the flesh, I live by the faith of the Son of God." That faith that works by love.

Now all this truth revealed to man is like a river of water, and it is one of the witnesses that Jesus is the Christ. It is the same word that was spoken to the woman of Samaria, "A well of water springing up into everlasting life." And again, "And he that believeth, out of his belly flows a river of living water." In other words a continuous stream of living testimony.

WM. GRAFTON, Moderator.

MILTON DANCE, Clerk.

CORRESPONDING LETTERS

The Baltimore Old School Baptist Association, to the churches and associations with whom we correspond, sends greeting.

DEAR BRETHREN:—The Lord has graciously granted us another pleasant session; the ministering brethren have come to us richly laden with the good things of the kingdom of our God, and our hearts have been made glad, because we have heard from them the things we have felt in our daily experience. We are glad to say we are in peace, and our session has been harmonious; not a jar has been heard, although different sections are represented, all come declaring that salvation is of the Lord.

Due notice will be given as to the time and place of our next session, and when and where we hope to meet and enjoy your coming and correspondence again.

Brethren, farewell; may God be with you, is our prayer.

WM. GRAFTON, Moderator.

MILTON DANCE, Clerk.

RECEIVED

IN RESPONSE TO BROTHER D. M. LEONARD'S APPEAL
TO RAISE A THOUSAND DOLLARS
TO CLEAR THE "SIGNS OF THE TIMES" FROM DEBT.

Previously acknowledged.....	\$715 70
Philemon Stout, Ill., \$25.00; Nathan Grafton, Md., \$1.00; O. F. Ballard, N. Y., \$5.00.—	
Total.....	31 00
Total to date.....	\$746 70

MARRIAGES.

By Elder G. N. Tusing, at the residence of the bride's parent, on May 6th, 1903, Albert R. Harsh and Miss Carrie Baugh, of Hocking Co., Ohio.

OBITUARY NOTICES.

It should be remembered by friends that a preacher cannot retain names and dates regarding the deceased, and is often at a loss to know, but I will do my best, and ask the forbearance of those interested.

John Weckel died Feb. 21st, 1903, at his home in Roxbury, N. Y., upwards of 80 years. He came from Germany when quite young, and was well established in the religion of his mother country, yet we believe from conversation had with him, he saw how helpless he was before the Lord, and we trust he is at rest, while the widow and only daughter, our sisters in the church, with three sons and neighbors, are left to mourn.

ALSO,

Feb. 24th, 1903, **Samuel Birdsel**, of New Kingston, N. Y., aged over 80 years. Mr. Birdsel was not a professor of religion, yet we believe he was the possessor of the grace of God that brings salvation. He was a firm believer in the doctrine of God our Savior; that it was not by works of righteousness man could perform.

ALSO,

Martha J. Lake, wife of Richard P. Lake, died at her home in Vega, N. Y., March 20th, 1903, after a short sickness of pneumonia. Sister Lake united with the Andes Old School Baptist Church, August 3d, 1888, and all of her life since felt comfort in trying to fill her place in the house of God. We miss her at the meeting, yet we are sure God alone can comfort the mourners.

ALSO,

MARCH 30th, 1903, **John Sweet**, at his residence near Kelly's Corners, N. Y., about 68 years of age, of pneumonia a few days. He united with the Andes Old School Baptist Church with his wife and four others, in April, 1874, and loved the doctrine of the Bible, yet saw the weak, fleshly nature which he possessed still to that degree to retard his active progress as a

believer. He seemed resigned to his lot as a man of sorrows, which he had been, and we believe he is at rest, while the mourners go about the streets. He leaves a widow (his second wife) broken-hearted, (in a crippled condition) with one son, and two daughters, and other relatives to mourn.

May the Lord comfort the afflicted.

ALSO,

APRIL 2d, 1903, at his home above Denver, N. Y., after a lengthy illness, **John Redmond**. Mr. Redmond was not a professor to my knowledge, being a long time resident of his home place, I believe he knew the difference between works and grace, and is at rest, while a widow and brother and other relatives mourn.

ALSO,

At the home of her son-in-law, at Delhi, N. Y., **Mrs. Hausbrook**, in the 90th year of her age. She was sick but a short time, and has left her children, three sons and three daughters, and others to mourn.

ALSO,

APRIL 6th, 1903, **Mrs. Rudolph Hammy**, in the 83d year of her age. Sister Hammy was an uncompromising member of the Second Old School Baptist Church of Roxbury, of the Roxbury Association, and her funeral was largely attended at our church-house, and friends and church mourn.

ALSO,

APRIL 9th, 1903, after a week's illness, **John S. Hinkley**, at his home between Kelly's Corners and Denver, N. Y., aged 67, of pneumonia. Mr. Hinkley had not made a public profession of religion, but was for a number of years a firm believer in the doctrine of God our Savior, as held by Old School Baptists. He was opposed to contention. He left a broken-hearted widow and three daughters, with their families, and one brother and two sisters to mourn. God alone can comfort the real mourner.

ALSO,

MAY 4th, **Mrs. John Neal**, of Andes, N. Y., after great suffering for months with a fractured hip, upwards of 80 years. Mrs. Neal, though not a professor, was settled in God's sovereign rule, and believed that Jesus Christ came into the world to save sinners. Had selected the text for her funeral: "In my Father's house are many mansions." She was nearly the last of a large family, and left all to mourn.

ALSO,

MAY 12th, in Olive, N. Y., **Mrs. John Barkley**, very advanced in age. Sister Barkley in her prime loved the Lord, the church, and its peace. She for a number of years was out of health, and sometimes out of mind, and a great sufferer at last. But all is well, for the last enemy has been overcome to and for her. She leaves two sons and their families, and other friends, with the church, to mourn. But we trust they all mourn not as without hope.

ALSO,

MAY 13th, 1903, the daughter of Elder John B.

Slawson, of Vega, N. Y. By this sad event the faith of our dear brother and sister is being sorely tried, it being their eldest of three, a bright, active little girl, yet we trust the same hand that made the wound will send the healing, and we are glad for their grief-stricken condition that it is well with the child.

May the Lord overrule for his glory, and the good of all mourners.

ALSO,

DIED—At his residence in Kingston city, May 10th, 1903, after a short sickness of pneumonia, **Vernon Bishop**, in the 35th year of his age. Mr. Bishop seemed to be conscious of his approaching dissolution, and lived but a few days after he was taken sick. He was married by the writer to Miss Lizzie Elmendorf, of the city of Kingston, about thirteen years ago, and by his death a heart-broken widow and four children, with other relatives, are left to mourn. May the dear Lord overrule this sudden trial for the good of the sorrowing ones, and especially may the young widow find in the dear Redeemer a friend unfailing and precious, though he chastens.

ALSO,

At Kingston city, at her home, May 14th, 1903, after a short sickness and shock, **Mrs. Charlotte Elmendorf**, wife of Cornelius Elmendorf, in the 76th year of her age. Mrs. Elmendorf no doubt felt the sorrow of her daughter in the death of her husband, which with the labor attending his sickness and burial, was too much for her already weakened condition, by reason of years. But notwithstanding the sorrow of the family and friends, we trust their dear one is at rest. Although she could not talk with them in her last hours, we believe she had a well attested hope through grace, though she had not manifested it by uniting with the church. She leaves husband, one son and two daughters, with many other relatives, to mourn.

Her funeral services were at the house, the 17th inst., where the writer addressed the mourners.

J. D. HUBBELL.

KELLY'S CORNERS, N. Y., May 21, 1903.

Mrs. Ann E. Holeman was born near McMinville, Tenn., Nov. 8th, 1854, and at the age of three years her father moved with his family to Bourbon Co., Kansas, where she grew to womanhood, and was united in marriage to J. Riley Holeman, eldest son of the late Deacon Isaac Holman, of the New Hope church, of Greenbush, Ill., by whom she became the mother of four children, two sons and two daughters. On the third Sunday in May, 1893, together with her husband, she united with the New Hope church, and was baptized by Elder I. N. Vanmeter. In the autumn of 1901 the family moved to Oregon, settling near Junction City, where on Sunday evening, March 29th, 1903, she quietly yielded up her spirit to God who gave it, after having endured great bodily pain for

something like five weeks, at the age of 48 years, 4 months and 21 days. Her death was caused by a tumor in her left side. She died as she had lived, comforted by a blessed hope of a heavenly inheritance at the right hand of God. Her last words were, "I want my blessed Jesus." Sister Holeman was possessed of a retiring, meek and humble disposition, which greatly endeared her to the brethren and sisters of the church; her voice was rich, full and sweet, and she took great delight in singing the songs of praise and thanksgiving as none but those who know what is the height and depth, length and breadth of the love of God in the heart can sing. May our blessed Lord comfort our much beloved brother and the orphaned children, and sustain them by his grace.

ALSO,

Nancy M. Combs was born in Crawford Co., Ohio, on the 29th of March, 1833. Her maiden name was Ketchum, daughter of the late Deacon Eddy and Harriet Ketchum. She united with the Honey Creek Church of Old School Baptists, near her birthplace, in early life, came with the family to Illinois in 1852, was married to John Combs, March 30th, 1854, who together with three sons and two daughters are left behind, two sons and one daughter having preceded her to the grave. She was a member of the New Hope church, but on account of bodily infirmities she very seldom could attend the meetings of the church. For something over a year she and her husband had lived with their children. At the time of her death they were at the home of the youngest son, Boyd, near Opdyke, Ill. On the morning of March 25th she was stricken with paralysis, and never regained consciousness until death relieved her of her suffering, which had been long and severe.

On April 3d the remains were brought to her home near Bushnell, where the funeral was held on the 6th, and she was buried in the cemetery at Prairie City. She leaves husband, five children, a number of grandchildren, six brothers and one sister, to mourn.

ALSO,

Mr. William Vandever died in the village of Greenbush, Ill., Feb. 14th, 1903, after suffering from a complication of diseases incident to old age for about two months. At the time of his death he was 88 years, 10 months and 24 days old. He was the son of Elder Vandever, the pioneer preacher of the doctrine held by the Primitive or Old School Baptists generally throughout this part of the country, and practically founder of the New Hope church. Mr. Vandever was an able defender of the doctrine of salvation by grace through faith. For a number of years his hearing had become so impaired that he very seldom attended the meetings of the church, but was always ready to give a reason for the hope that was in him. He leaves behind him his faithful helpmate in affliction, sister Lucinda Vandever, a member of New Hope church, three sons and two daughters,

But they have great cause to rejoice in the midst of their sorrows, because God had called him to himself.

The funeral occurred at the meeting-house of the church, in the village, on Monday, the 16th, and the burial was in the village cemetery, the writer officiating at burial services.

SMITH KETCHUM.

J. T. Dowdell was born in Loudoun Co., Va., May 1st, 1839, and died in San Antonio, Texas, March 4th, 1903. He left Virginia to reside in the south, January, 1870. While visiting his former home in August, 1871, he was baptized by Elder Purington, and united with the Ebenezer Baptist church, of which he was still a member at the time of his death. During his last visit to his relatives in Virginia, August, 1891, he attended a meeting at his church, and expressed himself as having enjoyed the service very much. The meeting was conducted by Elder E. V. White and a visiting brother.

In February, 1881, he married Miss Mary Anna Caffery, of La Fayette, La., who with a son and daughter survives him. He had led an active life until about a year ago, when he was attacked with apoplexy, which finally resulted in his death. His last illness was of short duration. He had been conversing in his usual lively manner at dinner, read the paper and retired to take his afternoon rest, and after the usual time had elapsed, his wife aroused him, but he soon slept again, and was aroused the second time, when he said that there was nothing the matter, that he was only drowsy. She at once summoned her son and the doctor, and they remained with him until the final summons came, about 5 o'clock the following morning. His remains were interred in the cemetery in San Antonio, Texas, beside his youngest son, who died in 1892.

DIED—Brother **Nathaniel D. Burrow**, at his home in Columbia Co., Ark., April 24th, 1903. Brother Burrow was born in Newton Co., Ga., in 1844, moved to said County in his young days, and was married to Miss Hagganbottom, about thirty years previous to his death. To this union were born nine children, three girls and six boys, all of which survive him. He joined the Old School Baptist Church at Bodcaw, July, 1897, and was an humble and consistent member, ever ready to confess his faults and imperfections, striving to his utmost ability to live in peace with all men, and to do unto others as he would have them do unto him. Being a poor man in this world's goods, and also greatly afflicted, he would walk ten miles to meet his brethren and to hear the word preached, often over swollen streams and muddy roads. Truly a good man has passed away, a kind and affectionate father and husband and good citizen.

The remains were laid quietly to rest in the cemetery near the church of his membership, at which

time the writer tried to speak words of comfort to the bereaved family and friends. He now sleeps the sleep of death.

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

But on the resurrection morn we believe he shall awake in the likeness of Jesus, and shall be ever with the Lord, to reign and adore through life eternal. May the Lord bless the bereaved widow and children, and reconcile us all to his most holy will, is my prayer for his name's sake.

A. R. YARBROUGH.

DIED—May 20th, 1903, at the home of her son, Ephraim Manning, Guymard, N. Y., **Mrs. Eveline Blizzard Manning**, aged 83 years, 9 months and 5 days. She was the mother of three children, only one of which survives her, and with whom she resided since the decease of her husband, Joseph Manning, in 1891. Paralysis was the immediate cause of death, the first stroke being suffered over five years ago. Since that occurrence she was an invalid, and much of the time quite helpless. All that filial love could minister in care and comfort she received at the hands of her devoted son and his wife, sister Carrie Manning. Though not a member of the church in name, she loved the Old School Baptists and the doctrine they confess. Her desire was toward them, but a sense of unfitness deterred her from coming to the church. That she possessed a good hope through grace was evident over ten years ago, and growth in understanding and establishment was manifest to the end. She was a good woman; a devoted mother and faithful friend, and memory of her will be cherished by all who knew her.

At the funeral from her late home the writer spoke from Isaiah xlix. 16. The remains were interred in the Manning Cemetery.

JOHN MCCONNELL.

MEETINGS.

THE Siloam Association of Regular Predestinarian Baptists of Oregon and Washington, will be held with Pleasant Grove Church, at Goldendale, Washington, (if not providentially hindered) commencing on Friday before the third Sunday in June, (19-21) 1903, and continue the two following days. Those coming from both east and west by railroad will get off at Grant, and thence by stage to Goldendale, a distance of twelve miles. Those coming by boat will get off of boat at Lile, on Columbia River, and take cars to Goldendale.

N. J. SHANKS, Clerk.

The yearly meeting of the Beulah Old School Baptist Church of Canada will be held, the Lord willing, in the usual place, in the township of Brooke, five miles from Alvinston station, beginning on Saturday before the third Sunday in June, (20th) 1903, and

continue two days. A cordial invitation is extended to all lovers of the truth to meet with us.

ARCHIBALD McALPINE, Clerk.

ELDER Carnell, of Dutton, Canada, will preach in hall, 42 Gratiot Ave., second floor, on the fourth Thursday in each month, at 7:45 p. m.

All members and friends are cordially invited to meet with us.

Z. GILLIES.

717 HOWARD ST., DETROIT, MICH.

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IN

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10:30 A. M.

2:30 P. M.

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THE

"SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

PUBLISHED THE FIRST AND FIFTEENTH OF EACH MONTH.

AT TWO DOLLARS A YEAR.

BY GILBERT BEEBE'S SON,
MIDDLETOWN, ORANGE CO., NEW YORK.To Whom all letters should be addressed, and
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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 71.

MIDDLETOWN, N. Y., JULY 1, 1903.

NO. 13.

CORRESPONDENCE.

✓ THE OLD AND THE NEW.

BELOVED IN THE LORD:—In the word and in the works of the Creator, there are many twos or couplets, and almost all things are in pairs; but others are in triplets. So there are three that bear record in heaven; and three that bear witness in earth; yet these are one, and agree in one. Thus we are presented with ones, twos and threes. Besides these, both nature and grace are shown to us in sevens. There are the seven prismatic colors, as shown in the bow in the cloud, the seven spirits of God, and time is measured by sevens. So seven is the full and perfect measure, embracing all. True, seven is repeated many times, but it is still seven in all.

But let us here go back to the simplest division, and consider the twos. These are presented in many simple forms of expression in the two books, the natural and the spiritual, both of which are of God, who is one. The simplest and final is, the first and the last. So we have day and night, and next to these, light and darkness. So we have sunshine and clouds; heat and cold; also solids and

fluids. Then there is strength and weakness; health and sickness; life and death.

Coming to the book of Revelation, its Author has given us first, the old, last, the new. In these there are the two most prominent of all else, "the first man," and "the last Man." The first is earthly, the second is heavenly. So, in the very beginning "God created the heaven and the earth." Thus heaven occupies the first place, being the most important, and the earth is last and least. And so it is written, "The first man is of the earth, earthy: the last Man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly." This shows clearly that all other men are included with either the first or the last of these two men, and are either earthly or heavenly, as they are related to the first or the last, to Adam or to Christ. The first man is the figure of the last Man. But the last is as high above the first as heaven is above the earth; and yet the first is taken up into the last, and changed into the image of the heavenly Man, so the two become one. "This is a great mystery."

Following on, we are presented with a

group of twos: Moses and Jesus, Mount Sinai and Mount Calvary, the law and the gospel, works and grace, the old covenant and the new covenant, condemnation and justification, the ministration of death and the ministration of life. All these sum up the old and the new. The old began with the first man Adam, and concentrates in Moses; the new began with God, and concentrates in Jesus. "For the law was given by Moses, but grace and truth came by Jesus Christ." So Moses is the greatest man in the Old Testament, but Jesus is the greatest man in the New Testament, and he is as much exalted above Moses as the Son and heir of God is above the servant of God. Yet Moses was the chosen and honored servant in the house of God; and the law of God, which was given by Moses, had its honored place, and it reflected God's glory. The law of God is both the measure and the ministration of his strict and perfect justice. It demands no more than this, but will accept no less. Perfection is its measure, and this it must have. So it marks every failure against man, and charges all sin to him. The law justifies God as holy, but it condemns man as guilty. This is its province and mission, and it can do neither more nor less than this. It protects the righteous, but it justly punishes the guilty. The law of God cannot accept of any imperfect or faulty act or deed, because then the law itself would be imperfect and faulty. For this reason the wicked must be punished, and the punishment must continue until the law is fulfilled and justice satisfied. If this were not required, then God, who gave the law, would cease to maintain the righteous claims of his holy law, which he cannot cease to do, because he is holy. Jesus therefore said that the law shall not pass

away until all be fulfilled. But no sinful man can fulfill it. "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," says the word.

Now, let us remember the first man Adam is under the law of God, and is held by it in all his powers and faculties until it be fulfilled. And man is natural as born of the flesh, and is only natural and fleshly in all his attributes and being. For Adam and his family are not spiritual, but natural. So all the deeds of man are fleshly, and they are measured and tried by the law of God, under which God made man. And so the first man is only natural and fleshly and legal in all his life and deeds, in all of which he ever comes short of the perfection of the law, and therefore the law marks him as faulty and sinful in all his works; "For by the law is the knowledge of sin." Paul therefore again says, "For by the works of the law shall no flesh be justified." This includes all men in the flesh, and all their fleshly works. "For what the law could not do, in that it was weak through the flesh," or through the sinful weakness of the flesh, &c. All this shows the hopeless helplessness of the first man. He is not only condemned already as sinful in all his nature, but is under death, and all his works are "dead works." The righteous sentence of the Judge is, "There is none that doeth good, no, not one." "There is none good but one, that is, God." "He is righteous in all his ways, and holy in all his works." But as to man, "all have sinned, and come short of the glory of God." There is no hope, then, for man in man, nor in his works.

All this is the woeful truth concerning the first man, and the first covenant. These are "the old." "In that he saith, A new covenant, he hath made the first

old. Now that which decayeth and waxeth old is ready to vanish away." This is the word of the Lord, who himself "hath made the first old." There are but the two covenants, the old and the new. So there are but the two headships, Adam and Christ. The first is the *creature* of God, the last is the *Son* of God. Adam is the natural head, Christ is the spiritual Head. All human life is from the first man; all spiritual life is from the second Man, the Lord from heaven. The natural life is received in the first birth, which is of the flesh; the spiritual life is received in the second birth, which is of the Spirit. These are the old and the new, but both are united in every son of God, and every one of his children is as really one with Christ as with Adam. So the word tells us of the flesh and of the Spirit, of the outward man and the inward man, and of the old man and the new man. Yet the son of God is but one person, being one with Christ in his life, and one with Adam in his life and death—and Christ is but one. Therefore, his brethren are the many members in him—in his one body, the church. His word to them is, "Because I live, ye shall live also." He lives, to die no more, and their life is hid with Christ in God. Yea, Christ lives in them, and they live in him.

Thus the people of the new covenant and the children of God are not only partakers of flesh and blood, as born of the flesh, but they are also made partakers of the divine nature, as born of the Spirit, and the life of the holy Son of God is made manifest in their mortal flesh, as says Paul in 2 Cor. iv. Now, therefore, the flesh and the Spirit are the only two sources of all religion and religious works among men. Paul most forcibly expresses this truth in Gal. v., enumerating first the works of the flesh, all of which are

corrupt; and then the fruit of the Spirit, namely, "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." How blessed is the state of those in whom the fruit of the Spirit is manifested, for Paul says of them, "And they that are Christ's have crucified the flesh with the affections and lusts." But of those in whom the works of the flesh rule, he says, "that they which do such things shall not inherit the kingdom of God." This shows the impossibility of any one obtaining any favor of God by his fleshly works, all of which are legal, conditional and rejected as sinful by the perfect law.

All that any man is capable of religiously, must arise either from the life of Adam in him, or from the life of Christ in him, because it cannot be in part a work of the flesh, and in part a fruit of the Spirit. For of these two opposites Paul says, "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would." This one text entirely demolishes the flesh-pleasing notion of free will and free moral agency. And to show that the flesh does not aid the christian at all, Jesus said to his apostles, who could not watch with him one hour, "The spirit indeed is willing, but the flesh is weak." So the Scriptures make a clear distinction and a strong contrast between the flesh and the Spirit, as between Adam and Christ; and also between the old covenant and the new covenant, the law and the gospel, the works of man and the grace of God. For none of these are mixed and blended, neither is there any similarity or harmony between them. Earth and heaven, sin and holiness, death and life, are not farther apart in their character or nature than

these.

It need only be asked, Is obedience by Adam, or by Christ? Is salvation in Adam, or in Jesus? Are we saved by the works of the law, or by the grace of the gospel? Are christians under the old covenant, or the new? Is condemnation by the law of Moses, or by the gospel of Jesus? Does the law of works save, and the gospel of grace condemn? Which way is it? A babe in Christ can answer. The Spirit of truth testifies of Christ, saying, "Neither is there salvation in any other." So then, our salvation comes to us in Christ. Of God's people it is written, "And their righteousness is of me, saith the Lord." "By one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous." This proves that all disobedience is in Adam, in the sinful flesh, and that all obedience is in Christ, even as all righteousness is in him, and all redemption unto salvation. Another simple question: Have we any spiritual blessing out of Christ? Have we any gospel of salvation out of him? Is Christ the Mediator of the old covenant, or of the new covenant? One answer only can be given. All spiritual blessings are in Christ; out of him there is no gospel; and he is the Mediator of the new covenant; yea, God said, "I will give him for a covenant of the people."

Now we are brought to this one strong and clear point, from which there is no evasion or turning away: Christ and his new covenant are yea and amen, positive and sure, and absolutely unconditional; and the gospel of Christ, which is the gospel of salvation, belongs entirely to the new covenant, but in no sense to the old covenant; therefore there is no conditional gospel, and no conditional righteousness and salvation. The new cove-

nant is one of mercy and grace alone, and it is from all conditions clear; but the old covenant was legal and conditional, and it depended upon the people who were under it to keep it, or suffer its penalties, and the whole house of Israel broke it, with one exception; the Son of Mary kept it, fulfilled it, and took it out of the way. "He taketh away the first, that he may establish the second." This second and new covenant in Christ is established upon better promises than that first and old covenant with Moses, by how much also Jesus is the Mediator of a better testament. The old was weak and faulty, because it was conditional and its people were sinful. So they broke the covenant, as was indicated by Moses breaking the two tables of stone on which the covenant was written, for their works were sinful, like themselves, and the Lord regarded them not. So it is yet with all fleshly, legal and conditional works, not only of the Jews, but also of the Gentiles. Paul confessed that in his flesh dwelt nothing good, and that with the flesh he served the law of sin. As a believer and minister of the gospel he therefore said, "By the grace of God I am what I am." "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law." "Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed." "Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." So faith is of grace, but not of works, and both are of the new covenant, but not of the old, and the

three are of Christ, but not of Moses. "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." In this righteousness only will God accept us, but not in our own, nor in our legal works, which are in their very nature always conditional.

All conditional salvation and its benefits, depend necessarily upon conditional works of righteousness, which are essentially legal and selfish in their nature, and, when done, the doer is of right lawfully entitled to such salvation as a reward for his works. Conditionalists are consistent and honest, therefore, in holding to the principle of rewards for works of righteousness, and in claiming that conditional salvation and its blessings are received by them as such conditional rewards. But in doing so, they are fallen from grace, or have gone back from the new covenant of grace to the old covenant of works. "This only would I learn of you, received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?" Paul here presents this whole issue, and states it truly and just as it is. There are but the two doctrines and ways, he shows; and the Spirit and faith are the way of the new covenant in Christ; but the works of the law and the deeds of the flesh are the way of the old covenant in Moses. "For these are the two covenants; the one from the Mount Sinai, which gendereth to bondage. * * * But Jerusalem which is above is free, which is the mother of us all."

Paul, the apostle of grace and faith, presents the two in very forcible contrast, saying, "Even so then at this present

time also there is a remnant according to the election of grace. And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work." Besides these two, there is no other principle, doctrine or way of salvation; and between these two there is no union or harmony, but one excludes the other altogether. The words of Paul are so positive and plain, they can neither be mistaken nor perverted. Grace only, grace without works; or works only, works without grace, is the only principle and way of salvation. It would be foolish to say, that salvation by works is certain and unconditional; and it would be equally foolish to say, salvation by grace is conditional and uncertain. All know that grace means salvation, sovereign, full of free. All as well know that works mean conditional and uncertain salvation, according to the righteousness of him that worketh. His reward is of debt. Grace is not in his works. He and his works are outside of the new covenant, and if he is saved, it is by works of righteousness which he must do. His conditional covenant has no mercy for his unrighteousness, and he receives only so much of salvation as his good works entitle him to. He has turned away from the new covenant, which overflows with mercy and grace for the unworthy, and turned to the old covenant, which rewards none but the good and worthy. His boasted free will has led him to the law of works, so by the law must he stand or fall. He is flattered by that conditional hope of reward in the old covenant of works, which tells him, "If ye be willing and obedient, ye shall eat the good of the land." This suits the fleshly mind and legal spirit

much better than to be a beggar at the door of Mercy and cry, "God be merciful to me a sinner." But Jesus says that this poor sinner was justified, rather than the self-righteous man, who made mention of his works as the ground of his exalted standing before God. These two are typical men, and they truly represent the two classes of professed worshippers of God that are now in the world, and have ever been since Cain and Abel. Cain brought his own works as an offering, on which to obtain the favor and blessing of God; but Abel offered the lamb which God had provided for him, and through it his faith embraced the Lamb of God as his salvation. The religion of Cain is the religion of all who work and worship that they may be saved; but the religion of Abel is the religion of all who work and worship because the Lord has blessed them with his salvation.

The old legal way says, "The man that doeth these things shall live by them." The new gospel says, "My grace is sufficient for thee; for my strength is made perfect in weakness." The old talks much of man's ability to do the conditional works of salvation; the new tells of Christ's power to save to the uttermost. The old proclaims aloud what great things we are doing for the Lord; the new delights to sing and preach what great things the Lord has done, is doing and will do for us, whereof we are glad. The old glorifies the conditional works of the so-called church; the new is to the praise of the glory of God's grace. Such is the difference.

O, ye people of the new covenant of grace, let us rejoice in the gospel of Paul, who said, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become

new." This one in Christ has been born anew, has been given a new life, a new heart, a new spirit, and has entered into a new kingdom, a new home, and his people and kindred are all new. His home henceforth is the New Jerusalem, the holy city of our God, and this new man in Christ Jesus has come to Jesus the Mediator of the new covenant. The Lord has made this new covenant with him, even in his heart, and says, I will be his God, and he shall be my son. And now, that all things are new, this new man no longer serves God in the oldness of the letter, but in newness of spirit. "Ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him: where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Seythian, bond nor free: but Christ is all, and in all."

O how beautiful and lovely, holy and good and blessed is *the new way*! May our new Master and Leader and Brother ever say to us, "This is the way, walk ye in it." "*I am the way.*"

Your brother in the bonds of the new covenant,

DAVID BARTLEY.

LEBANON, Ohio.

BROWNTOWN, Va., Feb. 4, 1903.

EDITORS OF THE SIGNS OF THE TIMES
—DEAR BRETHREN IN THE LORD:—Since I have been blessed with the privilege of reading the SIGNS, and the heavenly associations that I have had in affiliating with those whom I know are contending for the faith once delivered to the saints, I have greatly desired to write a few lines for its pages, and for your disposal, feeling as I do, that if the trumpet gives an uncertain sound it will soon be detected. Why I have not written before this

I am not fully prepared to say, and yet I feel that I know why in the main: I feel my inability to write or to speak of the wonderful and most glorious things pertaining to the kingdom of God, or to say anything that will be of any comfort or edification to the church of Christ, which is the pillar and ground of the truth, and in the second place, I am but a child, I cannot speak; I have to acknowledge yet more every day of my unprofitable life, that I am of slow speech, and that my lack of eloquence far exceeds the least of all, though I have faithfully and most positively promised time and again to address the household of faith in this way, yet it has been left undone. Truly man's heart deviseth his way, but the Lord directs his steps. The longer I live the more fully I am convinced that the way of man is not in himself; that it is not in man that walks to direct his steps. The dear Savior leaves upon record his own personal experience that, "I can of mine own self do nothing: as I hear, I judge; and my judgment is just." Can mortal man be more just than God? Can he be more pure than his Maker? Surely Christ was with his people in weakness, and in much temptation he hath borne our grief; he hath carried our sorrows, and was in all points tempted as his brethren, that in our greatest griefs and most profound sorrows he might succor and sustain us. Yes, even the weakest of his children, for in his love and in his pity he redeemed them; they were borne by him and carried by him all the days of old. Surely he has been their dwelling-place in all generations. These are they who follow the Lamb whithersoever he goeth. He prayed that "they might be with me where I am, that they may behold my glory." In his predestinating purpose he prepared a mansion in his

Father's house for each individual member of his body: "I go to prepare a place for you, and if I go, I will come again, that where I am there ye shall be also." In every trial, conflict, temptation, persecution, sorrow, joy, heavenly ecstasy, glory, gladness or peace, whether it be in the top of the mountain, in the valley or shadow of death, in the wilderness to be harrassed by the devil, or to sit among princes, weepings of the night, or joy in the morning, in the garden of Gethsemane, or upon the mount of transfiguration, to be strengthened by angels or fall beneath the weight of the cross, it is his will and pleasure for it to be so, in order to follow the Lamb, or to be with him where he is. This is my own experience, if I have any, and will venture the assurance that it is the experience of the church, for it is a faithful saying, that if we be dead with him, we shall live with him; if we suffer with him, we shall also reign with him; this is the heritage of the saints of the Lord; cast down, but not destroyed; persecuted, but not forsaken; dying, and yet living always; bearing about in our body the dying of the Lord Jesus; it is his going away, and coming again, (experimentally) and yet he abides faithful; it is in him that we live, move and have our being; kept by his power (not human efforts) through faith, and that not of ourselves, it is the gift of God, not by works of righteousness which we have done, but 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; trees planted by the rivers of water, that bringeth forth his fruit in his season; his leaf shall not wither, and whatsoever he doeth shall prosper. The Lord has effectually established, ordained and predestinated the fruit of the tree, as well as

the tree that is to bear the fruit; he has before of old ordained that we should walk in them, it is ineffable. "Because I live," says the Savior, "ye shall live also." "I am the Vine, ye are the branches." "As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me." How can a clean thing come out of that which is so unclean? The prophet says, There is no soundness in man, the heart is faint, the head is sick, wounds, bruises and putrefying sores, from the sole of the foot, even unto the head. Can the sacrifices or fruits of such a stenchful and decayed mess be accepted by him who is pure and altogether good? "Can the Ethiopian change his skin, or the leopard his spots?" If this can be so, "Then may ye also do good, that are so accustomed to do evil." If an impossibility with man, can it be made possible by man? If an evil tree can produce good fruit, and this the Savior says cannot be done; if a clean thing can be brought out of an unclean thing by man; if man at his best estate is altogether vanity, and yet after all of this can offer an acceptable sacrifice to God, then conditional salvation, whether it be for time or for eternity, would have its honorable recognition as a god, supremely enthroned; man would be the high and lofty one, inhabiting the eternal throne, instead of a small dust in the balance; God would be abased, as a defeated, rejected man of sorrow; as one foiled and discouraged. Can or will this ever be said of him who is high and lifted up, and whose train fills the temple? No, precious brethren, he is one on whom truly our souls wait upon, as David has said, "From him cometh my salvation. He only is my rock and my salvation; he is my defense; I shall not be greatly moved."

"My soul, wait thou only upon God; for my expectation is from him." "In God is my salvation, and my glory, the rock of my strength, and my refuge is in God." Therefore, dear brethren, trust in him at all times; pour out your hearts before him. "God is a refuge for us. Selah." "Surely men of low degree are vanity, and men of high degree are a lie, to be laid in the balance; they are altogether lighter than vanity." "They only consult to cast him [God] down from his excellency; [by giving glory to man] they delight in lies; they bless with their mouth, but they curse inwardly. Selah." O Lord, give us help from trouble, for vain is the help of man; give unto us joy and thanksgiving, that we may render to God praises of a broken and contrite heart, such as these will God not despise. Keep our tongue from evil, that our lips may speak no guile, as for me, O God, I am a worm and no man. Keep my feet from the paths of vain men, let me behold thy face in righteousness, that I may be satisfied with the goodness of thy house. For cursed is the man that trusteth in man, or maketh flesh his arm; be unto thy despised and persecuted people, manifestly their righteousness, sanctification and redemption; their glorious King and High Priest, the Alpha and Omega, the first and the last; their meat and their drink, that in the leadings of them by thy kind hand in paths that they have not known, they may behold thy glory, the glory of the only begotten Son, full of grace and truth, as one who can only bring them to their daily bread, into thy banqueting-house, where thy banner over them is love, that the seasons may be abundantly given when we can say, "The Lord is my Shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still

waters." That we may mount up on wings of eagles, that we may run and not faint. Blessed Lord, keep me as the apple of thine eye, lead us about and instruct us, that no strange god may be found in our midst. Keep us in thy fear, that each of us may esteem others better than ourselves. Keep back thy servant also from presumptuous sins, let them not have dominion over me. Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer.

May the grace of the giver of all good continue to direct the steps of our dear editors, that they may long live to fight a good fight of faith, and be preserved as polished shafts in his quiver. I hope I shall never forget the good counsel and fatherly advice of you all; even reproof is a kindness, and shall prove to be excellent oil that shall not break our head, when it is given by the Spirit of him with whom we have to do. Words fitly spoken are as apples of gold in pictures of silver. Father, forgive us, for we know not what we do. May we be gentle and forbearing, and not make a brother an offender for a word.

I shall long remember my two visits among the churches composing the Juniata, Baltimore, Salisbury, Delaware, Delaware River and Warwick associations. I feel that these associations are blessed with faithful, God-fearing under-shepherds, that fear not to declare the whole counsel of God. I must before I close speak of my personal visits at the homes of the following Elders, for it was pleasant indeed: Elders Mellott, Grafton, Eubanks, Francis, Durand, Chick, McConnell, Ker, and brother Lefferts, and the rest of the pleasant homes that I visited, too numerous to speak of. May God bless and keep them all in love and fel-

lowship, is the prayer of a poor servant, I hope, and companion in tribulation. Love to all the household of faith.

I will close for fear I have now written more than is prudent or profitable.

Yours in a precious hope,

JOHN E. GORE.

✓ JOHN XIV. 18.

"I WILL not leave you comfortless: I will come to you."

This is one of the precious promises that Jesus made to his disciples before he was betrayed into the hands of enemies. Jesus is talking to his disciples of going away, of leaving them. They loved him. They loved him to that extent that they had left all and followed him; they left their families, their occupations and their homes, to follow him who was meek and lowly, and so poor that he had not where to lay his head. They followed him because they loved him. Jesus was everything to them. All their need was supplied by him. They knew if he should leave them they would be comfortless. They could not bear the thoughts of his leaving them. In chapters xiii.-xvi. he is conversing with them, and comforting them concerning his departure. He tells them that they should rejoice instead of grieve, because he was going unto his Father, to be with him. He pities them. In chapter seventeen he pours out his soul in prayer for them. He does not pray that they should be taken out of the world, but that they should be kept from the evil that is in the world. He said, "Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory." This was his desire, that they should behold his glory, and it is the desire of every true disciple of Jesus to behold his glory. But O, what does this mean? It means

floods of affliction, temptation and fire. No glory can be seen in Jesus when there is any glory in ourselves. We have nothing to glory in save our infirmities, and we glory in them that the power and glory of Christ may rest upon us. But Jesus goeth away. He goeth forth sorrowing, yea, doubtless weeping, but to return with rejoicing, bringing all his sheaves with him; to come again with ten thousand of his saints. He goeth away and the disciples are comfortless; their hope is blasted, and they are in despair; they return to their former occupation; they go fishing. The disciples were not alone in this sad experience. Their experience portrays the experience of every child of God. Poor, old Jacob was comfortless when he exclaimed, "All these things are against me." But he was not left so. Job was comfortless when he said, "O that I knew where I might find him, that I might come even to his seat," &c. But he was not left to die in this condition. The Lord came to him, and comforted him, but he came in the whirlwind. Jeremiah must have been comfortless when he was cast into the dark, damp, miry dungeon, but he was not left there. The eye of the Lord was upon him, when there was no other eye to pity, or arm to save. Poor, old Jeremiah may have distrusted the Lord, and concluded that he must die in that horrible dungeon, but the Lord was greater than all his doubts and fears. Jeremiah is brought to light and liberty again in the Lord's own appointed time. Have there not been times in your experience, dear child of God, when the Lord was with you, when the candle of the Lord shone round about you, and you meditated in his law day and night?

"What peaceful hours I then enjoyed,
How sweet their memory still."

But he goeth away, he turneth aside, he withdraws himself, and we are made to mourn, saying, Whither is my Beloved gone? We are comfortless, and cry, "Return, O holy Dove, return, sweet messenger of rest." Yes, comfortless and destitute. We mourn our absent Friend. But Jesus, though out of our sight, sees us and hears our cries, and pities our groans. We cannot go to him, for we are lame, we cannot walk, our eyes fail with looking upward, and our tongue fails for thirst; we are utterly helpless, without Jesus we can do nothing, we are entirely dependent upon him, we can but wait and watch and wonder till he comes. Though he tarry, wait for him, for he will surely come. He is faithful concerning his promises. He said, "I will come to you." He comes in the clouds. The dark and threatening clouds which we so much dread are the chariots in which the Savior comes to us.

"Ye fearful saints, fresh courage take,
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head."

Jesus said, "If I go not away the Comforter will not come." How true this is in our experience. If we never knew what it was to be absent from the Lord, would there be any such thing as his coming to us? If we never mourned, how could we be comforted? and how can we mourn while the Bridegroom is with us? Yes, there are times when we are comfortless. Our wound is incurable, and we have no healing medicine. There is but one Physician who can heal a sick soul, and though we cannot come to him, he comes to us. He does not leave us to die in our comfortless condition. No, no. "The eye of the Lord is upon them that fear him, and upon them that hope in his mercy to deliver their souls from death, and to keep them alive in

famine." Yes, he comes to us as our good Samaritan, pours oil and wine into our wounds, casts his own robe about us, and raises us up from our low estate, and communes with us by the way. He may leave us to try us, yet he never forgets us, though we may forget him.

"I will come to you." How does he come? He always takes us by surprise; he comes as a thief in the night, when we are surrounded with darkness, and by terrors dismayed, when all the beasts of the forest creep forth, when we expect to be swallowed up by them, and the Lord seems so far away.

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

Here the Savior comes to us; he finds us in a waste howling wilderness, he leads us about and instructs us; he was leading us all the way along, and we knew it not. This is beautifully illustrated by the narrative of the two disciples who were on their way to Emmaus; their hearts were sad as they communed with each other; he whom they thought should have redeemed Israel was now crucified and slain, and they could not believe that he was alive again; their fond hopes were blasted, and in this sore trial and disappointment Jesus comes to them, begins at Moses and all the prophets, and expounds unto them in all the Scriptures the things concerning himself, but they knew not at the time that it was Jesus who was speaking with them; as soon as he made himself known to them he vanished out of their sight. How often it is the case when brethren come together, and like the two disciples speak of the things that concern them most, that they find their pure minds stirred up, their love revived, and their faith strengthened. What is this but Jesus in

their midst?

"And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them," and as they testified of the things they had seen of Jesus, behold he stood in their midst. Jesus is always with his people when they come together to counsel one with another.

"Midst scenes of confusion and creature complaints,
How sweet to my soul is communion with saints."

When we are comforted while in conversation with brethren it is because Jesus comes to us and comforts us, and when a light surprises the christian while he sings, it is the Lord who rises with healing in his wings. When we are reading the testimony of Jesus, and all is shut up, and we have no light on those precious things, and are made to sigh and groan because of our blindness, and cry, "Lord, that I might have my sight," portions of the word that were once full of beauty and comfort seem empty, and we can find nothing that will bring comfort, it is because we do not feel the presence of Jesus.

"I will not leave you comfortless, I will come to you." Suddenly as we are pondering over these things, or reading the Bible, there is some new and sweet revelation. Is it because of anything that we have done? No, no, a thousand times no, but it is because Jesus does not leave us comfortless, but comes to us. He is the true and faithful witness, the messenger of the new covenant whom we delight in, our elder Brother, Prophet, Priest and King; he is our Shepherd, our Protector, Preserver and bountiful benefactor; he is our Friend; he comes to us, he manifests himself to us, and we are no longer comfortless, for

"His presence clears the darkest skies,
And gives us day for night;
Makes drops of sacred sorrow rise
To rivers of delight."

"He brings us to his banqueting-house, and his banner over us is love. We sit down under his shadow with great delight, and his fruit is sweet to our taste." Yes, we sit down, for it is enough; we rest in his love; we are abundantly satisfied with the fatness of his banqueting-house; here we find a feast of fat things, of wine on the lees, of fat things full of marrow, of wine on the lees, well refined; here we behold the beauties of our Lord, and it is a feast to the soul; we eat his flesh and drink his blood.

"He hath loved us with an everlasting love, therefore with loving kindness hath he drawn us." He hath won our affection, allured us, and brought us into the wilderness, and here we are made to endure the fiery darts of the enemy, to hunger and thirst after righteousness. The things we once loved we now abhor. We are not mindful of the land from whence we came out; no, we prefer the wilderness to that, forgetting those things which are behind, we press forward to the mark for the prize of the high calling of God in Christ Jesus. But often the way seems rough and stony; sometimes we become discouraged and almost ready to fall by the wayside. Hard-hearted, full of unbelief, doubts and fears, we cry out, "Hath the Lord forgotten to be gracious? Is his mercy clean gone forever, and will he be favorable no more? The Savior comes to us to cheer us on the way; he speaks comfortably to us, and again we thank God and take courage, and go on our way rejoicing.

In all our losses and crosses and bereavements, the Savior comes to us, and proves a faithful Friend, a precious Comforter. He is precious because he can comfort and cheer us when all others fail, and in the deepest sorrows he is most precious, for he does not leave us com-

fortless, but comes to us, bringing comfort and consolation.

EDWARD F. ROUNDS.

PHILADELPHIA, Pa.

**"THOU SHALT CALL HIS NAME
JESUS."**

NAME divinely given, coined in heaven's mint, and then brought to earth and given to an infant lying in a manger. Emmanuel, God with us. Divinity and humanity form an alliance never to be severed again. God and man one for evermore. The highest glory of God made manifest in the depths of humility, poverty and weakness. Extremes are blended in one person, and he the sinner's only friend. No wonder many were astonished at the birth of him who was set for the falling and rising again of many in Israel. "He shall save his people from their sins." And he said, "I will redeem them from death."

Here reason fails, princes are turned backwards, and the mighty are fallen to the earth, their crowns are laid down, and their honor perisheth, for this is the King of nations, and the Lord of heaven; the wise seek to him for wisdom, and princes pay him homage at his feet. Truly, God's strength is made perfect in weakness, weakness of the Lord Christ, that infant wrapped in swaddling clothes, and lying in a manger. Did two such extremes ever thus meet before, and blend together in such harmonious unity? No, and they never will again, save in the salvation of sinners, which is Christ in you, the hope of glory. No wonder that the angels desire to look into this mystery: God manifest in the flesh. He who flung abroad the heavens, and hung abroad the stars as chandeliers of light, dwelt in the babe of Bethlehem, and became a man too poor to pay his taxes.

Did ever such wealth and poverty meet? Yes, here it is in the Lord of glory without where to lay his head; the foxes were richer than he, in whom it pleased the Father that all fullness should dwell. He who was rich, for our sakes, became poor, that we through his poverty, might be made rich. All is yours, and ye are Christ's, and Christ is God's. For this he wept and prayed, died, and purchased all things with his blood, which was more precious than gold. O, righteous Father, the glory thou hast given unto me, I have given unto them. O, peerless boon of eternal joy, and sinner, it is thine through the washing of regeneration, and the renewing of the Holy Ghost, and by faith in his name, who died and rose again. For by faith we enter into this grace, wherein we stand, and rejoice in hope of the glory of God.

I'm rich to all intents of bliss
If Christ the Lord be mine.

Art thou poor, without house or home or shelter, wandering in deserts, and mountains, and caves of the earth? He had not where to lay his head. Do the tax gleaners vex thy soul, and cast thee into prison for debt? He wrought a miracle to pay his own tax, and in his poverty thou art rich, rich in faith, and heir to an immortal throne within the jasper walls of the heavenly Jerusalem which is above, and is the mother of us all. Hast thou no friends? Thou shalt find them there. Hast thou no home? Thou shalt own a mansion there bought with the blood of Jesus, and garnished with all the graces of everlasting love. Yea, God is thy Rock and Portion forever. Are thy garments vile and filthy? His spotless robe of righteousness shall cover thee. Is thy body misshapen and earthy? Thou shalt be like him, in the

image of his glorious body, wearing that glory which was his before the world began. "It doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is." "We through the Spirit wait for the hope of righteousness by faith." These are the words of the Holy Ghost, by the lips of an apostle of the Lamb of God, whose blood cleanseth from all sin. Art thou a sinner then, and believest in his name? Then his blood avails for thee, and even death is thine, as the passage way to mansions in the skies. This is a present salvation, and that not on conditions of subsequent obedience, which Jesus wrought out and finished when he died, for what God hath promised, he is able also to perform through the cross of Christ, for the cross of Christ is to them that perish foolishness, but unto us who are saved, it is the power of God and the wisdom of God.

"And thou shalt call his name Jesus, for he shall save his people from their sins." This is the word of promise, which is embraced in the oath of God to Abraham and to his seed. Ye are saved by faith now, and shall be to all eternity, and though the earth be removed and cast into the depths of the sea, I will not fear nor be troubled. God is my Rock and portion forever, and underneath are the everlasting arms. The divinity of Christ in humanity is embodied forever in the eternal God and Father of our Lord Jesus Christ, who was "Crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but shall live with him by the power of God toward you," says Paul, who was at the head of the saints of God in weakness. So much I have written for the babe in the manger.

Your brother,

I. N. NEWKIRK.

RUSSEL, Idaho, February, 1903.

CHAMPAIGN, ILL., April 25, 1903.

By request of a number of brethren and friends I will write for publication a brief account of my visit to and among the Baptists in Nebraska.

After attending the regular monthly meeting of New Hope church, at Greenbush, in Warren Co., Ill., I boarded the 9 p. m. train at Monmouth, over the C., B. & Q. R. R., for Lincoln, Nebraska, where I arrived at 7 a. m., on Wednesday, March 18th, and soon found the residence of Elder J. H. Ring, 1219 S. Twenty-second St., in whose company I spent the time for some thirteen days visiting among the brethren in and about the city, trying to preach at the residences of Baptist members; Elder Ring's, brother Dickerson's, sister Farmer's, brother Hawkins, (where I met Elder and sister McKnight, who I assisted in ordaining to the work of the gospel ministry, in 1873, in southern Wisconsin) then at the regular meeting of the little band of brethren, sisters and friends on the fourth Sunday in the month, at the residence of sister Jones, where we had a most enjoyable meeting at 11 a. m. and 2 p. m. Then Elder Ring conveyed me to Germantown, where we met Elder Chatman and quite a number of Baptist friends, and held two meetings at the residence of brother and sister Darnell, living just near the village, then to the village of Cheney, about ten miles south of Lincoln, where the church has quite a comfortable church building, for a fifth Sunday meeting, where I met Elder C. M. Cooper, Elder Chatman, with Elder Ring, a young brother Carter, recently liberated, and a goodly number of warm-hearted brethren and sisters, where we held five meetings, and so far as we could judge from expressions from those present, all agreed that it was good to be there, because the Lord was in that place.

Then in the evening we held a final meeting at Elder Ring's home in the city, where we took final leave, after having tried to preach thirteen times, and formed a goodly number of new acquaintances and warm and we hope lasting friendship. We cannot name all that we met, much as we should like to do so, because all seemed to vie in expressions and acts of unselfish kindness, and I wish publicly to express a heartfelt feeling of gratitude to each one, and especially to brother and sister Ring and their family, for their untiring and self-sacrificing hospitality during my stay with them. Surely the promise has been verified to me, "He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and make them inherit the throne of glory."—1 Samuel ii. 8. Then on Monday, March 30th, I went to Chester, in Thayer Co., where I met my son, who is staying with relatives in that part of the country, and after careful investigation decided to locate there. We decided on a farm in the north part of Republic Co., Kansas, on the State line, five miles west of Chester, and two and a half miles east of Byron, on the line of the B. & M. R. R., where on account of the health of a part of our family, it is probable we will for a time at least make a home. Considering the circumstances of latitude, altitude, &c., I am quite favorably impressed with the country, and I found land much cheaper than farther north, in the same latitude, and to all appearances just as good soil, favorable markets and other advantages. If some of our brethren and friends are contemplating a change to the west, we would be glad of some neighbors of that kind, and might possibly be useful to them in finding a location.

I returned to my home and family on

the 20th of April, after attending the April meeting of New Hope church. On my return I found that death had visited the church, and removed to the better world sister Combs, my sister in the flesh, as well as in the Spirit, and from her far off Oregon home also sister Anna Holman had received the summons to come up higher. Thus it is the bitter with the sweet, the vinegar and gall with the honeycomb, is presented to our lips, and we must drink it all.

I am certainly your most unworthy, but nevertheless affectionate brother in Christ,

SMITH KETCHUM.

TENNILLE, Ga., March 6, 1903.

BROTHER BEEBE:—I do not see how I can do without the SIGNS, for I do believe with all my heart that they advocate the doctrine the Scriptures of truth teach. I know that this doctrine is spoken against everywhere, but I also know assailing the truth does not effect the plan of salvation, or the purpose of God the least bit, "For the foundation standeth sure, having this seal, The Lord knoweth them that are his." "He does his will in the army of heaven, and among the inhabitants of the earth," for none can stay his hand or say, What doest thou? He is the Potter, and he has the power and the right to make one vessel unto honor, and another unto dishonor, and no one has the right to question his authority.

There seems to be a great deal of confusion among God's people at this time in regard to predestination, and the salvation of God's chosen ones here in time, but I do not see any use of division, for the people of God are and should be one family, and hope, yes truly, that peace, sweet peace, will soon be ours. God is

not the author of confusion, but of peace.

Sometimes my hope seems so little that I almost doubt the existence of God, then again I am made to rejoice that he is my Savior, and is the Savior of all them who love his appearing, and when I am in this frame of mind I would not exchange this little hope for all the wealth of the world. Then it is I feel to hope that if this my tabernacle were dissolved, I have a house, a building of God not made with hands, eternal in the heavens. Then I can say with the apostle, "By grace I am what I am," and sure enough it is, "By grace [both in time and in eternity] are ye saved, through faith, and that not of yourselves, it [that is grace and faith] is the gift of God."

I read with much interest, I hope, in the last number of the SIGNS, Elder D. Bartley's article. I enjoy reading all the writers who write for the SIGNS, but sometimes my mind seems to be in better condition for reading than it is at other times, and when I began reading Elder Bartley's piece my poor soul seemed to be thirsting for just such writing. Surely if the Lord does not build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain.

Well, I guess I had better close; I feel so unworthy even to write to the people of God, but somehow I seemed impressed to write this. If you in your better judgment see fit to publish it, you can do so, if not, it will be all right with me. I would, if I could, get some new subscribers for the SIGNS OF THE TIMES. There are some around here who seem to love to read them, but will not subscribe; perhaps they will after awhile.

Your brother in hope of life eternal,

JOHN W. BRASWELL.

EDITORIAL.

MIDDLETOWN, N. Y., JULY 1, 1903.

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.***ATONEMENT.****"Did Christ atone for all our sins?"**

If so, why do we pray to him to forgive our sins?

And why is all our suffering here on account of our sins, if he has atoned for them all?

Why is Christ interceding for us, if a full atonement has been made for us?

Are we mistaken when at the first in our experience we feel that we are condemned sinners?

Did Christ atone for all our sins, or only for those committed before we were regenerated, and after this we atone for them ourselves?

What is meant by the forgiveness of sins?

And what is meant by the intercession of Christ?"

REPLY.

The above questions were presented to us by letter some time ago, with the request that we would reply to them at our earliest convenience. They call attention to most solemn and weighty matters pertaining to the religion of Christ, and the hope of the believer. We do not feel at all able to write in reply as the subject demands, but yet this is the theme of all gospel ministry, and if one is called to

preach at all, this theme must engage his attention, and still more, if one has been called to a good hope through grace, these questions and their answers have become most important to him, and must be the subject of his most earnest thought. Still further, upon the right conception of these matters must the hope and faith of all such ones rest. These considerations have induced us to present some thoughts upon this matter in this public way, rather than by private letter.

"Did Christ atone for all our sins?"

There can be but one answer to this question; the Bible is clear upon this one thing, if upon anything: "Who gave himself for us, that he might redeem us from all iniquity." "Himself bare our sins in his own body." This text suggests no limit to the number of them. "But he was wounded for our transgressions, he was bruised for our iniquities." "The Lord hath laid upon him the iniquity of us all." "For the transgression of my people was he stricken." "By his knowledge shall my righteous servant justify many, for he shall bear their iniquities." "And he bare the sin of many." "He was put to death for our sins, and raised again for our justification." In the great type of atonement under the ceremonial law once a year, the sins, every sin of all the people of Israel, were confessed upon the scapegoat which was slain, and the one that was sent away into the wilderness, and not one sin remained upon all the people when this was done. So also when the red heifer was slain, every sin was covered in all Israel. From all these Scriptures it is clear that Christ did atone for all the sins of all the true Israel of God. None of the above Scriptures suggest any partial atonement, either as regards the number of sins covered, or the complete-

ness of the covering, and there is no Scriptures that speak of the atonement at all that could be twisted by any argument into the idea presented in the question above. An atonement that did not cover each and all our sins, would be as good as no atonement, seeing that one sin unatoned for would condemn any one of us to everlasting punishment. One transgression of our first parents plunged not only themselves but all their unborn race in condemnation, guilt and unending woe. If sin then was such an exceeding sinful thing, it is no less so now. So that one sin left unatoned for would plunge the guilty into irrevocable destruction from the presence of the Lord. We cannot be too careful or too earnest in insisting upon this; the whole scheme of the gospel hangs upon it; the good hope of the believer, which is through grace, hangs upon it; the very doctrine of salvation by grace hangs upon it. If not saved by grace, through the atonement which is in Christ Jesus, from all sin, then there is no salvation at all except through works of the creature. If by grace, it must be by grace all along the line, and the atonement must cover every sin. If our work, our repentance or our faith must be considered as the ransom price for any sin at all, then these things must be the ransom for all sin. If by grace, it is no more of work, and if by work, then it is no more by grace. The testimony is clear upon this in the word. But the apostle leaves no room for cavil, for he says it is by grace. Therefore the atonement of Christ must cover all sin, if it covers any at all.

The atonement lies at the foundation of all the gospel, yea, it is the very substance of the gospel. If we are right in the view we have of the atonement, we cannot be far wrong in any other prin-

ciple of the doctrine of grace. If we are wrong in the view which we have of the atonement, we cannot be right in anything that pertains to the gospel. It is therefore all important that we have right views of the atonement; the glory of God is involved in it; the exaltation of the crucified and risen Redeemer is involved in it; the comfort, peace, happiness and security of the believer is involved in it. Except Christ did indeed atone for all our sins, his death was utterly in vain, the wisdom of God was at fault, and there is no certain salvation for any one; nay, it is then certain that no one can be saved. Surely every believing humble heart must shrink from the contemplation of such awful consequences as the above.

"If so, why do we pray to him to forgive our sins?"

It seems to us only necessary to say that if we pray for the forgiveness of sins, it can be only upon the ground of the atonement. It was upon the ground of the atonement under the ceremonial law that the high priest made intercession within the veil for the sins of the people. When he came within the veil, provision was made that he should come there with the blood, as full evidence that the required atonement had been made. It was the same with every prayer made by the priests for the transgressor: all was founded upon the blood of atonement. So when now we come before God as priests unto him, our intercession for not only forgiveness, but for every needed blessing, must be upon the ground of the full atonement of Christ, and all our prayers must be in his name, God will not hear them otherwise. And Jesus, our true High Priest in the heavenly places, pleads before the throne for all whose sins he bore, upon the one ground

that he has himself died for them, and put away all their sin by the sacrifice of himself. There would be no use to ask for any forgiveness or any other gift had not Jesus died. The law knows no forgiveness. Forgiveness is one of the precious gifts received for the rebellious when Jesus ascended on high and received gifts for men. Were it a fact that we ourselves must make satisfaction for sin, and could we make such satisfaction, then indeed there would be no room for forgiveness, seeing that we had paid all our debt against the law of God, but as we do not and cannot pay this debt, but Jesus does pay it, to us forgiveness comes upon the ground that he has died and risen again, and only upon that ground.

"Why is all our suffering here on account of sin if he has atoned for them all?"

Our sufferings here are not for atonement, seeing that a whole eternity of suffering could not atone for one sin. In no sense is suffering on account of sin here an atonement for it; then indeed would the atonement of Christ be nullified, and all his work would be shown to be useless. But suffering is often for a trial of faith, and often as chastisement, to correct. David said, "Before I was afflicted I went astray, but now have I kept thy word." And again he said, "It is good for me that I have been afflicted, that I might learn thy statutes." The sons of an earthly father are chastised, but not to atone for their transgressions. The stripes inflicted upon a child are not payment for wrong which he has done, but for discipline, that he may learn not to transgress, and this is for his salvation and good, not to satisfy any demand of obedience from his father. The father having chastised his child, does not therefore remit the duty of obedience, as

though the stripes inflicted were in place of the obedience. So God chastises his children, not to atone for their sins, but to correct and to lead them in the way of peace and blessing.

"Why is Christ interceding for us, if a full atonement has been made for us?"

This we have in substance answered in our reply to the second question, concerning prayer for forgiveness. It is only needful that we repeat that the very ground of the intercession of Christ is his own atonement. He pleads his own work in behalf of his chosen ones. He says in substance, Father, I have died for them. He does not, as the advocate, seek to extenuate their sins, or to make excuses for them. He at once confesses before God all their vileness and foul transgressions, and that they are without excuse. There is not one charge against them that he does not at once confess as being true. He does not plead for mercy upon the ground of the smallness of their guilt, or of extenuating circumstances. He pleads not for small sinners, but for great sinners. One said in former days, "O Lord, pardon mine iniquity, for it is great." He pleads for his own because their sins are many and great, and therefore he pleads his own wonderful work upon Calvary. His plea for them is all summed up in the words, I have died, and so his intercession avails always for them. Had he not died, he could not be our intercessor. The atonement is the sole ground of intercession. Instead of the atonement doing away with the need of intercession, it is the only ground upon which any intercession can be made, and such intercession is effectual always.

"Are we mistaken when at the first in our experience we feel that we are condemned sinners?"

We answer positively, No. At the first

in experience the law of God is doing its work, the commandment has come to us, as it did to Paul, and sin revives and we die. The law is to us then as a school-master unto Christ. We are then hearing the voice of God in the law, and the law of God, holy, just and good, can but condemn us. When applied to the conscience by the Spirit, at once sin becomes exceeding sinful. The glorious gospel has not yet come in, and the sinner hearing only the law, feels its condemnation. He is not mistaken under the work and sentence of the law; he is condemned and he dies. It is needful that we travel as did Israel, first of all by Sinai, and hear its thunderings filling our souls with fear. This is a needful experience, otherwise we could not understand the gospel of salvation, or rejoice in it. God has thoughts of peace to us in all this experience, but we are not yet prepared to receive the knowledge of this, or to understand in its fullness just what the atonement of Christ means, nor just what infinite mercy, which provides the atonement, means. To gain some conception of these things there must be first a knowledge of our condemnation and need. To appreciate bread we must be hungry. To understand what redemption in Christ means, we must feel the burden of sin and condemnation, and in mercy God leads us into the knowledge of the condemnation, that we may come to rejoice in the salvation afterwards, he leads us one step at a time, he shows us one thing at a time.

"Did Christ atone for all our sins, or only for those committed before we were regenerated, and after this we atone for our own sins?"

We do not need to repeat what we have already said in reply to this question: Christ atoned for all sin; all our

sins, past, present and to come, were laid upon him; he bore them all away forever, and before God and his judgment bar not one of them shall ever arise to condemn the elect. We do not atone for sin after we believe, any more than for those committed before. If we sin, it is still true that we have an advocate with the Father, even Jesus, who is the propitiation for our sins, these present sins which we commit now, as the text just referred to clearly shows. Beside, as said before, if one of the least of our transgressions be not embraced in the atonement of the Lord, we are forever without hope. But as all was embraced in his atonement, when we sin we are privileged to come, asking to be forgiven, and pleading as the justification of our plea, that Jesus has died, and that he has cleansed us from all sin by his one sacrifice.

"What is meant by the forgiveness of sins?"

As the atonement blots out all sin in the sight of God, so forgiveness blots out all sin from the conscience. The atonement regards sin as it is in the sight of God. Forgiveness regards sin as it rests upon our own heart and conscience. There can be no redemption without the atonement from the curse of the law, which says, "The soul that sinneth, it shall die." So there can be no peace of conscience until there is an assurance of forgiveness applied to the sin-burdened heart and conscience, and this assurance, as said before, comes only through the one fact that Jesus has died, and that full atonement has been made. Forgiveness brings us home to God in our own experience, reconciled, penitent and humbled. First there is conviction of sin, then there is confession of sin, and then God gives to the burdened soul the assurance, "Thy sins, which are many, are

all forgiven thee." Literally the word "forgive" in the original Hebrew and Greek means, "to put away," "to let go," and sometimes "to cover." The word "pardon" is from the same Hebrew and Greek words, and means the same things as forgiveness. The thought seems to be this, when assurance of forgiveness comes to a soul, it means that he is shown that his sin is taken away from him, as the scapegoat carried to a land of forgetfulness the sins of Israel, or that it is covered, as a robe covers all the body with all its deformity and uncleanness. Thus the very meaning of the word "forgive" involves the taking away of sin, or the covering it out of sight, and this is the work of the atonement alone.

"What is meant by the intercession of Christ?"

This is also already answered in substance, but we will add that an intercessor, as the word is used in the Scriptures, signifies one who stands between two others, bringing them together. Jesus stands between God and the humble sinner, and in him they are one. Redeemed unto God is an expression in the word that presents the full consummation of all the work of Christ, and through him we look to God and come to him, and through Christ God bestows all answers of prayer, and all spiritual blessings, and final glory upon all the redeemed. Jesus by the Spirit presents to us the love of God, and his glorious salvation provided for us, and he presents before God his loved ones in his own righteousness, and with the single plea for them, "I have died."

C.

EXPLANATION OF DATES.

THE last two figures of the date next to your name on the little pink slip denote the year to which your subscription is paid. Thus: 99 means 1899; 19 means 1900; 01 means 1901; 02 means 1902; 03 means 1903, &c.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

ROMANS IX. 22.

"WHAT if God, willing to show his wrath?"

It is not strange that men should contemplate the mercy and grace of God with satisfaction, while they dread his awful wrath, for we have all sinned against him, and should he display on us his wrath, as we have displayed our rebellion against him, no flesh could endure the weight of vengeance under which we should be crushed. The greatest Arminians we have met with, seem perfectly willing that God should show his mercy, his long-suffering and kindness to the children of men, while they deny his right, in justice, to show his wrath, but how few consider that eternal justice calls for wrath, and when justice calls for wrath, that justice would be violated, outraged and trampled upon, if mercy should take the place of wrath. Depraved men, in their unregenerated state, find it hard to conceive how the holy God can pour his wrath on them without violation of his justice, especially if he has made any discrimination, and saved some from wrath, and consigned others who are only of equal guilt, to wrath. But quickened sinners, when under his mighty hand, convinced of their own lost and helpless condition, wonder with much greater admiration, how God can be just, and yet the justifier of any of the guilty sons of men.

Whatever, however, may be the views or speculations of men upon this subject, God has on various occasions shown his wrath in his providential government of the world. In bringing the flood upon the ungodly in the days of Noah, and sweeping the guilty race from his footstool; in the case of Pharaoh, Amalek,

Moab, and upon the heathen nations of the earth, and that he has done it demonstrates that he did it willingly, or willed to do it, for he worketh all things after the counsel of his own will. For his pleasure, we are told, the earth and heavens are and were created, and that he doeth his pleasure in the army of heaven and among men, and none can turn him. Had God been unwilling to show his wrath, who could force him to do it against his will? And had he not been willing to show his wrath; when the Son of God hung writhing on the cross, by what door could grace and salvation have entered for any of the guilty sons of men? But, was God willing to show his wrath, and to pour his vengeance upon the suffering, bleeding Lamb who died on Calvary? "It pleased the Lord to bruise him; he hath put him to grief."—Isaiah liii. 10. He spared not his own Son, but delivered him up for us all. For this very purpose came he into the world. "Then, said I, Lo, I came to do thy will, O God."—Psalm xl. 7, 8; Hebrews x. 7, 10. And when the dreadful hour had arrived for which he came, he was seen crushed with agony in the garden, sweating, as it were, great drops of blood, and praying, "O, my God, if it be possible, let this cup pass." But no other way was possible. "The Lord hath laid on him the iniquity of us all."—Isaiah liii. 6. And where iniquity was found, the bolts of justice must fall. The doleful prayer wrung from the agonizing heart of the suffering Savior, fully establishes the doctrine for which we contend. "If it be possible, let this cup pass; nevertheless, not my will, but thy will be done." Could wicked Romans or spiteful Jews; could earth or hell inflict on him one pang beyond what was the will of God? Never, we confidently affirm, from the creation of the world to the great burning day, has wickedness of men or devils been so fearfully developed, never has hell belched forth so much spite at any time, as when the immaculate Lamb of God, loaded with the iniquity of all his people, stood the victim. Truly against thy holy child, Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done."—Acts iv. 27, 28. *What if God willing?* Does that make him the author of sin? or does it afford to man a just cause to blaspheme his holy name? God forbid. Because God has power and wisdom to control, restrain, permit, overrule, and even to make use of the wicked acts of men and devils, just as he pleases, does that imply that he is himself a sinner, or that sin flows from, or is compatible with his nature? Absurd and preposterous. Nay, wicked and blasphemous as such conclusions are, the charges are often belched forth from infidel lips, and alas! must we add, that some of God's dear children have thoughtlessly, or carelessly indorsed the horrid blasphemy, by arguing that if he absolutely governs and controls all beings, all worlds, and all events, then he is, or must be the author of sin? But, be entreated, dear child of God, to pause and consider this matter a moment. Must God lay aside his crown, must he yield some part of his governing power, in order to escape your charge? But you say you admit that he has all power, and that he controls all events and all worlds. But, forget not that he is the infinite God; of one mind, and none can turn him; what he wills to allow to-day, was his will yesterday, and from everlasting. You cannot believe

that he has found out anything new, that he did not have in his mind and will before he made this world. One of two things you must admit, either that Jehovah knew precisely what kind of a world he was about to make, and that he made it just as he intended to, or else that he has been disappointed in his purpose. You dare not deny that this world with all its vast machinery, is precisely as the omniscient eye of God saw it, before the days of creation: peopled with all its infinite variety of men, and beasts, of birds, of fishes, of serpents and of worms, from the grosser objects down to the myriads of animalcule which people a single drop of water. What part of the history of the world have we a right to believe God did not know from everlasting, and what may we presume he knew, and yet had not in his inscrutable wisdom determined? Is there a sparrow or a worm, by him created, for which he has no use? True, we may not know or comprehend the use of many of his creatures, but we are finite, and have only that measure of intelligence which he has appointed and provided for us, and beyond that measure who can go?

But, once more. What if God be willing to show his wrath, and to make his power known? The apostle anticipates the ranking venom of the depraved hearts of men, and says, "Thou wilt say then unto me, Why doth he yet find fault; for who hath resisted his will?" In one general sense, every carnal man has and does resist the will of God, they are not reconciled to it; they hate it, and employ all their depraved powers in opposing it, as Stephen charged the persecuting Jews, "Ye do always resist the Holy Ghost, as your fathers did, so do ye." But how vain is their resistance. All the powers of earth and hell com-

bined cannot prevent the execution of his purpose so as to cause a sparrow to fall, or bring even a single hair of our heads prematurely to the ground. But in the sense evidently intended, the apostle does not say that any have or can successfully resist the will of God. Woe to the world, if they could. What then would it avail us to know that it is our Father's good will or pleasure to give us the kingdom, if he were unable to execute his will? But must it be inferred that if God is so infinitely wise and omnipotent, that he executeth his pleasure in the army of heaven, and among the inhabitants of the earth, that he has therefore no right to punish men for their wickedness which he overrules for his own glory? This is strange logic for infidels, but stranger still for christians. "Nay, but O, man, who art thou that repliest against God? Shall the thing formed, say unto him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor? What if God willing to show his wrath, and to make his power known?" Has he not an undoubted right to do so? Are any of his creatures able to give a reason why his will shall not be the supreme rule of his government? If any of us feel that it would be unsafe for us, why do we mock him by praying, "Thy will be done," and then object to his universal control and government of all beings, and of all events, according to his own sovereign will?

But, instead of the frightful images painted in the vain imagination of men, as to the consequences of his wearing the crown, bearing the sceptre, and occupying the eternal throne, let us consider how he shows his wrath, and how

he makes his power known on the vessels of wrath fitted to destruction.

If it were his sovereign pleasure to show his wrath and to make his power known upon the vessels of his wrath, by crushing them to atoms, or by such signal displays of his power and wrath as when he destroyed Sodom, or when he deluged the world in the days of Noah, his right to do so could not be contested. But it is his will to show his wrath and display his power in a very different form. By *enduring with much long-suffering the vessels of wrath, fitted to destruction*. By allowing them to pursue their own course, act out the enmity of their own wicked nature, walk in the light of their own eyes, and to fancy themselves the masters of their own destiny. Long has he suffered them to dispute his reigning power, and to call his sovereign government unjust. With much long-suffering has he spared their lives, afforded them health and strength to fill up their cup of iniquity, by stoning his prophets, killing his messengers, under the old dispensation, and with what endurance and long-suffering has he allowed them to drench the earth with the blood of his saints, and even to stain their guilty hands with the blood of his dear Son. With what forbearance did he wink at the idolatry of the Gentile world before the advent of the Redeemer, and how has he, for purposes of righteous wrath, allowed the anti-christian powers of iniquity to make drunk the nations of the earth with the wine of Babel's intoxicating cup. Even now, what more awfully retributive judgment of God can we contemplate, than to be suffered to reject and defy his government, and to pursue our own course, the course of this world, under the power of darkness, in the pride and vanity of our own hearts treasuring up wrath

against the day of wrath? Why has he suffered the wicked to prosper, or seem to prosper, in their abominable wickedness? Had he no power to restrain them? He had, for he has all power. But it is because in his inscrutable wisdom he saw fit thus to show his wrath, and to make his power known on them.

How, or why is it that unto his chosen, redeemed, regenerated children, it is given to know the mysteries of the kingdom, and from all others this knowledge is withheld? Because, in this very way it is his sovereign will to show his wrath and make his power known. Nor is this a matter for his saints to regret or deplore. Having the mind and spirit of Christ, we will rather with him rejoice and thank God that he has hidden these things from the wise and prudent, and revealed them unto babes, because so it seemed good in his sight. If our Lord Jesus Christ rejoiced in spirit at the accomplishment of the sovereign will of his Father, can we possess his Spirit, and yet desire that it should be otherwise? If any man have not the Spirit of Christ, he is none of his.

We do not say that God could not display his mercy without also making a display of his wrath, for we dare not limit his power and wisdom, but the Scriptures teach us that it is in wrath, that he remembers mercy. (Hebrews iii. 2; Isaiah lxi. 2; lxiii. 1, 6.) The very first intimation of mercy made to fallen man fully expressed this doctrine. The seed of the woman should bruise the head of the serpent. God's people were preserved by the destruction of their enemies. Egypt must suffer the wrath of God, that the Hebrews might be mercifully released from bondage. The same miraculous display of power which wrought the salvation of Israel at the

Red Sea, overwhelmed in wrath, and utterly destroyed their pursuing enemies. The everlasting salvation of the church of God, from sin, death and hell, was made manifest by the wrath which her sin-bearing Savior endured, when he carried her sorrows and bore her griefs, when the chastisement of her peace was laid on him, by whose stripes she is healed. And the final triumph which awaits the saints at the resurrection, their bodies will be raised simultaneously with the destruction of the last enemy which is death. What then, we once more inquire, "If God, willing to show his wrath and make his power known,"

"Shall man reply against his God,
And call his Maker's ways unjust?"

"Shall mortal man presume to be
More holy, just or good, than he?"

Does it not rather become us to be still and know that he is God?

The will of God being the only recognized standard of holiness in heaven, whatever that will dictates, whether of wrath or grace, is right, and just, and harmonious with all the eternal perfections of Jehovah. If then it be his will to launch the fiery bolts of vengeance down upon the ungodly, or even to bruise his only beloved Son, when the guilt of his people was laid on him, or if he choose to redeem from sin, and death, and hell, millions of the chief of sinners, and ultimately to raise them up to crowns and seats at his right hand, all, all we need to know is, that it is the will of God, and then we know it is all right, for that will is the true standard of righteousness. High as the heavens rise above the earth, are God's ways and thoughts transcending our ways and our thoughts. Therefore, with the apostles, we beseech the saints to be reconciled to God. Our brightest, our only hopes of heaven, rest on the complete and per-

fect execution of the will of God in all things. If in a single thing it could possibly fail, that failure would shake the very foundation of our hope. It is because he is God, because as God he changeth not, the sons of Jacob are not consumed. O, may we then in sincerity and truth pray, "Thy will be done in earth, as it is done in heaven."

MIDDLETOWN, N. Y., August 1, 1860.

CIRCULAR LETTERS.

The Delaware River Old School Baptist Association, in session with the Old School Baptist Church at Southampton, Bucks Co., Pa., June 3d, 4th and 5th, 1903, to the churches composing the same, sends greeting.

BELoved BRETHREN:—We present for your consideration some thoughts upon the words of the apostle Paul recorded 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 is a most wonderful expression, "We are his workmanship," and full of deep meaning. We are God's workmanship as natural beings. He created us in Adam, and has formed every one individually of all of Adam's race. Our bodies, our minds and all of our emotional nature, are his workmanship; and truly when we consider this mysterious being of ours in our natural creation we cannot but say with the psalmist, "I am fearfully and wonderfully made." But the apostle is not speaking here of our natural creation in Adam, but of our spiritual creation in Christ. This very striking declaration has a most suitable place in this clear and precious argument of the inspired apostle, who is carefully setting down words that show how securely the walls of salvation inclose God's elect, "who cry unto him

day and night, and how well they are defended against "the accuser of the brethren, who accuses them day and night before God." He has told of their former state of death in sin, of God's love to them even then, of his rich mercy and his great love, for which "he hath quickened us together with Christ, and hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in the ages to come [the ages of the gospel dispensation] he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus."

He began by speaking to them in the second person, as Gentiles, but soon included himself and all the saints with them, using the precious words "we" and "us," and so going on in company with them. As he goes on speaking of this quickening of the saints together with Christ, he pauses a moment to say, "By grace are ye saved," as though it were a song, a heavenly melody, dwelling and singing in his soul, and a strain of that music must be breathed forth without further delay. This apostle takes every occasion to speak of the wonders of grace, and ascribe all power and glory to it.

Now the time has come for him to speak forth fully and freely the words which show the exceeding riches and glorious exaltation of grace. Among all the wonderful words of this apostle these sometimes appear the most wonderful. They have been an unfailing source of consolation to the poor and sorrowful in all ages of the world, since they were written. They have come down like a rich and triumphant song through all the generations of time, cheering and lifting up the downcast souls of numbered millions, and filling them with unspeakable melody unto the Lord. "For by

grace are ye saved, through faith, and that not of yourselves: it is the gift of God." It looks as though this was enough. Surely if salvation is by grace; if faith is the avenue through which it comes to us; if it is not of ourselves, but is the gift of God, what more need be said? Who can find a place to introduce man's power, or anything conditional or contingent? But the apostle does not leave it here. The devil is full of lying devices and all subtlety, and delights in disturbing the quiet of the poor and afflicted people of God by insisting that the Lord has left something depending upon themselves. So the apostle goes on showing the firmness of the wall of salvation. "Not of works, lest any man should boast." Here are both affirmative and negative, and the resting-place of the flock is surely secure from the intrusion of the enemy with his erroneous doctrine of salvation by works.

It seems peculiar that the reason given here why salvation is not of works is "lest any man should boast." The apostle is directed and allowed to see and declare this motive of the eternal mind of God, this infinitely wise reason why men are not allowed to secure their salvation in whole or in part by their own works. Boasting on their part would be the sure result, for our nature is full of boasting. The salvation of the Lord's people is an *experience* which makes them humble before God, and fills them with grateful praise to him, instead of being a *work* of their own, which would lift them up with pride, self-confidence and boasting.

Salvation is not simply an experience of deliverance from danger which leaves us just as we were before; as one might be saved from a pursuing lion, or from being overwhelmed and drowned in a

flood, or from death by sickness. In this salvation a work has been done in us, a change has been wrought, and we are not the same as we were before. In the sense in which we were dead we are now alive. We are new creatures. The work done in us has been a creative work. It is not that we are remodeled or made over in our Adamic nature, but we are created in Christ Jesus, and are therefore new creatures in Christ. It is in this sense that we are said to be God's workmanship.

To create is to bring into existence that which did not exist before. The word "create" is thus used three times in the first chapter of Genesis; first, to express the bringing of matter into existence; second, animal life, and third, human life. The word create is used in this place to express the mysterious work by which spiritual life is manifested in a sinner of Adam's fallen race. The man existed before, and the spiritual life existed before, even from eternity; but the bringing of the two together, so to speak, in one person, so that the Adamic man, the sinner, is brought into the experience, and under the control, of spiritual life; this is new; this is the creative work of God, who thus creates us in Christ. Here is one who is the subject of the two births; the first, of the flesh, by which he was manifested in the life of the first Adam, who was made a living soul, and was "of the earth earthy;" and the second, of the Spirit, by which he was manifested in the life of the second Adam, who was made a quickening Spirit, and is the Lord from heaven. In the first birth he was brought forth in the life of Adam, and in the second the same man is brought forth in the life of Christ, by which he is sealed unto the day of redemption, the redemption of our body.

Before the second birth this man could do no good works in the sight of God, because he was dead in sin. He could no more do a good work than a bad tree could bring forth good fruit, or a corrupt fountain send forth pure water. But when this new creative workmanship of God has been accomplished in him, then he is brought into a new and essential relationship with Christ, in which good works are his. But they are his only in Christ.

"Created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." These good works are not works of the flesh, though they are manifested through the flesh. That which constitutes them good works no natural man can see. For instance, two men are immersed in water by the same gospel administrator. In one the act is a good work; it is a gospel baptism. In the other it is not a good work, but is of the flesh. What makes the difference? Faith. One had faith, the other had not. In one the work had been wrought in him by the Spirit, in the other it was merely of the flesh. There can be no good work except in Christ, by faith. "Without faith it is impossible to please God."

There are brethren who have thought that although God had before ordained that we should walk in these good works, yet we may not walk in them. They have thought that the word "should" has only the force of "ought to:" that it means that God before ordained that we *ought* to walk in those good works; that it is our duty to do so, and that we might if we would, but that we may refuse to do so. Now this seems to be a misconception of the subject presented here, and in the minds of such brethren these good works in Jesus Christ seem to be confused and

confounded with the *acts* in performance of a christian's daily duties which are done in the sight of men.

But we must remember that that which constitutes any work a good work is faith. "We walk by faith, not by sight." It is only in Christ that we can walk holily and acceptably before God. It is the work of Christ that we are enabled to walk in him by faith, not our own work. Just see how it would otherwise appear. "We are his workmanship, created in Christ Jesus, unto good works, which God hath before ordained that we should walk in them;" then to add, "But we may refuse and fail to walk in them." Then how about the workmanship of God, has it been a failure? How about our creation by the eternal God in Christ unto good works, if after all they fail us and we fail them? Has God's creative work been in vain? And then, the foreordination of God, has that been in vain? Shall any of those who are created in Christ Jesus unto good works, which God hath before ordained that they should walk in them, fail to walk in them? What kind of an ending would that be to this great and glorious song of salvation by grace? As well might we say that those who were chosen in Christ before the foundation of the world, that they should be holy and without blame before God in love, may fail to be holy and without blame before him in love. God's workmanship is perfect; his purpose concerning that workmanship cannot fail to be fulfilled.

These good works unto which the saints are created in Christ Jesus are the way in which God has before ordained that his people shall be manifested as his; the way in which they shall pass from death unto life, from sin to holiness; the way in which they shall walk before him

in righteousness. Their walk is in Christ, not in themselves. One of the elect may come at an early age, and another not till late in life; but when they do come it is in the good works of Christ in each case alike. One may be manifest as a child of God, and walk in these good works by faith for a time, and then may transgress; fall away from the truth; sell his birthright; live after the flesh, and die to the privileges of the church; be separated from the fellowship of the saints and the comforts of spiritual things. We are taught in the Bible, and in our own experience, that a child of God may thus err from the truth and experience death in this sense. But when the Lord's time has arrived for that erring one to be restored there is but one way for him to walk, and that is in the good works of Christ.

The workmanship of man cannot take the place of the workmanship of God in any part of salvation, nor in any degree, nor can it come into partnership with it as helping in any way. This is what is taught here, and this the quickened sinner learns from day to day. The natural man cannot learn this truth, for like all the things of the Spirit of God, it is spiritually discerned. (1 Cor. ii.) The christian when spiritually minded is continually questioning his motives in every work that he does, for he knows that it is the motive which decides the character of the work, whether it is a good work in the sight of God or an evil work. "Whatsoever is not of faith is sin." And it is indeed a most serious question with us whether our work is a work of faith or not. We know well that if we are not walking by faith we are not walking at all in a spiritual way, for "we walk by faith, not by sight."

It is a blessed thing to be thus tried

day by day. Spiritual life is manifested in that way, and the trials and questionings show that life to be in exercise. The new creature in Christ ("If any man be in Christ he is a new creature."—2 Cor. v. 17,) cannot be satisfied to go forward in any work without the assurance that the Spirit directs it. To the christian there can be no satisfaction in any religious work without the testimony of faith to that effect. Like Abel and Enoch every child of God must have the evidence and testimony of faith that he is righteous, and that he pleases God. "Without faith it is impossible to please him."—Heb. xi. 4-6. This is the foreordination of God.

They who are God's workmanship in this spiritual sense, are thus prepared to give and to receive exhortations, reproofs, rebukes and admonitions, as well as the preaching of the gospel and the teaching concerning the order of the church and the walk of the christian. These all concern the things most important now to them. The true exhortations and reproofs are given in meekness and love; and when the one who needs them is prepared for them by the Lord they are received in the same spirit of meekness and love and tender thankfulness. The one who is truly prepared by the Spirit to "warn the unruly," to "comfort the feeble minded," to reprove and convert the erring, and "to instruct them that oppose themselves," he does not regard himself as having the power to produce the desired result. He speaks from a feeling heart of love, and with the authority that belongs to his gift in the church, and to the word given him to speak, but there his authority and responsibility end. He must leave the result with the Lord, who alone can touch and move the heart. It is the Lord who alone can apply the

word with power, and give repentance to the erring brother. It is because we know that, and "because we trust in the living God," that we "both labor and suffer reproach."

The place of comfort for the Lord's afflicted and poor people is in the gospel church. "God is known in her palaces, for a refuge." There may be the deepest trials in the soul of the one who is walking in Christ, in sweet and willing obedience to his Spirit and word, but there is down in the deeper depths of his soul a comfort and peace which can only be felt in that obedient walk. As Jesus suffered in the flesh, so his people must suffer while they are in this bondage of corruption. But "as the sufferings of Christ abound in them their consolation also aboundeth by Christ."

SILAS H. DURAND, Moderator.

E. LEIGH, Clerk.

MIDDLETOWN, N. Y., June 15, 1903.

ELDER G. BEEBE'S SON:—Please allow me space in the dear old SIGNS to say to the household of faith in Texas that I am now in the office of the SIGNS OF THE TIMES, having attended the Delaware River and Warwick associations, where I enjoyed a royal feast indeed. I find the eastern Baptists a lovely band; I feel to thank the Lord for leading me to them.

In christian love,

LYDIA C. RAY.

RECEIVED

IN RESPONSE TO BROTHER D. M. LEONARD'S APPEAL
TO RAISE A THOUSAND DOLLARS
TO CLEAR THE "SIGNS OF THE TIMES" FROM DEBT.

Previously acknowledged.....\$746 70
Mrs. Sarah Bishop, Del., \$1.00; D. L. Hartsfield, Ark., \$1.00; Mrs. Isaac Squires, N. Y., \$15.00; Elder B. G. Ford, Ohio, \$3.00.—Total. 20 00

Total to date.....\$766 70

ORDINATION.

IN pursuance of a call by the church at Southampton, Pa., the following named messengers met with this church on Friday a. m., June 5th, 1903, at half-past nine o'clock, for the purpose of taking into consideration the propriety of ordaining to the full work of the gospel ministry brother Horace H. Lefferts, a member of the Southampton Church.

From Southampton Church—Elder S. H. Durand, Deacon Caswell Reeves, brethren Wm. Hobensack, Elias Hogeland, Chas. S. Bond and Geo. Duffield.

From First Hopewell Church—Elder F. A. Chick, Deacons Elijah Leigh, Johnson T. Blackwell, Wm. S. Bond, Israel Vainoy, brethren Eugene Drake, Daniel Stout, George Yard. Wm. Yard, John Yard and Morgan Blackwell.

From Kingwood Church—Elder D. M. Vail, Deacon Cyrus Risler, brethren O. R. Kugler and James Hand.

From Second Hopewell Church—Deacon Elisha Drake.

From Salem Church, Philadelphia, Pa.—Deacon B. F. Coulter, brethren Edward Rounds, Eli Clegg and Franklin Terry.

1. The Council organized by choosing Elder S. H. Durand as moderator, and Elder F. A. Chick as clerk.

2. On motion, all visiting ministers and members of other churches were cordially invited to seats in the Council.

3. The candidate, brother Lefferts, was presented by the church to the Council for examination.

4. Brother Lefferts was called upon for a narration of his experience of grace and call to the ministry, and for a statement of his understanding of the principles of the doctrine of Christ. This he gave fully and frankly, and to the full satisfaction of the whole Council.

5. On motion, it was unanimously agreed to proceed to the ordination of brother Lefferts by the imposition of the hands of the presbytery.

A sermon upon the subject of the gospel ministry was preached by Elder P. D. Gold, of North Carolina. It was full of clear statements of the work of the ministry, and of solemn exhortations. The text was Romans x. 15.

Prayer was offered by Elder J. G. Enbanks, of Delaware, during which the hands of the presbytery, consisting of Elders S. H. Durand, F. A. Chick, J. G. Enbanks, W. W. Meredith, D. M. Vail and J. T. Rowe were laid upon the head of the candidate, while all the remaining ministers stood with the presbytery. Both the scene and the prayer were most solemn and impressive.

The charge was then given the candidate by Elder S. H. Durand, the pastor of Southampton Church. The charge covered not only the obligation resting upon the candidate to preach the word, but also as to his daily life before men, and also an admonition to

the churches, as regards their duty to stand by all faithful ministers of the word. It was an admonition not soon to be forgotten by any that heard it.

The hand of fellowship in the ministry of the gospel was then given by Elder F. A. Chick, in behalf of the brethren of the Council, and of the church, and of his brethren in the ministry.

6. It was voted that the proceedings of this Council should be published in the SIGNS OF THE TIMES, and in *Zion's Landmark*.

7. The Council then adjourned.

After hymn 613, (Beebe's Collection) was sung, the benediction was pronounced by the candidate.

S. H. DURAND, Moderator.

F. A. CHICK, Clerk.

SOUTHAMPTON, Pa., June 5, 1903.

MARRIAGES.

By Elder A. B. Francis, in the Old School Baptist meeting-house, in Salisbury, Md., March 4th, 1903, Carel S. Twilley and Miss Ruth Sirman, both of Wicomico Co., Md.

By the same, at the residence of the bride's father, Mr. Samuel B. Hastings, near Delmar, Del., April 14th, 1903, Ernest P. Francis and Miss Marian A. Hastings, both of Sussex Co., Del.

By Elder Z. M. Beal, in Bowdoinham, Maine, June 10th, 1903, at the home of the bride's mother, Mrs. Ella L. Raymond, Harry E. Hanks, of Augusta, Maine, and Miss Frances Ella Raymond, of Bowdoinham, Maine.

By Elder G. N. Tasing, June 10th, 1903, at the residence of the bride's parents, Ervin Daniel Brautigam, of Sidney, Ohio, and Miss Mary L. Cory, the accomplished daughter of Elder W. N. Cory, of Frankfort, Ohio.

OBITUARY NOTICES.

John R. McPherson, son of David and Elizabeth McPherson, was born in Chatham Co., N. C., May 20th, 1832, and died May 27th, 1901, aged 69 years and 7 days. His father's family consisted of three sons and three daughters; one brother and sister have been dead for several years. Mrs. Caroline Nicholson, Mrs. Mary Nicholson, with his twin brother, still live. His father died in North Carolina when he was a small boy, and his mother moved to Indiana when he was very young. He with his twin brother Riley united with the Baptist church called Salem, in May, 1882, and was baptized by Elder James Martindale. He was a firm and zealous church member; none more careful in trying to do that which was right. Seldom was he absent from church. The church loses one of her most consistent and worthy members. As a citizen, upright, honest and indus-

trious. He will be missed by all, but to his twin brother, who was constantly with him through life, even to death, does the blow fall most heavily. A twin brother in the flesh, and a twin brother in the hope of eternal life. They part not as those who have no hope, for they hope to meet again, not as twin brothers, but as children washed and made clean by the blood of the Lamb, where they will sing, Not unto us, but unto thy holy name be all the praise.

L. C. ALLEN.

HAGERSTOWN, Ind., May 5, 1903.

Eliza Newman was born Sept. 14th, 1831, and died May 17th, 1903, aged 72 years and 3 days. She was united in marriage to Joseph Newman, Nov. 6th, 1853. To this union were born two children, one son and one daughter; John died in infancy. Mary Jane lived to the age of forty years, then died. Mr. Newman died in the year 1857, thus leaving her a widow many lonely years, with no family but Mary Jane, who was blind until she left this lonely world, who was a great care on her dear mother. Sister Newman united with the Primitive Baptist Church some forty years prior to her death, and was a faithful, beloved and consistent member all her useful and christian life. Sister Newman was a woman of strong mind and judgment. She was a great lover and reader of the SIGNS OF THE TIMES, an ardent advocate of the sovereignty of God, and of salvation by grace only, through the righteousness of Christ imputed. She leaves to mourn her death, two brothers, one sister, and a very large number of relatives more distant.

Her funeral was largely attended, and the writer tried to speak words of comfort to the bereft and friends of the deceased, after which the remains were interred in the Reaber burying ground, to await the resurrection of the just.

ALSO,

Jonathan Swickard was born in Washington Co., Pa., Jan. 22d, 1814, and died May 30th, 1903, aged 89 years, 4 months and 8 days. He was united in marriage with Lydie Dague, Oct. 4th, 1843. To this union were born four children, two sons and two daughters, one daughter preceding him to the grave. His companion died July 20th, 1881. He again was joined in marriage to Anna Ridenhour, Jan. 12th, 1884. She died in August, 1902. He leaves to mourn his departure, two brothers, one sister, three children, seven grandchildren, and a host of distant relatives and many friends. He made no public profession of religion, but was an ardent believer of salvation by God's grace, through the righteousness of Christ imputed. His sympathies were with the Old Baptists. In his dying struggle he reached out his arms exclaiming, "Come, Jesus, come, blessed Jesus, come," and was dead. These were his last utterances on earth. Blessed promise, "Whosoever shall call

upon the name of the Lord shall be saved."

His funeral was largely attended yesterday, June 3rd, in New Albany, in the Methodist meeting-house. The writer of this notice tried to speak words of comfort to friends, after which the remains were laid to rest in the New Albany Cemetery, to await the resurrection of the just.

G. N. TUSING.

MEMORIAL.

We, the members of the Delaware Association, sadly and affectionately record this memento of love to the memory of our late faithful pastor and esteemed brother, **Ephraim Rittenhouse**. His excellent gift as a pastor, his long continued faithful care of the churches, his manifest interest and usefulness in the welfare of our association, his exemplary character and christian deportment, endeared him to us in a heavenly tie which can never be broken. We sorrow most of all that we shall see his face no more in this life, but are comforted with the sweet assurance that he is called home to receive a crown of life, which the righteous Judge gives to all who love his appearing.

W. W. MEREDITH, Moderator.

P. M. SHERWOOD, Clerk.

THE Delaware River Association, convened with the church at Southampton, desires to place upon her Minutes an expression of her feeling as a body with regard to **Elder Ephraim Rittenhouse**, of the Delaware Association, who has been called away by death during the past year. It is fitting that we should do so, because of the love and esteem in which he was held by us all, as well as by all the brethren of the associations in our correspondence.

Elder Rittenhouse needed no letter of commendation from us; he himself was the epistle of God to us, known and read of all men. During this generation the memory of his wise counsel, loving words from his lips, of faithful service performed in cold and heat, in storm and sunshine alike, of heartfelt interest in the Master's cause, of watchful care to feed the flock of God, of tender gladness when the churches under his care prospered, or when any gave evidence that they were called by grace, will never pass away. We would, remembering these things, adore the chief Shepherd for the gift of such an under-shepherd.

To his family, first of all, and then to the churches of his care, and to the brotherhood at large, who were blessed by his labors in preaching and writing, we extend our heartfelt sympathy. Their comfort must be that his armor is laid aside, and that the beloved and faithful servant of God is at rest.

S. H. DURAND, Moderator,

ELIJAH LEIGH, Clerk,

MEETINGS.

THE Spoon River Association of Regular Predestinarian Baptists will meet (the Lord willing) with Union Church, five miles south of Colchester, McDonough Co., Ill., Sept. 3rd, 4th and 5th, 1903.

Those coming by rail will be met at Colchester, on Thursday before, and on Friday morning, from the south. Only those from east, west and north of Galesburg, will come to Galesburg by 5 p. m. Thursday, where we will endeavor to get reduced rates from there on. All are cordially invited, especially ministering brethren.

S. H. HUMPHREY, Clerk.

ELDER Carucl, of Dutton, Canada, will preach in hall, 42 Gratiot Ave., second floor, on the fourth Thursday in each month, at 7:45 p. m.

All members and friends are cordially invited to meet with us.

Z. GILLIES.

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(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

PUBLISHED THE FIRST AND FIFTEENTH OF EACH MONTH.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 71.

MIDDLETOWN, N. Y., JULY 15, 1903.

NO. 14.

CORRESPONDENCE.

GOOD WORKS.

BROTHER C. M. Bruce, Pawnee Rock, Kansas, desires that I write on the above subject. He quotes Ephesians 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.” Also James ii. 17, 18: “Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works.”

Brother Bruce wants especially to be shown the difference between the system of works as set forth by Arminian teachers, and the works by faith, of which the apostle James speaks.

“For we are his workmanship.” The apostle is writing “To the saints which are at Ephesus, and the faithful in Christ Jesus.” Which applies to the saints everywhere, and in all ages of the world. Therefore the word “we” is very significant, and entirely exclusive. We, then as the children of light, are the workmanship of God. By his Spirit which worketh mightily in us, we have been

brought out from under the power and reign of darkness, into the light and liberty of the gospel of Christ. His work is perfect, “For by one offering he hath perfected forever them that are sanctified.” This work he began in them away back in the days of darkness, when they first became conscious sinners, sensible of their just condemnation under the violated law of God. This was the beginning of the manifest work of God in the children of men. Now the apostle says: “Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ.” This is all God’s work, we have neither hand or voice in the matter, whatever we are, we dare not boast, for we are his workmanship, and as we are, we ascribe unto God the glory.

“Created in Christ Jesus unto good works.” This is a part of God’s workmanship, to wit, God sending his own Son into the world, to become the first fruits or that generation, which shall be accounted unto him through the seed that shall serve him. So in this holy work we become new creatures in Christ Jesus the Lord. In this creation our identity is lost, our name is no more

Jacob, but Israel, and we now stand in the name and the merit of our gracious Redeemer. He is our Bridegroom, and he wraps the drapery of his love about us, and in him we live and move and have our being.

"Unto good works." Considering our standing in Christ, and the life that we live, that it is a life of faith, and the new creation, (God's workmanship) necessarily implies that our whole life is "unto good works." We work out and make manifest the salvation which God has wrought in us.

"Which God hath before ordained that we should walk in them." Before the worlds were made our upright walk in Christ Jesus was in the mind and purpose of God. All things which he has ordained, has and will come to pass. His promises and his decrees have never failed to bring forth the fruit which he designed concerning them. So God says by the mouth of the prophet, "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 whereto I sent it." Now we behold the creature, as identified in Christ Jesus, created and ordained unto good works. And what about that other creature which stands out in striking and direct contrast to this one? This other man is the first creation, and so it is recorded, "So God created man in his own image, in the image of God created he him: male and female created he them." Also, "And God saw everything that he had made, and behold it was very good."

Doubts cannot surely arise in the mind of anyone as to what was meant when God said, "And behold it was very good." That it was not the creatures of his creation, that was meant, but the *work* of his hands. That is always good. Our own experience tells us that the things from us are not good. When one said to Jesus, "Good Master," he made answer, "Why callest thou me good? there is none good but God." Almost immediately after the man was created, he transgressed the law of God, and so became he a sinner, and all the works that followed him were evil and not good. When Jacob was taken before Pharaoh, he made answer to him saying, "Few and evil have the days of the years of my life been." The apostle Paul also said, "For I know that in me (that is, in my flesh) dwelleth no good thing." The prophet Jeremiah says, "The heart is deceitful above all things, and desperately wicked: who can know it?" Such is the spirit that worketh in the children of this world; their minds are carnal, and the carnal mind is enmity against God. They dwell in darkness, and their works are actuated by the spirit of darkness which controls them. They worship the works of their own hands, they carve out idols from wood and stone, and say, "These are the gods that brought us up out of Egypt." They "are murmurers, [and] complainers, walking after their own lust, and their mouth speaketh great swelling words, having men's persons in admiration because of advantage." They make long prayers, that they may be heard of men. All their works are the result of carnal reason. They claim to be able to save souls, and so they hold protracted meetings for that ostensible purpose, but in reality their object is vain glory and money. Their works therefore

are not "good works" because they all emanate from the flesh, and as has been quoted, in the flesh dwelleth no good thing.

The saints of God not only find this man of sin in the world, but also in their own household, (their own flesh). So that we do not have to go out into the world to find those of whom the apostle Jude speaks: "These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever." If the fountain is corrupt, how can any good thing come from that which flows from it? On the one hand, the dead sinner thinks he can save himself by his works, while on the other hand, the sensible conscious sinner knows that his own works are as a ball and chain holding him down, and driving him farther and farther away from a throne of grace. His self-righteousness has become abhorrent to him. He has become dead to sin, and alive to righteousness. He walks no more by sight, but with eyes of faith he beholds the righteousness of Christ, which is perfect and beautiful, then beholding himself in the same mirror, he sees himself in his true nakedness, and filthiness of the flesh. His desire is to do the will of the Lord, he loveth the courts of the Lord, and his delight is in the assemblies of the saints. Now what is the work, (or works) which this one is called upon to perform? what does the Lord require of him? Is there anything for him to do? When Jesus died upon the cross, the work of salvation was finished, Jesus paid all the

debt that stood against us under the law. So there is no more work to do in^d that direction. The man of sin verily but vainly thinks he is helping along in that work, through natural eyes he cannot see the finished work of salvation. At one time, during the ministry of Jesus, there were some who said unto him, "What shall we do that we might work the works of God?" Jesus answered and said unto them, "This is the work of God, that ye believe on him whom he hath sent." Now, they that believe on Jesus, have eternal life, and walk by faith. They are led by the Spirit into all truth, so that the things which they do, as followers of Christ, are good works, because they go where he went, and do the things which he did. For these are they that are "Created in Christ Jesus unto good works." At another time Jesus said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go to my Father." During his ministry, Jesus manifested his divine power in healing natural diseases and infirmities, and the disciples were following him, not yet having a clear knowledge of him, or the work he was doing. But after he had gone to his Father, he sent his Spirit (the Comforter) which took of the things of Jesus and shewed them unto them, by which they (and all saints) were enabled to work out their own salvation with fear and trembling, by making manifest the great work of salvation which God had wrought in them. Therefore the works by faith in the children of God, stand out clear and distinct from the works of the flesh as manifest in the children of darkness. Now in the Scripture referred to as recorded by James, "Even so faith, if it hath not works, is dead, being alone-

Yea, a man may say, Thou hast faith and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works." It is not enough for a man to merely say, that he has faith, there is no evidence in that, and the apostle insists upon that fact, that unless faith makes manifest in an upright and orderly walk, with godly conversation, it is dead, being alone. When faith is in exercise in its subjects, they cannot stand mute, they must shew forth the works of God. And faith points out the difference between works that are spurious, and good works, it shews the subject of the King of Zion that their place is not at the so-called mourners' bench, at camp meetings or anywhere that the religion of the world is bought and sold, for their path is in the footsteps of the gracious Redeemer, and their way is as his way, which is the path of the just, which "shineth more and more unto the perfect day." As the cold wind cometh out of the north, that being its element, so also divine faith emanates from the divine life, and puny man has no more power to exercise it, or bring it in subservience to his will, than he has power to control the north winds. But as all things in nature work in perfect harmony under the law of nature, so also under the precious law of God all the attributes of God flow smoothly out, reaching in their appointed time the temple of holiness, which is set up in the hearts of the children of God. From such a heavenly source, good works are made manifest in the church of Christ.

B. F. COULTER.

PHILADELPHIA, Pa., May 20, 1903.

APPIN, Ontario, March 25, 1903.

DEAR BROTHER BEEBE:—Inclosed find two dollars for SIGNS for current year, as I see my subscription has expired, and I feel that all your subscribers ought to pay up promptly, and as far as possible in that way relieve you from financial anxiety, as you certainly have enough anxiety and responsibility in other things connected with the publication of the SIGNS, without financial anxiety, and I wish to say that I know of no other publication that I feel at all equal to the SIGNS OF THE TIMES as a sound, clear exponent of the truth of God, and I have seen a good many.

I inclose a letter from a dear young sister that I feel would be read with interest by many a poor, tried child of God. I may be wrong, and you must be the judge as to whether it is worthy of publication or not; it was very comforting to me.

I wrote an article for publication a short time ago, but I concluded I was making myself too forward in writing, and so laid it aside. I have thought a good deal of late on the words of Scripture in Matthew xxiv. 12, "Because iniquity shall abound, the love of many shall wax cold." I feel it in my own case to be a sad fact, and is it not a sad fact the world over?

Yours unworthily for the truth's sake.

R. SCATES.

MUIRKIRK, Ont., Feb. 15, 1903.

DEAR BROTHER SCATES:—I feel that I owe you a letter, even though we had a few minutes talk while you were over, still I am not half satisfied. Do you ever feel, when you have been looking forward to a talk with certain of the dear children of God, and something has kept you silent in their presence, does that

make you feel as though there can be nothing whatever in you, or else it would call forth sympathy from others? That is what I have felt since the meeting in Duart. I looked forward with such hunger to it, and have been left empty. Surely it is sufficient proof that there is nothing in me when I am not fed. No manna falls to my lot, nothing but husks. I feel so much of the time that I have asked for bread and have received a stone. Surely you have never felt the dreary nothingness that has been so much my state for the last few months. I have no desire to read the Bible, and if I do read it, it is mere literature to me; a novel is more interesting and just as instructive. The SIGNS lie unread on the desk, and altogether I feel myself to be the most barren and most utterly void of all good thoughts and deeds; my mind is so full of the cares of this world I have no time to think of other things, and much of the time I have no desire. I often think if I could ever get on the mountain tops I would never again despair, no matter how deep was the "slough of despond." I would have something to look back on and say, I know that I am one of God's little ones, because of that season of rest, that sabbath day, but my hope is so faint and so small that I wonder if I have any at all. Yet now as I write, the words are in my mind, "We know we have passed from death unto life, because we love the brethren," and I feel if I can be sure of anything in my sinful heart, it is that I love the truth, and love all those who believe it. I may not feel attracted to them personally, but to the poorest and meanest of God's humble and poor people I feel unworthy for them to even trample upon.

There was a time a few weeks ago,

when the baby seemed more sick than usual, and I was feeling rather badly about him, when the words came, "Behold I will laugh at your calamity, and will mock when your fear cometh." Those words have burned themselves on my heart. I think and feel as if I am utterly cast out, or rather that I was never one of those for whom Christ died. I do not know where the passage is, so do not know the context.

You asked me to tell some of my experience for publication, but I suppose you have sent that other miserable letter by this time, and it will be too late. It is well it is so. I often feel when I try to write to any of the church people, as if some one was saying to me, "Do not tell them any more lies. You know your whole profession is a bundle of falsehood, so do not add anything to it." That is why I could not consent to having the other letter published. I feel that my heart is so full of deceit that I deceive even myself, and try to persuade myself that I am not really as bad as I know myself to be.

Ever since Mr. Black was expelled I have felt at times that such should be my fate. I have no right there at all; no claims whatever to the heritage of heaven, and if the church could see me as I am, they would surely cast me out; cast me into the darkness of hell. Yet I would gladly spend an eternity there if I could feel it would in some measure atone for my sins while in the flesh, but it could not. I sometimes feel that it would take every drop of Christ's blood to cleanse me from sin, and wipe away its stain from my poor heart. O, I know it is not possible for any one to be as vile as I am, and ever be a subject of grace. It is a mockery to think of it.

Tell Mrs. Scates I would like very

much to have a few lines from her if she can feel like telling me any of her troubles. I cannot have so much sympathy with joy as I can with sorrow, because it is mostly sorrow that comes to my lot.

The baby's condition is still unchanged; I fancy he notices more and seems more cheerful, but his weight remains the same. Poor, little bundle of sin, it seems very hard to see him suffer, when he is so wee, and so helpless; yet what babies we all are, crying for the unattainable, beating our feeble hands against the air, the blows oftener falling on our own faces than anywhere else. My baby has taught me many a lesson. I have learned more completely what it means to be a babe in Christ, how utterly helpless we are, entirely at the mercy of the monsters in flesh who toss, and tumble, and tease us; we can do nothing to help ourselves. I wonder how any Arminian mother can look at her babe, and believing herself to be a child of grace, say she can perform one act or think one thought that will help her to gain the inheritance given to us by the great and merciful Father. I often think if I could believe as I used to believe, that works would help to save my soul, I would work day and night, I would leave no stone unturned, I would not be lost. But even in those days I knew I was a failure. I tried to work, I tried to be good, taught in Sunday Schools, read in Epworth Leagues and Christian Endeavors, prayed in prayer meetings, and in fact dipped into all the "good works" wherewith men save their souls, and I would go away from church and dance and play cards and do all the other foolish and even desperately wicked things that a child of Satan could conceive of. O, how I hated the Baptists when I came here; I would not go to hear them, and tried my best to keep

John at home. But Elder Carnell showed me beyond all doubt that God has a chosen people, and Elder Vail showed me that it is only the poor in spirit who can be blessed of God. That was at the February meeting in 1900; since then I have learned more or less of the trials of those who are called, though it was not until one day in October of that same year I could ever feel that Christ's death and sufferings were for me. I had been reading to John a letter by E. F. Rounds, in the SIGNS of Sept. 15th, (I think it was) anyway it was about prayer, and it seemed to be so much our own experience that John said to me, "Do you not feel now that these words are for you? I do," and even while he spoke I heard such a still small voice saying, "Blessed are they that hunger and thirst after righteousness, for they shall be filled." It seemed to me then that I wanted to go to the church; that it was only going to my home, yet we did not feel able to go until Dec. 22nd, when we were received. Since then we have had all sorts of doubts and fears to meet, but have still the desire to remain with the people of God.

Your sister in hope,

JEAN B. ROUTLEDGE.

DECATUR, Texas, Nov. 26, 1902.

EDITORS OF THE SIGNS OF THE TIMES
—DEAR BRETHREN AND KINDRED IN CHRIST:—If I could only feel as sure that I am worthy to thus address you, as I am that the doctrine of the SIGNS OF THE TIMES is the doctrine of the Bible, I would have no fear and trembling in addressing you as brethren and kindred in Christ. Sometimes when I look back over my past life I feel that I have deceived the dear people of God in asking a home with them, but where would my peace and happiness be if they had no

fellowship for me? for I can find no spiritual comfort outside of the fellowship of this peculiar people; for the God they worship is the God that I love to talk about and to meditate upon. He has all power in heaven and in earth, and none can stay his hand, or say unto him, What doest thou? All things are under his control, and whithersoever he will he turns them.

The whole world lieth in wickedness, but the power of God is over all, and the wrath of man shall praise him, and the remainder he shall restrain. So when the ministers of antichrist try to overthrow the truth, we may rest assured that they will only cause the truth to shine the brighter to all them who love the truth. The Lord says that he will restrain that which is not to the praise of his glory. The doctrine of predestination stands forth all the brighter to all them that love the truth, when it is assailed. So the doctrine of unconditional salvation, both in time and in eternity, is of greater comfort to all them who feel the need of saving grace at all times, than it was before it was assailed. When the hordes of antichrist arise with hosts of ministers to overthrow the truth, we may be assured that the Lord of hosts will reserve a faithful few to comfort Zion throughout all her generations. His word will not return unto him void, but shall accomplish all that he designs it shall, and prosper in the thing whereunto he sent it. When the word of God is assailed we know that that man is a minister of antichrist. God will not have his ministers ministering to Zion with different doctrines. If one says that salvation, either for time or eternity, depends upon the act of the creature, we know that such an one is a minister of antichrist. Paul said, "By the grace of God

I am what I am," and Christ said, "Without me ye can do nothing." When his servants obey, it is by the power of God. He says, "My people shall be willing in the day of my power." When therefore his people obey, it is by the reigning grace of God. "It is not of him that willeth, nor of him that runneth, but of God that showeth mercy." It is by his mercy that we walk in obedience. When we try to walk in obedience by our own strength it brings death. "There is a way that seemeth right unto a man, but the end thereof is the ways of death."

Paul thus thought that he was doing right when he was persecuting the saints of God, for he testified, I verily thought that I ought to do many things contrary to Jesus of Nazareth, which things I did. Sometimes brethren misquote what Joseph said to his brethren when he made himself known unto them. He did not say, Ye meant it for evil, but God meant it for good, but he said, "Ye thought evil against me, but the Lord meant it for good." What they did to him was evil, but we cannot say that they meant it for evil, for they must have been like Paul when he verily thought with himself that he ought to do many things contrary to Jesus. The carnal mind is enmity against God; it is not subject to the law of God, and neither indeed can be. But the Lord uses the wrath of man to carry out his purposes. He used wicked men in the crucifixion of Christ. We are told that had they have known the Lord of life and glory, they would not have crucified him.

Dear brethren, I will leave this scribble with you, hoping that you will bear with me in my weakness. I am under such a cloud of darkness that I cannot write what I want to write. I hope that the Lord will enable you to continue the

SIGNS for the comfort of Zion in the future, as he has in the past. I feel sure that the Lord of hosts has given you wisdom and knowledge to declare the truth for the comfort of Zion while in the fires, and while the fiery darts of anti-christ are being hurled against the truth.

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

WHITE HOUSE, N. J., March, 1903.

DEAR BROTHER CHICK:—I have been thinking about you, and so have thought that I would write you, and tell you of some of my trials in the flesh. I think that I am the least of all saints, if one at all. I have not heard a gospel sermon preached since my brother's funeral. Elder Vail at that time preached one of the most powerful sermons that I ever heard. I am at times so cast down, but I hope that I am not forsaken. At times I have a little hope, but I am helpless; I have nowhere to go, but to pray to my God to have mercy upon this old sinner.

The Lord is mighty, and he will save all that the Father gave him, and if I am one that he has redeemed with his precious blood, then I am safe; if not saved in that way I am lost. But he says, Be of good cheer, I have redeemed thee with precious blood. But can I claim that I have any right to the tree of life? I feel that I am the least of all, if one at all. I have been a reader of the SIGNS almost from the commencement, and now it is about all the preaching and good news that comes to cheer me up in my declining years. I am an old man; if I live till the fourth of next September, I will be seventy-seven years of age. So you see I have lived past my allotted time, but yet I enjoy good health, for which I feel thankful to the Giver of every good and perfect gift; they all

come down from God out of heaven, upon a poor, sinful creature.

I want to close this letter to you by telling you of a wonderful dream which I had a long time ago; it seemed that I had a load upon my back which bore me down so that I became so tired that I wanted to get rid of it, and have rest, and have it taken away from my back, and I was given wings as an eagle, and I flew away, and I found rest. I was raised up on a table, and wings were given me, and when I looked down at my feet, the table was filled with loaves and fishes. O, how this frightened me, for this was the Lord's table, and I had polluted the Lord's table with my filthy feet. So I flew from there, and I soared up and up, and there was a great multitude to see me fly, and they wanted to know how it was that I could fly, and they could not. I made reply that I was upheld by the mighty power of God. So I flew on, and so easily did I fly that I rejoiced till I came to a great gulf of dark despair. O, how frightened I was for fear that I should fall, for my feet got to hanging down, and there appeared to be a great multitude in torment. But I was taken up out of this horrible place, and wafted on and on till I came to a beautiful field. O, how I did want to light there and rest, for I was now so tired, but I was not permitted to do so, for some one told me that this was the paradise of God. So I had still no place to rest. So I looked and beheld a beautiful temple on the top of a high mountain. I thought if I could only get to that place how happy I would be to sit down and rest there, and that load would then be taken off from my back. I soared on and on till I came to the beautiful temple, and I landed so easily, and I found a door standing ajar, and I ventured in; the

room was garnished from top to bottom, and was beautiful to look upon, but there was no place for me there. Then I looked about and saw another door, and there I ventured to knock, and some one inquired who was there, and I made answer that a poor sinner wanted some place to rest, as I had a great load upon my back, and wanted it taken off, and the reply was, "Come in, thou blessed, come in, and rest from all thy troubles." I ventured in, and there I saw the Savior sitting at the right hand of God, and there was an innumerable multitude singing praises to him that sat on the throne. These all had their garment washed in the blood of the Lamb.

But I must close this scribble; take it for what it is worth, for it is like the writer, very imperfect.

From your brother in the Lord, I hope,
OLIVER KUGLER.

WILLOW HILL, Ill., May 20, 1903.

G. BEEBE'S SON—DEAR BROTHER IN CHRIST:—I am in receipt of a letter from Elder L. D. Seals, Vanleer, Tenn., which was much comfort to me. I send the same to you for your disposal, and if you think it worthy, please give it space in the SIGNS OF THE TIMES. I met him last March while visiting middle Tennessee. He is an able minister of the gospel.

Hoping that your health is improving, and wishing the SIGNS Godspeed, I remain your unworthy brother,

MARION BARTLEY.

VANLEER, Tenn., May 5, 1903.

MARION BARTLEY—DEAR BROTHER:—Yours of the 16th at hand, contents noted. Will say that I was very glad to hear from you again, but very sorry to learn that your brother was no better, but I still hope that he may recover. As

long as there is life there is hope. But that God who works his will hath said that he would never leave or forsake his people, so if our nearest friends have to go, we can take courage in the thought that God will still be left with us, and will ever be with us to deliver us from all our troubles, and O, how glad we should be that God is going to wipe all tears from our eyes. I think the good book says that he has all the tears of his people in a bottle. So he is watching over his poor people, and he suffers nothing to come upon them but what is for their good, though we in our nature may think that it is the very thing that should not have taken place, but we cannot see in the future, but our God can see to the end of all things, and not only sees to the end, but hath declared the end from the beginning, and I believe that the middle is declared also, for he says, "My counsel shall stand, and I will do all my pleasure." So I think "doing his pleasure" is between the beginning and the end. With this view of the matter conditionalism has a hard row to weed. I can see no chance for it to live.

My dear brother, the brethren down here in Tennessee want you to visit us again when you can. I have heard many of the brethren say if they could think too much of a brother, they were afraid that they thought too much of you. But they were not afraid of you, and believed what you preached while you were here, and when I go to the churches the brethren are asking me about you, and how you are, and if you write like coming back to see us. I feel that the dear brethren up there should be glad for such a gift from God as you are. I do hope that the Lord will continue to bless you with health and patience to bear up under all your troubles and crosses while here.

I feel that you have a work to do that is going to prove a blessing to the Baptists, so I do not want you to become discouraged, my dear brother; be sure that you deny yourself, for self is not in it, for if self was to have the honor, the Savior would not have said, Deny self. My dear brother, this "denying self" has always been a great cross to the world, and this being such a cross to the human family, and as the people want to have honor to themselves, the failure just here has given rise to every conditional system that now is in the world. This command comes from the Savior, to deny yourself, so to deny self is to have no confidence in the flesh. You find a man who believes in conditionalism in any sense of the word, and you will find a man who has not denied himself, but you find a man who looks to God for salvation alone by the grace of God, and then you have a man who will tell you there is nothing good in his flesh. You find a man who has denied himself, and you have a man who is ready to tell you that the Spirit and the flesh lust against each other, so that he cannot do the things that he would. Would you not be ashamed to say that you believed in a conditional salvation only for time, and then turn and say that the warfare is such that I cannot do the things that I would? O, how sorry I am for those dear brethren who have left this grand principle of "cannot do," and have gone into "can do." They have left the "not" out, and are going about to establish their own righteousness. (Romans x. 1-3.)

I feel that the brethren up there have a gift from God that they should be proud of. I know that the brethren down here are proud of you, and they thank God for such a gift, and would be glad to have you visit us just as soon as the Lord

opens the way.

I must close, as I fear that you will become worried with this letter. We are all well. Elders J. R. Hatcher and J. B. Luther were with me at my home church yesterday. We had a good meeting, the house was more than full of people. Wished you could have been with us. So good bye in the Lord.

Your little brother, I hope,

L. D. SEALS.

SAN FRANCISCO, Cal., Nov. 27, 1902.

DEAR BROTHER BEEBE:—I send you a letter containing a dream which I wrote first to sister Bessie Durand, and which she desired me to forward to the SIGNS, saying she thought it good matter for that paper. I leave it in your judgment whether to publish or not.

It seemed that I was conversing with a gentleman, a scholar, about the word of God, and how important it was for us to heed when God speaks to us. The gentleman seemed to hold, in my dream, that the Scriptures commonly known as the Holy Bible, was the word of God, and that in the heeding of its teachings, and in obeying its precepts, there was everlasting life. I took a different view. Admitting that eternal life came to us through obedience to the law laid down in the Scriptures, I held that we did not obey, and therefore that eternal life came to us not through our obedience, or our efforts to obey. Perfect life could only come to us through a perfect obedience, and perfect obedience could come only through a perfect man, therefore Christ, the only perfect man, came and obeyed every requirement of the law, thus weaving a perfect robe of righteousness by which to clothe all the Lord's children in that beautiful and acceptable manner which is pleasing to God. We, being

unperfect, Christ by his perfect obedience unto death hath perfected forever them that are sanctified, and thus he, the Lord, became our righteousness.

Now with regard to the word of God which we should hear. He was in the beginning, and it was by this word that the world was created. When God said, "Let there be light, there was light." Let there be a firmament, and God made the firmament. And when God said, Let the waters under the heaven be gathered together into one place, and let the dry land appear, it was so. And when God said, Let the earth bring forth grass, the herb yielding seed, the fruit tree yielding fruit after his kind, whose seed is in itself upon earth, it was so. When God said, "Let there be light," it was so. And so God first made light, and then as he moved, as the scientist would say, by the law of evolution, God crystalized the light into bodies to rule the day and night, and for seasons and years. When God said, Let the waters bring forth abundantly by the power of the word of God, the sea obeyed, and the fish and the fowls of every species producing after their kind, came forth with the impression of the word of God plainly marked as it vibrated in the embryonic structure of all animal creation. And when God said, Let the earth bring forth, the earth likewise obeyed.

There is a sublime fact lying back of all these manifestations of the power of the word of the Lord, which we learn in the fourth and fifth verses of the second chapter of Genesis, which reads, "These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it

grew." God exercised his creative power also by the word in the beginning. The first result of that word in its supreme power was the creation of all things, the next result is the heeding of the word of God by created things, and every created thing, both vegetable and animal, moved into visible form by the power of the word spoken by the invisible God, who can only be known by the things that are made. As we know each other sometimes only by what we read of the other's writing, so God is known by his words written, as it were, upon the heavens, and on every mountain, hill and valley of the earth, and also upon the sea. The prophet Isaiah says, "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 send it. For ye shall go out with joy, and be led forth with peace: the mountains and hills shall break forth before you into singing, and all the trees of the field shall clap their hands."—Isaiah lv. 11, 12. Truly God's voice shall be heard wherever intelligence has grown to that point that is necessary to comprehend language. God's words have gone forth, and we see them in every herb, every tree that bears fruit, every fish, fowl and animal which produces after their kind.

God has given to man every herb bearing seed which is upon the face of the earth, and every tree in the which is the fruit bearing seed for meat. All these are the expressions of God's loving care for us. Thus may we not be able to understand what Jesus meant when he said, quoting from Deuteronomy, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." What loving words were the innumerable numbers of the little round

periods that fell in the desert as food for rebellious Israel, to stop their murmuring.

I awoke from that beautiful dream, as I was telling my friend that the firmament with all its innumerable stars was but an open scroll containing the words of God, and quoting, "The heavens declare the glory of God, and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the ends of the world. In them hath he set a tabernacle for the sun; which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race." Thus ended my dream.

I will close by adding an expression of thanks unto that God who hath made this Sun unto us wisdom, righteousness, sanctification and redemption.

Yours in christian love,

W. H. POLK.

SIDNEY, Ohio, Oct. 15, 1902.

BENTON L. BEEBE—DEAR BROTHER:—I inclose one dollar for the SIGNS OF THE TIMES; I would be glad could I send you five, but in this I cannot do the good that I would. I feel that I cannot do without the blessed SIGNS; it contends for the truth, and there are so many able writers. It seems to me that there never has been a time when there were so many that could go down deep into the truth of the Scriptures, as is the case in these latter days. Elder David Bartley's communications are so good. I was made to rejoice when I read his last communication in the SIGNS of Oct. 1st. There are those that write such precious articles. My love goes out to them. I want to be with

them and tell them of my doubts and fears and hopes. It has been a long, dark time with me until one night not long ago I was feeling much troubled and cast down, and I longed for the day. As I was ready to go to my bed it came into my mind to read the seventeenth hymn (Beebe's Collection). I read it, and as I read it I felt resigned to the will of God.

"Wait, O my soul, thy Maker's will;
Tumultuous passions all be still," &c.

When I read the hymn I said, I will wait, and I am waiting and hoping that the Lord will visit me with his smiling countenance, and disperse the darkness that has shrouded me so long. O, if I could hear preaching. I have not heard a gospel sermon in ten long years, and I do not want to hear any other. When I read of your good meetings, how I long to be one with you, for I love those that know that salvation is of the Lord, and those who put no confidence in the flesh, but confess that salvation is all of grace from first to last.

"Free grace, we'll count thy glories o'er,
And lift thy wonders high;
We hope at last on death's cold shore
In thine embrace to die."

Now if you see anything in this worth a place in the SIGNS you may place it there. I have not written as I thought I would. Do with it as you think best. I am in my eighty-seventh year.

R. M. CRAFT.

WESTON, Mich., March 3, 1903.

BRETHREN EDITORS OF THE SIGNS OF THE TIMES:—It has been impressed upon my mind to write a few lines to you, and to the dear saints who read our paper, and to tell you how we appreciate the SIGNS, always so richly laden. The article from brother Bartley's pen, in answer to sister Tuttle, we have read and

re-read, and is beautiful, and well worth the subscription price of the paper a year. The Lord has indeed a people who shall speak of his wondrous love and mercy to poor, sinful beings. Surely his mercy has followed us, else we long ago should have perished. He hath loved me with an everlasting love, therefore with loving-kindness hath he drawn me, and though he lead me through deep waters, and the mighty waves roll over me, I shall rise again to sing his praise. All things work together for good to them who love God, who are called according to his purpose, and I am often made to say, "Though he slay me, yet will I trust in him."

We prize the SIGNS in book form, and wish to aid in freeing it from debt, and we feel assured it will be done. The Lord has indeed raised up you and Elder Chick to show forth his wisdom, and he will uphold and sustain you. The saints in all ages will bless you. I am glad the Lord doeth all things; he knoweth best. Yet I cannot at all times feel a spirit of resignation. The Lord has indeed raised up the editors of the SIGNS, and he will be your God; he will sustain you; your words of wisdom are as cool water to a thirsty soul; they are meat and drink to his beloved scattered throughout this land.

In hope,

(MRS.) J. M. WYMAN.

CHANGE OF ADDRESS.

CHAMPAIGN, Ill., June 15, 1903.

BROTHER BEEBE:—Will you change the address of the SIGNS from the above post-office to Chester, Thayer Co., Neb., and say to my correspondents any letter or telegram directed to that office will reach me?

Your brother in affliction,

SMITH KETCHUM.

CIRCULAR LETTERS.

The Delaware Old School Baptist Association, in session with the church at Bryn Zion, Kent Co., Delaware, May 27th, 28th and 29th, 1903, to the several churches of which this Association is composed, sendeth greeting in the Lord.

DEARLY BELOVED:—Again it becomes our pleasant duty to send you our annual communication, which is called a Circular Letter, and in so doing, we call your attention to a passage of Scripture which we feel will be appropriate at this time: "In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned: that he that is of the contrary part may be ashamed, having no evil thing to say of you."—Titus ii. 7, 8. Appropriate at this time because of the necessity for continual watchfulness on the part of all the saints. During the year that has just passed we have seen clouds arising in the horizon of Zion's sky, (no larger than a man's hand perhaps) yet ominous. Surely, brethren, our duty and our privilege is plain before us. Unless the evils that arise in our midst from time to time are stamped out they enlarge to great proportions, and ere we are aware they overwhelm us. We have no knowledge of any other way to walk according to the exhortation of the apostle Paul to Titus, as in the Scripture quoted, than by prayer and supplication that the Spirit of Christ may be in us, and exercise us unto good works, for surely of ourselves we can do nothing.

"In all things shewing thyself a pattern of good works." If we desire (with prayer in our heart) to pattern after the perfect man Christ Jesus, we shall not go far astray in becoming a pattern for

others. We cannot estimate the power of example, and when the Spirit prompts to good works it is all of faith. Belief of the truth makes itself manifest in a broken heart and a contrite spirit, the effect of which is works that are fruitful and acceptable unto God. They are viewed by such as are also of a broken spirit, which as a result is yielded the peaceable fruit of righteousness.

"In doctrine showing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned."

These things require great carefulness and prayerful consideration. We believe we echo the mind of the apostle in these things when we say, Beware of hobby riding. All unsound doctrine when promulgated leads to dissensions, and the falling away of the saints one from another. While on the other hand, sound doctrine promotes harmony, love, fellowship and good will. If we have a matter in our mind and heart that all the brethren do not accept, surely it is better to lock it up in our heart until by prayer and supplication at a throne of grace we become thoroughly established in the truth of God, and by careful examination of the spirits which exercise us, whether they be of God, or of the flesh. Better is it that we die and be buried, than that we (even in the smallest matter) should hurt the oil and the wine. We know that it is necessary that sore boils should sometimes arise on the body of our dearly beloved, that effete material which has crept in unawares may be cast off, but let us ever remember the words of Jesus: "Woe unto the world because of offenses! for it must needs be that offenses come: but woe to that man by whom the offense cometh." Let us also never forget this one great truth, that we are vessels of God's mercy, sanctified and set apart for

the Master's use; using all things entrusted to our use with all prudence, and not abusing our gift and privileges. The doctrine of God our Savior is so directly opposite to the doctrines and commandments of men, both in spirit and in principle, that one who is clothed in the mind of Christ can easily discern the one from the other, especially in the results produced. The doctrine of Christ is Christ-like, and as it is instilled into the mind and heart of the children of light there is clearly manifest those traits of the christian character as mentioned by the apostle, viz: uncorruptness, gravity, sincerity and sound speech. These cannot be condemned, because they bear the insignia of truth. Against the truth of God no man or doctrine can stand; it is as light against darkness; the moment the light appears in the darkness, the darkness flees away. The church of Christ has stood through all ages against the powers of darkness, and the scorn and contumely of her enemies, firmly established, and invulnerable on the rock of truth, holding in her hand the divine torch, lighted with faith, hope and love; the attributes of divine grace, and the sovereignty of God. Her stately steppings have been traced as she has traveled westward from the rising of the sun, glorious in her apparel, and in the strength of her gracious Redeemer.

"That he that is of the contrary part may be ashamed, having no evil thing to say of you."

The power of the Spirit of Christ accompanies the word as it is spoken, or set forth in the lives of the saints, so that all mouths are stopped, and it cannot be gainsayed. During the ministry of Jesus it was said of him, "Never man spake like this man," because power accompanied the words of his mouth, therefore

they are made ashamed, who oppose the truth, not being convinced, but awed and silenced by the power of the word. In every community where a branch in Zion is located, the members of the church are almost universally respected as good and upright citizens, as consistent in their profession, yet they are hated for the truth's sake; not as men and women, but because the carnal mind is continually at enmity against God. Yet notwithstanding all this, because of their steadfastness in the faith, and their upright walk and godly deportment, they are made ashamed to withstand them, having no evil thing to say of them. The opposition to and hatred of the truth has characterized the unbeliever in all ages of the world. When the truth is preached he will scoff and rave, for to him it is the very gall of bitterness, while to the believer it is honey and the honeycomb for very sweetness. As in the beginning, Cain and Abel stood opposed to each other in their offerings, the one representing the sins of the flesh, and their evil consequences, and the other representing the Spirit, with its acceptable sacrifice presented to the Lord, so all the way down to the present, the line is clearly drawn. Now if we stand with them who speak the things which becometh sound doctrine, it is an evidence that we love them, and also love the things which they love, and our heart's desire is that we do not have "Men's persons in admiration, because of advantage," but the lifting of Jesus on high, ascribing all power and glory to his gracious name. Let us then stand fast therefore in the liberty of the gospel of Christ, with godly sincerity, and pureness of heart, that the peace of Zion may not be disturbed through our desire for vain glory, by feeding the desires and lusts of our flesh. May Jerusalem be our chiefest joy in the morning,

and our glad delight in the evening.

W. W. MEREDITH, Moderator.

P. M. SHERWOOD, Clerk.

The Warwick Old School Baptist Association, in session with the Ebenezer Old School Baptist church in New York city, June 10th, 11th and 12th, 1903, to the churches composing this Association, sends christian greeting.

BELOVED BRETHREN:—As it has been our custom for many years at the annual meeting of our Association to address you with a Circular Letter, we still desire to do so at this time, having this assurance, that it is good for those who fear the Lord to speak often one to another, making mention of the goodness and mercy of our God, how he hath had compassion upon us in hearing our cry, and by his almighty power bringing us up also out of an horrible pit and the miry clay, placing our feet upon a rock, establishing our goings, and putting a new song in our mouth, even praise to our God. What precious declarations of truth these are to poor, needy, helpless sinners, as all the family of God in due time are by God's almighty power made to realize themselves to be. This language is so well adapted to all their needs and necessities anything short of this could not possibly meet their case. For ever since it pleased our God to manifest his power unto us and in us, in quickening us from the dead, and thereby bringing us into a realizing sense of our true condition in his sight, we have been made to lose all confidence in that god that is afar off, who as it is claimed for him has only made a way passable or possible for the sinner to be saved, provided the sinner will accept the offered salvation, and do his part in order to make effectual that which is claimed their God has done for

them. But God's chosen people are such poor, helpless sinners that they have neither part nor lot in procuring their own salvation, and that their God has never offered to save any one. But that Jesus himself hath saved his people from their sins, and in due time by his Spirit he makes this manifest to each one of those that was given unto him by the Father in the covenant of redemption. Yes, it is he who hath brought his people up out of an horrible pit of sin, and the miry clay, and in order to bring them he must come to them right where they are, that is, under the law; he must be made of a woman, born under the law, to redeem those under the law, by fulfilling the law in every jot and tittle, and suffering its penalty by his death, thereby satisfying all the claims of a just and holy law, which his people had violated and come under its curse, and by his triumphant resurrection over death, hell and the grave, the justification of all the redeemed was secured. He who knew no sin was made to be sin for his people, that they might be made the righteousness of God in him; our sins being imputed to him, his righteousness imputed to us. He being their nigh kinsman, had the right of redeeming them. He being the Shepherd and rightful owner of the sheep, could and did redeem his own flock, and this he did on Calvary's brow, when he poured out his soul in death and cried, It is finished, that is, the salvation of his people was complete, and in due time these things are made manifest to each and every heir to that inheritance that is incorruptible and undefiled, and that fadeth not away. But first they must be made acquainted (alone by the operation of the Holy Spirit) with their need of the very things that their elder Brother has secured for them, for it is only by the

blood of his covenant that his prisoners are sent forth out of that pit in which there is no water, and after bringing them up out of the horrible pit of sin, and the miry clay of their own self-righteousness, which adheres so closely to them, and stripping them of all confidence in the flesh, he places their feet upon a rock, showing them that they have a standing only in him; that all other ground is but sinking sand. And what a blessing it is to know these things, and it is only by revelation we do know them. We may with the natural ear hear these things declared, but in our carnal state we cannot receive them; we can bear witness to the truth only as we experience it; we must know for ourselves the folly of building upon a sandy foundation, and thereby suffering loss of all hope in creature merit or ability, ere we are brought to that rock upon which if a man build he will suffer no loss.

He establishes their goings. This being true, then the way they take is fixed, determined beforehand, so that it is not for them to direct their steps, and how true this is made to appear unto us at times, when we are made to look back and take a view of the way in which we have been brought. How very different from what we had planned or anticipated for ourselves, and as dark and meandering as it appears to us, yet at times we are made to exclaim, It is the right way, knowing that nothing happens by chance, but that every trial, and every conflict, and all the tribulation that we have, and are caused to pass through, as well as each deliverance, is all ordered of the Lord, and is for our good, and the Lord is glorified in it all. Surely we are made to realize the truth wherein it is declared, "And I will bring the blind by a way they knew not; I will lead them in paths

they have not known, I will make darkness light before them, and crooked things straight. These things I will do unto them and not forsake them."—Isaiah xlii. 16.

And hath put a new song in my mouth, even praise unto our God. God himself hath done this, and not man, for no man knoweth this song, only those who have come up out of great tribulation, and have washed their robes and made them white in the blood of the Lamb.

Then we see, brethren, that it is the work of the Lord all the way through, from first to finish. It is he who begins it, it is he who carries it on, and also he alone must and does finish it, and how glad each poor, needy, helpless one is that it is so. How they are made to rejoice that he hath done great things for them, whereof they are glad, and they do bless him. It is they, and only they, that talk of his power, and speak of the glories of his kingdom, for unto them only are these things revealed. The wise and prudent know nothing of these things, but out of the mouth of babes and sucklings is praise perfected. And well may they be called babes, being the most helpless of all God's creation, absolutely dependent upon their heavenly Father and Friend for all that they have and are. Well might the apostle say, "By the grace of God I am what I am." This being true, then all boasting is excluded, and how glad we are that it is so; that Jesus only is exalted, and the sinner abased. And how very merciful our God is to us that in all our pilgrimage through we are continually reminded of these things, and by sore trial, we have the desire of our hearts to stand fast in the liberty wherewith Christ hath made us free, and to not be entangled again with that yoke of bondage, for surely it is our

God who does keep his people through faith unto salvation, ready to be revealed in the last time, for nothing short of his power can keep them, and it is only folly upon our part to claim that we have any power in and of ourselves, and God who is ever merciful, teaches us in our experience, when we walk in the light of the sparks of the fire of our own kindling, that this is what we shall have at his hand, we shall lie down in sorrow.

We must ever praise our God for his goodness and mercy, not only for his grace in quickening us into divine, eternal or spiritual life, but it is also by the same almighty power and grace that we are brought to obey, for he alone must write his law in our hearts, and imprint it in our minds, and it is only as the love of Christ which constrains us to walk in obedience to the law of God that we do the things that are well pleasing in his sight; any service outside of this would only be a stench in his nostrils, no sweet smelling savor in it. But it is God that must work in us both to will and to do, and he does this as he does everything else, of his own good pleasure. This being true, then the glory is all his, but if on the contrary the creature could of his own will, power and volition work out any part of his salvation to any extent whatever, just to that extent would the glory belong to the creature, and not the Creator. But it is positively declared that "I am the Lord; that is my name: and my glory will I not give to another, neither my praise to graven images."—Isaiah xlii. 8. Graven images have always been a snare to Israel, it was so anciently, it is also so in this our day, the gospel day.

Yet our desire is that God's faithful watchmen, whom he hath placed upon the walls of our beloved Zion, may con-

tinue (by grace) to cry aloud and spare not; to shun not to declare the whole counsel of God, whether men will hear or forbear, for they dare not to seek to please men, if so, they are no longer the servants of Christ. The faithful watchman always gives the warning when he sees the enemy approaching.

H. O. KER, Moderator.

JOHN MCCONNELL, Clerk.

CORRESPONDING LETTERS.

The Delaware Old School Baptist Association, in session May 27th, 28th and 29th, 1903, to the associations and meetings with whom we correspond, sendeth greeting.

OUR heavenly Father in loving-kindness has given us another token of his unchanging love and watchful care over us as an association of churches, by blessing us with a precious, harmonious and soul-cheering meeting. The reports from the several churches all testify to the abounding grace of God in preserving peace and harmony in our church relation, manifesting the unity of the Spirit in the bond of peace. O, how good and how pleasant it is for brethren to dwell together in unity.

Your messages of love and fellowship extended to us by your Minutes and messengers, we highly appreciate, and pray that our correspondence may continue, to express our christian fellowship, for truly our fellowship is with the Father and with his Son Jesus Christ, and with one another. The Lord by his ministers has sent us sweet messages of living spiritual comfort. The gospel without a disturbing sound has been preached during our meeting, and joyfully received by an appreciative assembly, and we feel that our meeting has been blessed to our good, and to the glory of God by us.

The next meeting of our association will convene with the Welsh Tract Church, at the usual time next May, 1904, when and where we hope to renew our correspondence of love and fellowship with you.

W. W. MEREDITH, Moderator.

P. M. SHERWOOD, Clerk.

The Delaware River Old School Baptist Association, in session with the Southampton Church, to the associations, corresponding meetings and churches with which we correspond, sends greeting of love and fellowship in our Lord Jesus Christ.

BELoved OF THE LORD:—Through God's abounding goodness and mercy to usward we have been permitted to meet and greet your messengers and ministers with a feeling of love and sweet fellowship, which we will term gospel fellowship. We are always glad to meet our dear kindred in Christ. The preaching has been, as it always must be, to the comfort of poor, needy sinners; salvation by grace, and that alone.

Our next meeting is appointed to be held with the Hopewell Church, Mercer Co., N. J., to commence on Wednesday before the first Sunday in June, 1904, at 10 o'clock a. m., where we hope to receive your messengers and correspondence in love and spiritual fellowship.

S. H. DURAND, Moderator.

ELIJAH LEIGH, Clerk.

RECEIVED

IN RESPONSE TO BROTHER D. M. LEONARD'S APPEAL
TO RAISE A THOUSAND DOLLARS
TO CLEAR THE "SIGNS OF THE TIMES" FROM DEBT.

Previously acknowledged.....	\$766 70
Charlotte Hill, Mich., \$1.00; J. M. Ruffner, Ohio, \$6.00; C. Keator, N. Y., \$1.00; Ella M. Parrott, Ill., \$1.00.—Total.....	9 00

Total to date.....\$775 70

EDITORIAL.

MIDDLETOWN, N. Y., JULY 15, 1903.

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 V. 5.

DEAR BROTHER:—Will you kindly explain the Scripture in Romans fifth chapter, fifth verse, and thereby gratify a seeker after the truth of God?

Yours hoping in God,

J. B. JACKSON.

TYRONE, Ky., March 4, 1903.

R E P L Y .

THE last clause of the text is the one especially referred to, and it reads as follows: "Because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us."

The reply to the above request has been somewhat delayed, but now we will try to comply as best we can. The subject presented is certainly a very important and precious one, nothing can be more pleasant to the true believer than to hear and speak the love of God, and the way in which we come to feel its power. The love of God is that out of which all our hope of salvation springs. Each and all our blessings for time and for eternity have their source in this love; it is constant and unfailing and without limit, it is everlasting love, in that it had no beginning, and will have no end. Because of it the plan of salvation was formed in the infinite mind; because of it Jesus was given, and came into this world that through death he might re-

deem those who were justly condemned to everlasting punishment for their sins against God; because of this love the Holy Spirit was given, and by it this very love of God is shed abroad in the hearts of sinners, and makes itself manifest in their mortal flesh. Love is the substance of all obedience to the law of God, and salvation shall be fully completed when sinners come at last to love God with all their heart, mind, soul and strength. Love is the fulfilling of the law of God, and this law fulfilled by the dear Redeemer in the days of his flesh, shall also be finally fulfilled in all his redeemed, and thus they be finally conformed to the image of the Savior. Seeing then that this love is such an important thing, it is good to contemplate it for a season.

The sentence at the head of this editorial stands as the climax of a series of declarations made by the apostle in the two or three preceding verses. Paul speaks of tribulation, patience, experience and hope, each as being dependent upon, and growing out of the word preceding itself, and then sums all up by the declaration that the hope maketh not ashamed, because the love of God is shed abroad in the heart by the Holy Ghost which is given unto us. There was evidently in the mind of the apostle, and what is more important still, in the mind of the Holy Spirit which inspired Paul to write all that he has here taught, a close connection between all these principles of truth. Let us, for a little, call attention to the train of spiritual truth presented here.

First. Paul says, "We glory in tribulation also." We glory in it not because of anything which appears glorious in itself, but because of the fruits which it bears. Tribulation comes in sad and

sombre garb, it is painful and distressing, there is no beauty in it that it should be desired, on its face it never can be desirable. Of the blessed Redeemer it was said, By affliction his visage was more marred than any man, and being thus marred, there was no beauty that men should desire him. It is not then in tribulation itself that Paul could glory, but that which was not in itself glorious yet wrought glorious things, and in these things Paul saw the true hidden glory of all tribulation. So David said, "Before I was afflicted I went astray, but now have I kept thy word." And again he said, "It is good for me to be afflicted, that I might learn thy statutes." Jeremiah remembered the wormwood and the gall, and therefore had hope. Paul said again, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." Looking back over the past, where is the child of God who does not feel that he has abundant reason to glory in the trials and hardships of his pathway, seeing that such precious results have come out of them, and seeing also, that still more glorious results are promised as their result, in the word of God.

What are some of these results? Let us see. First among them all is patience. How many of the people of God under stress of trial have prayed for patience, or endurance. They have greatly desired the patience manifested in the suffering Savior. Not grim, uncomplaining stoicism, which endures because there is no help, nor any remedy, but quiet submission to the will of God, looking forward to the final deliverance in God's own good time, and meanwhile willingly yielding one's self to the sore trials of the way, since such good is to grow out of them, and since such a salvation is

promised at last. Perhaps no one word will fully express the quality of patience. Endurance seems to come as near to a synonym of it as any other. Jesus endured, as seeing him who is invisible. That is, Jesus waited patiently for the Lord in all his life of conflict and trial: "If this cup may not pass except I drink it, thy will be done." Patience rests upon the will of God; it says under all trials, "It is God's will;" it rests in the truth that God is too wise to err, too good to be unkind; it believes fully that the hand of God appoints all our sorrows, and then presses the cup to our lips. The patience of Job said, "Shall we receive good at the hand of God, and shall we not receive evil?" That is, at the hand of God. It said also, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Again, "He performeth the thing that is appointed for me, and many such things are with him." Patience wrought all this in Job.

The word "worketh," signifies, "to effect," "to cause to be;" and so, Paul teaches that tribulation is the cause of patience in us. Patience is such a good thing that it is no wonder that Paul, seeing that it was the effect of tribulation, should glory in the tribulation. Tribulation then, must also be a good thing. If its fruits are glorious, it must itself be a glorious thing. The glory of things is not in the appearance of them, but in the fruit that they bear. How excellent is the fruit of tribulation, and how excellent is tribulation. Paul means tribulation of all kinds, loss of goods, loss of health, loss of friends, pain, poverty, sickness, all providential trials, and he means also those deeper trials which Christians alone know, trials of our faith arising out of what we see dwelling with-

in, temptations of the devil, to which our flesh responds readily, and soul conflicts of every kind; he means all that can come under the head of tribulation. All these serve to produce patience. How glorious is the fruit. Let us with Paul glory in that which produces such precious fruit.

Do we pray for patience? What are we praying for but tribulation? We recognize that patience must come to us as the gift of God, and to him our prayer must be offered for it. So also we must learn that the affliction is in the cup of the Lord, and so much of it shall be given us as will serve to work out the proper meed of patience. Let me drink the bitter cup, since the Father's hand gives it, and since such are the blessed results which he has in store for me, is the heartfelt prayer of the submissive child of God. Most gladly will I glory in tribulation, is his confession; the glorious reward is worth the cost, yea, a thousand times worth the cost.

But patience is but one step on the road. Patience, itself the effect of tribulation, is the avenue through which we come into an experience. Tribulation is one experience working patience, and through patience we come into another experience. It seems to us that by the whole context we are shut up unto this conclusion, that the second experience is an experience of God's grace, goodness, greatness, mercy, compassion and power to save, under and in all our conflicts and trials. Through the trials, and the endurance of them, comes to the believer daily help from God, daily support, daily tokens of the Father's care and love to his chosen, daily proofs that God will never leave nor forsake his people. Thus the poet could say,

"His love in times past forbids me to think
He'll leave me at last in trouble to sink."

We could not know so much of the great goodness, patience and pity of God, were our pathway free from temptations and trials, which all constitute our tribulations. But having these things to battle with, and learning our own weakness to contend with them, we come to see how strong and wise and tender a Father we have, and this is that experience which patience works.

Now out of this experience we come into hope more and more abundantly. Experience works hope. The apostle is talking about a work that goes on with the believer all the time. The tribulation is always, and so the patience is always, and so is the experience, and the hope. The word "hope," as it is here used, includes expectation, desire, and the thought of assurance which grows and increases. Out of this experience of the mercy and grace of God to the sinful, needy believer, comes hope for the present, and for the future. Out of this experience we say at times, Since God has led me thus far, and guarded me from all harm, surely he will continue to care for me, and no plague shall come near my dwelling, and he who has guided and guarded me thus far, and kept me as the apple of his eye, will not at the last suffer me to fall and perish. Paul himself knew whereof he affirmed, when he said these things. Out of tribulation, patience and experience, which all had been his, he could say, I know whom I have believed, and am persuaded that he is able to keep that which I have committed to his charge against that day. And out of all this experience he, when near the end of his pilgrimage, could say, "Henceforth is laid up for me a crown of righteousness, which the Lord, the right-

eous Judge, shall give me at that day." Here was hope swelling up into full assurance, and in this assurance is joy unspeakable and full of glory.

Paul adds that this hope maketh not ashamed. That is, the hope thus formed and built up in the believer shall never fail him. Such a hope is not in vain, it is a good hope through grace. A man bases his hope of success in any undertaking upon a certain course, or upon certain circumstances; these circumstances or this course of life proves unreliable, and he fails to attain to his hoped for end; his hope has failed, and he is ashamed. He whose hope of heaven, or of support while on the way, is based upon human merit, or birth, or upon the prayers of others for him, will one day be utterly ashamed before God, and before all who have heard his boastings. But this hope, begotten by the experience of the grace of God, shall not fail, and they who trust in God shall not be put to shame. The expression, "maketh not ashamed," has the force of the words, "putteth us not to shame," as a false and unreliable hope will do. Such a foundation will stand secure when the elements shall melt with fervent heat, and such hope shall not allow us to be ashamed while on our pilgrimage, though the whole world scorn us, and though tribulations abound in us and around us. Men may say, when they see the apparent low estate of the believer, Where is now thy God? but this hope still abides, and faith continues to live, and we can say, "Hope thou in God; for I shall yet praise him, who is the health of my countenance, and my God."

The great reason of all this steadfastness of hope is given by the apostle in the words to which our attention was called in the first place: it is because the

love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us. The love of God shed abroad in the heart makes its presence felt and known by begetting love in us to God, and to all that God loves; the name of Jesus becomes sweet to all in whom the love of God dwells; "We love him because he first loved us;" we should have never loved him except he first had loved us. Know then, doubting soul, that your love to God is the full assurance that he has loved you, and loved you with an everlasting love. Because he loves you, your hope is good, and in it you shall not be ashamed. His love shall never fail you. Every moment that you feel some assurance that your heart is fixed upon him, however feebly it may cling there, you have an added evidence that he loves you. How can your hope cause you to be ashamed when he so loves you? When temptation comes, and Satan urges upon you the fact of your many sins, still you cannot be made ashamed, because God loves you, and loving you, and having sent his Son to die for you, he cannot cease to love you, and to do all that is needful for you. You shall never perish, since God loves you. This is your ground of hope, sure and unyielding, God loves you. This is a solid rock; the gates of hell shall not prevail over him who inhabits this rock.

The fountain from which this love, and all christian graces flow, is the Holy Ghost, which God has given to you. So Paul said, "Your bodies are the temples of the Holy Ghost," and being the temples of the Holy Ghost, they are the abiding places of faith, hope, love, patience, long-suffering, and of every grace of the Spirit. All these things are the fruits of the Spirit.

What a blessed gift this is; what a

solemn truth to remember that our bodies are the temples of the holy Spirit, and that in our bodies all the precious fruits of the Spirit are manifested. They can be manifested nowhere else. Through this indwelling of the Spirit our very bodies are the members of Christ, as Paul testifies. What a close relation, and how honored the dwelling; such rich treasure in an earthen vessel, and that vessel broken and marred by sin and evil.

In all this language of Paul there is no shadow of reason for any human glorying, the glorying must be all in the Lord, who hath done such great things for his people, and in them. "Not unto us, not unto us, but unto thy name be all the glory," was the song of the redeemed, and it must be our song for ever and ever.

Seeing these things are so, what manner of persons ought we to be in all holy conversation and godliness. 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.

Also when ordering the address of your paper changed give the old address as well as the new one.

Please be particular about this.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

THE NEW CREATURE.

DEAR FRIEND G. BEEBE:—Will you oblige a friend who has been a reader of your paper for several years, with your views on 2 Cor. v. 17, inasmuch as there is a misunderstanding here, among Old School Baptists, as to what this and similar passages mean? The question is, What becomes new? *Who or what this new creature is*, which is said to be new? In what part, and to what extent, is he made new?

Your views on this subject may have a tendency to allay the controversy, and prevent the division which seems about to be made for want of a proper understanding of it. I have hitherto taken great satisfaction in reading your expositions of the Scriptures, in the SIGNS, and, if my poor heart does not deceive me, I am a well-wisher of the Old School Baptists. Therefore please answer through the SIGNS, sentimentally and immediately, and oblige a grateful friend, and a sincere inquirer after truth.

A LOOKER ON.

MAY 28, 1860.

REPLY.

IT is lamentable that brethren who know and love the truth should allow themselves to differ so widely on experimental matters, as to produce discord, and threaten a separation. However brethren may fail to apprehend the exact import of a passage of Scripture, or its precise application, they can generally find in their own personal experience a solution of what belongs to christian experience, and a solution, too, in which all christians must certainly agree. Those who have passed from death unto life can find, by examination of their own experience, what within them is old, and what is new. All their spiritual exercises are new; their knowledge of God, of his holy law, their consciousness of guilt and depravity, the justice of their own condemnation, and finally when Christ is revealed to them as their Savior, the joy of his salvation, the spirit of love, joy, peace, long-suffering, gentleness, goodness, faith, and all the fruits of the

Spirit to them are new. Whereas they were once blind, now they see; they love the things which they once hated, and hate the things which they once loved, they lose their relish for former pleasures in the vanities of this world, and above all things desire to enjoy the smiles of their God and Savior, and for his sake are made willing to suffer the loss of all things.

The text proposed by "A Looker On," reads thus—"Therefore, if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

The first word of this text, THEREFORE, shows that the declaration of the text, and what immediately follows it, is a legitimate conclusion from premises before established in the preceding part of the chapter. The word *therefore* implies that what is here said must unavoidably follow, to be in harmony with the truth before stated. To obviate whatever misunderstanding may have existed in the minds of brethren, it will be safe to carefully and prayerfully examine the preceding context. In the beginning of his first epistle, the inspired apostle has detected in the Corinthian brethren some things which he denominates *carnal*, and which wars against the Spirit in the saints. In this epistle he is led by the Holy Ghost to draw the discriminating line between the two ministrations; the one of the law, a ministration of death, to that which is under the law. "For what the law saith, it saith to them that are under the law," &c. The other is a ministration of the Spirit, and of life to them who are spiritual. The ministration of life, he says, the saints have received. "Therefore, seeing we have this ministry, as we have received mercy, we faint not." He goes on in the fourth chapter to tell what we

have received, and how. "For we preach not ourselves," or what we have done to obtain it, or what the apostles have or can do to communicate it, "but Christ Jesus the Lord." Thus, "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ. And this treasure we have in earthen vessels, that the excellency of the power may be of God, and not of us." Can any of the brethren engaged in controversy on this subject fail to perceive that the *treasure* committed to earthen vessels, is the light of the knowledge of the glory of God in the face of Jesus Christ? What is this light? We read, John i. 4, 5, "In him [Christ] was life, and the life was the light of men. And the light shineth in darkness; and the darkness comprehendeth it not." This life which is light, is not that natural life which was given in the earthly Adam; for John says it was in him who is the Word, which was with God, and which was God, and which was made flesh, and dwelt among us. The remarkable harmony in the testimony of John and Paul, not only proves they were both inspired, but also that they were both dwelling on the same subject. John identifies the Word, in whom was life, &c., as that God by whom all things were made. "All things were made by him; and without him was not anything made that was made."—John i. 3. While Paul says, "God, who commanded the light to shine out of darkness," &c. Alluding to him as the Creator of the heavens and the earth; the Maker of everything that was made. John says, this light, which is life, the life of men, shineth in darkness." Paul says, "hath shined in our hearts." In what darker

place could it have shined? And then he adds, But we have this treasure in earthen vessels. The *treasure* of which he was speaking, is the light of immortality, of life, which was in Christ, and which is now in us the hope of glory. For he has also testified that this life was with the Father, and was manifested unto us. (1 John i. 2.) And then he reads to us the eternal record of the Book of Life. "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God, hath not life."—1 John v. 11, 12. Can we conceive of any greater treasure existing in us, as earthen vessels, than the Son of God, and in him eternal life, which is so identified with him that we cannot have the one without the other? But our application of John i. 5, may be objected to, because it is there said, "And the darkness comprehended it not;" and it is readily admitted that those who are born of God have the witness in themselves. This is true; but while by faith they enjoy the cheering assurance that they are born of God, will any christian say that he can comprehend the light and immortality of God which is implanted in him? To know that a thing exists, is not to comprehend it. We know that we exist, but we cannot comprehend ourselves. We know that God exists, but we cannot comprehend him. So while Christ is formed in us, the darkness of our human reason falls so far short of comprehending him, that from our carnal minds doubts and fears often prevail over our faith and lead us to doubt that we ever had a saving knowledge of him, as having an abode in our hearts. But the apostle continues, "We are troubled on every side, yet not distressed." What is

troubled? Not this treasure, but the vessels which have it. The vessels, Paul says, are *earthen*, but the treasure in them is heavenly. The earthen vessels may be broken, perish and dissolve, but the treasure which is in them cannot perish, for it is immortal.

"Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our mortal flesh." How do we bear in our body the dying of Jesus? We have bodies which must die and which die daily, because they are mortal, and after death they must be raised up, not by a mortal or perishable life, but by a manifestation of the life of Jesus in our mortal flesh. "Knowing that he which raised up the Lord Jesus, shall raise up us also by Jesus, and shall present us with you. For all things are for your sakes, that the abundant grace might, through the thanksgiving of many, redound to the glory of God. For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day." But stop! Here are two men. Who are they? What are they? Where are they? Their existence and connection as *our* outward man, and *our* inward man, shows that both belong somehow to the child of God while in this state of our existence, and in such connection as to produce a conflict, which would cause christians to faint, if it were not that one of these men is renewed, supported, sustained day by day, while the other is destined to perish. In answer to the questions suggested above, Who are they? Do any of the children of God require to be informed that the one which is denominated *our old man*, is the same which is called an earthen vessel, in chapter iv. 7, and our *earthly house of this tabernacle*, in chapter v. 1? It is an earthen vessel, an

earthly house, a tabernacle, or temporary residence during our pilgrimage in this wilderness, but at our journey's end to perish; to be dissolved and fall. For in it we groan, earnestly desiring to be clothed upon with our house which is from heaven. This outward man is also in chapter iv., verse 10, called our body, and in verse 11 it is called our mortal flesh, in which death works. All who are christians may very readily perceive who this outward man is, from the facts stated, chapter v. 4, "For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon; that mortality might be swallowed up of life. Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit." What *selfsame* thing hath God wrought his children for? That their outward man, which is earthly, and which must fall, be dissolved, shall finally, in the resurrection of the saints, be quickened with immortal or heavenly life, by the Spirit that raised up Jesus from the dead, and thereby mortality shall be swallowed up of life. An earnest of that Spirit of immortality is already given to us, whereby we are sealed until the day of redemption, or to the adoption, to wit, the redemption of our body. "Therefore," says the apostle, "we are always confident; knowing that whilst we are at home in the body, we are absent from the Lord." Then while this outward man is an earthly house or tabernacle in which we groan, being burdened, the inward man is that treasure which we have in these earthen vessels; it is Christ in us the hope of glory, and that life which we have in him, which is renewed and kept from fainting, by its daily renewal, by the Holy Ghost. This inward man, as well as the outward man,

is also called a house; but the outward man is an earthly house, and the inward man is denominated our house which is from heaven. Here the widely different and distant origins of the two men, or houses, is implied, or rather plainly declared, the outward man is of the earth; the inward man, or house, is from heaven. The one is born of the flesh, and is flesh, but the inward man is born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And although these two houses are so closely connected now, and one of them inside of the other, (The life which I now live *in the flesh*, I live by the faith of the Son of God,) yet we cannot be at home in the one house without being absent from the other. Of this we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord. "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." There must be a sense in which the apostle regards the saints, in their exercises and experience, as alternately occupying these two houses. There is in the christian a life which is born of God, which can only be at home while abiding in Christ, and another life which is altogether at home in the flesh, the body, the earthly house of this tabernacle which is to be dissolved and fall. In harmony with this view, we read the admonition of our Lord: "Abide in me, as the branch cannot bear fruit except it abide in the vine, neither can ye, except ye abide in me."—John xv. 4. "He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty."—Psalms xci. 1.

The apostle proceeds, "Wherefore we labor." Who labors? Paul and the Corinthian saints, and all other of the saints, "that whether present or absent, we

may be accepted of him." That is, as it seems to our mind, that whether in our spiritual or temporal pursuits, in our necessary connection with the world, in pursuit of our calling as men, in laboring for the support of the outward man, which is earthly, or in our spiritual enjoyments, in the exercise of our spiritual gifts, and enjoyment of communion with God, that we may be accepted of him. "For," he adds, "we must all appear before the judgment-seat of Christ." We are accountable to him, as our Judge, and he shall judge his people. For this purpose he has taken his seat upon his holy hill of Zion, and to this his judgment-seat we as saints all stand amenable for our conduct, for the deeds done in the body, according to what we have done, whether it be good or bad. "Knowing therefore the terror" or judgment "of the Lord, we persuade men." As in the close of this chapter he persuades or beseeches the saints to be reconciled to God, and in the commencement of the seventh chapter, to cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. "For we commend not ourselves again unto you," &c. For as standing before the judgment-seat of Christ, we are manifest unto God, and trust also that we are made manifest to you. "For whether we be beside ourselves, it is to God," as the judge that we stand accountable. "Or whether we be sober, it is for your cause." How, or why? "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again. Wherefore henceforth know we no man after the flesh," &c.

(Concluded next number.)

OBITUARY NOTICES.

DIED—At her residence in Cambridge, Md., **Mrs. Mary E. Woolford**, in the 71st year of her age. Sister Woolford was for about thirty years a faithful member of the Old School Baptist Church at Fishing Creek, Dorchester Co., Md., in the Salisbury Association. She was the widow of the late J. S. B. Woolford, a prominent citizen of that county, a son of the late Deacon Whitesfield Woolford, a widely known and prominent member of the Old School Baptists. She was also a daughter of Deacon John R. Rees, of the Welsh Tract Church, in Newcastle Co., Del., who was widely known and highly esteemed as a true and faithful member for many years, first of the Bryn Zion Church, and afterward of the Welsh Tract Church. She was herself a well beloved and highly esteemed, noble christian woman, fulfilling all the duties and obligations falling to her lot, with untiring zeal and faithfulness. She was a true wife, a devoted mother, an obedient daughter, a faithful friend and kind neighbor. She was afflicted with that distressing ailment, asthma, for about twelve years, from which at times her sufferings seemed more than flesh could bear, but she was strengthened and upheld, and enabled to bear her sufferings with true christian fortitude and patience. Her last illness was of short duration, suffering severely for about a week from uraemic poisoning, and finally falling sweetly asleep in Jesus on the 19th of May, 1903.

Her funeral was largely attended at the meeting-house at Fishing Creek, near Woolford, Dorchester Co., Md., on the 22nd, when the writer tried in much weakness to comfort the sorrowing ones. She leaves to mourn their loss one daughter, five sons, three grandchildren, two sisters, two brothers, and numerous other relatives, besides the church of which she was so long a devoted and faithful member. May the God of grace comfort them and manifest his loving-kindness, enabling all to bow in humble submission to his will.

ALSO,

Mrs. Anna R. Chapman, an aunt of the above, died some time in the month of February, 1903, (I have not the exact date.) I will here append a statement clipped from the Philadelphia, Pa. *Ledger* the next day:

"Grade crossings claimed another victim yesterday afternoon, when Mrs. Anna R. Chapman, 77 years old, a deaf and dumb woman, was instantly killed by a Philadelphia & Reading Railway train, at Ninth and Parish streets. Mrs. Chapman left her home, 856 N. Eighth St., to visit friends. The gates at Ninth and Parish streets were down when she reached there, to allow a shifting engine to pass. The gate-man saw the aged woman pause behind the gates; on looking the second time he saw her crossing the tracks in front of a rapidly approaching engine. As his cries of warning were unheeded, he ran toward

her in a vain effort at rescue. Before he could reach her the engine struck the unfortunate woman and carried her two hundred feet. The train was stopped, and her body found under the last passenger coach, the entire train having passed over it. Later at the morgue she was identified by friends."

Sister Chapman was received and baptized in the fellowship of the church at Welsh Tract, in Delaware, the first Sunday in June, 1869, the writer performing the service at the request of the aged pastor, Elder Thomas Barton, who, because of the infirmities of age, was unable to attend to it. She continued in the membership of that church until her decease. She was a very amiable and estimable woman, greatly beloved by her family and the church. She was a widow for many years, and her only child, a son, to whom she was very devoted, also preceded her to the grave, but she left nieces and nephews, beside other relatives, and the church, all of whom were greatly attached to her, and who are sorely grieved at her sudden and shocking death, to mourn, but not as those who are without hope. The ways of God are wisely hidden from us, and we wonder, but, "Not Gabriel asks the reason why, nor God the reason gives," either to angels or men, for his doings, but "moves in a mysterious way, his wonders to perform." I felt a warm attachment for this aged and afflicted sister, strengthened by years of acquaintance, and I feel greatly distressed and grieved, but hope for her that hers is an eternal gain. My sincere sympathy is with her mourning friends. May he who has promised to comfort his people, comfort them.

ALSO,

SUDDENLY, at the home of her son, at Church Creek, Maryland, May 29th, 1903, **Mrs. Mary Willis**, aged about 55 years. Mrs. Willis was a granddaughter of the late Deacon Whitefield Woolford, and daughter of Mr. and Mrs. Thomas Mace, both long since deceased, and was the widow of Mr. Wm. Willis, a long and active business man of Church Creek. She never made a public profession of her faith, but had testified to intimate friends of her belief in the Lord Jesus Christ, and hope of salvation, and had given strong evidence to her love of the truth. Her seat was seldom vacant when there was meeting at the old Fishing Creek meeting-house, where her ancestors had worshiped for nearly a century. By reason of these things we would say to the sorely bereaved children, brothers, sister and other relatives, "We would that ye sorrow not as those that are without hope," for we trust that hers is that "blessed sleep, whose waking is supremely blest." She leaves one son and three daughters, one sister and three brothers, beside other relatives to mourn, and my prayer and desire to God for them is that they may be reconciled to him, and see his loving hand in this inscrutable providence.

Your brother in sadness and sorrow, and in the hope and afflictions of the gospel,

A. B. FRANCIS.

Deacon John H. Ensor died at his residence with his son, John E. Ensor, near Black Rock, Md., Wednesday, March 25th, 1903, aged 80 years and 10 months. The cause of his death was the increasing infirmities of old age. He had never been a strong man, but still was spared to see a ripe old age without having much serious sickness during his life. He became a member of the church at Black Rock about forty-six years ago, and was baptized by the late Elder Samuel Trott, who was then supplying that church as their pastor. We have often heard him speak of that time with great feeling and earnestness. Not long before the Lord had given him a hope in his mercy, but he still felt such great unworthiness that he was hindered from confessing that hope in the assemblies of the saints. We have heard him speak of the experience which at last strengthened him to go forward in the Lord's commandments; it was in connection with the healing of the impotent man at the pool. When he read at one time this narrative, he said that he was especially struck with the command, "Take up thy bed and walk." He said, "I thought how filthy that bed must have been, since he had been lying upon it for so many years, yet he must take it up and walk with it. This," he said, "was my old nature, filthy and vile, and I saw that I must take it up and walk with it. If I ever walked at all, it must be with this old, filthy bed of my vile nature," and he no longer waited to get rid of it. The question of where was Jesus to be found in his people came up before him, and he heard a voice in his soul saying, Follow Jesus, and in deep anxiety and humility he said, What Jesus, Lord? And at once the reply came, "That Jesus which Elder Trott preaches at Black Rock." He received this as a voice from heaven, and so this matter was decided with him. His whole life was devoted to the church, and to the service of the Savior whom he loved, after this time. He was loved and esteemed by all the church, and held in true regard as an honest, sincere man, by the whole neighborhood. About twenty-five years ago he was chosen one of the deacons of the church, and filled the office well. In early life he married Elizabeth Ensor, daughter of Deacon John B. Ensor, who was a helpmeet to him indeed during all their life together. She was called away by death in March, 1883. She was also a faithful member of the church for several years before her departure. Since the death of his companion he has lived most of the time with his children, going from one to the other as he felt to do, but still retaining his home with the son living on the old homestead, where at last he passed away from earth.

His funeral was at Black Rock meeting-house on March 27th, the very large attendance testified to the esteem in which he was held by all his neighbors and friends. Elder J. T. Rowe, his pastor, spoke beautiful words of comfort, and it was our sad privilege to be present and to take part in the services.

Brother Ensor was clear and sound in the faith, but he was also meek and mild in his defense of it, not being given to much argument, but rather seeking to testify to the Lord's work in his own heart, whenever it seemed needful to do so. Before those who opposed his faith, as well as with those who loved it, he would speak of his own experience of grace, testifying that his salvation was of the Lord. This is the best kind of defense of the truth possible.

He leaves one daughter, the wife of Elder F. A. Chick, five sons, with brothers and sisters, and many friends. They sorrow, but yet not without hope. The church deeply feels the loss, but yet realize that a long and useful life is well ended, and that a brother has gone home to his reward. C.

At the request of Mr. Levi Pollard, I send a notice of the death of his beloved companion, **Maggie Pollard**, daughter of Alexander and Janet Campbell, and daughter-in-law of our late pastor, Elder William Pollard, in the 49th year of her age. Her disease was a stone cancer in the breast, which she first felt a year ago last January. She went to the London hospital and had it cut out with the knife, but in a few months it began to grow again, then the X-ray treatment was applied with seemingly good results, it seemed to heal and dry the cancer, but it was evident with the doctors that it went inward and through her system, and she slowly wasted down to death, despite the skill of mortal powers and all that loving ones could do. It was the Lord's time to take her; it was not theirs to give her up.

Some twenty-five years ago she felt to see her sinful state by nature in the sight of a holy God, and then had a longing desire to unite with the people she loved, but as she said it was not the Lord's time, and not until three years the coming June meeting, when Elder Vail preached from the words, "And now, Lord, what wait I for? my hope is in thee."—Psalms xxxix. 7, did she feel all obstacles removed, and was made willing in the day of God's power to take up her cross and follow her dear Lord and Redeemer into the watery grave. She was baptized by Elder Pollard, the first Sunday in August, 1900. Mostly all winter she mourned an absent God. She said one day to me, "If I ever had a hope it is nearly gone; I am in such darkness of mind I cannot find any comfort in reading the Bible or the SIGNS." But the long nighttime in her soul was cleared away, her dear Lord gave her the garment of praise for the spirit of heaviness, for in her last hours she exclaimed, "Praise the Lord, praise the Lord." It was a great trial to leave her eight children and dear husband, who needed her care, but said, If it is the Lord's will to take me, his ways are not our ways. The evening before she died she called each one to her bedside, bade them good bye, giving each one a good advice, then said, "The sting of death is taken away, and

Jesus can make a dying bed feel soft as downy pillows are." She told them to sing, "The hour of my departure's come," and repeated it herself, then she quietly and peacefully breathed her last. She was a kind neighbor, a devoted mother. She leaves three brothers and one sister, her husband and eight children, and many friends to mourn their loss, but their loss is her gain. God alone can comfort the mourners and supply all their needs.

Elder Carnell preached a comforting sermon at the funeral, from the words, "O death, where is thy sting? O grave, where is thy victory?" to a very large concourse of people. Then her body was laid in the Fairview Cemetery to await the final resurrection of the saints to glory.

(MRS.) JOHN MCPHAIL.

WALLACETOWN, Ontario, June 25, 1903.

Edmond Clarence Bartley was born Dec. 14th, 1866, and departed this life April 18th, 1903, at his home in Willow Hill, Ill., aged 36 years, 4 months and 4 days. He was a son of Johnson L. and Elizabeth E. Bartley, both preceding him to the grave. His parents were both members of the Primitive Baptist Church for years, and died in the triumphs of a living faith. Our departed brother was united in marriage to Miss Rachel Catt, Jan. 13th, 1889. To them were born two children, a little infant son preceding him to the realms of eternal rest. A little seven year old daughter, his loving companion, four brothers and one sister, many relatives and friends, mourn their loss, but not as they that have no hope, for we believe our loss is his eternal gain. While our dear, departed brother never joined the church, he was a strong believer in salvation by grace, and grace alone, and was uncompromising in the doctrine of God our Savior.

Our brother was in ill health for four years, caused by "la grippe," which led to consumption. He was very low for several weeks, and suffered much from weakness, but bore it with much patience, and said he was resigned to God's will, and trusted in the Lord alone to save him; he had no use for conditionalism in any sense. He led an upright life; he was indeed a vessel formed unto honor. He came nearer living every day alike than any man I ever knew. He had just built a good home, but the Lord had a better home prepared for him than that, and called him hence. In his last sickness he would tell his loving wife not to weep, but trust in the Lord, that he was not afraid to die. "Blessed are the dead that die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors, and their works do follow them." This Scripture is true with our brother, and our prayer is that God's grace will sustain his dear widowed companion in her great bereavement, and help us all to be reconciled to his will in all things.

His brother,
WILLOW HILL, Ill.

MARION BARTLEY,

SISTER Elizabeth V. Conrad died June 9th, 1903, after about six months suffering of paralysis, and six weeks acute suffering, all of which she bore with strong christian fortitude, as she was a woman of strong religious faith, and a firm believer in God's eternal purposes in the salvation of his people by grace. Sister Conrad was born in Schuyler Co., Ill., Oct. 24th, 1829, and was therefore 73 years old. She came to Putnam County with her parents, Hiram and Esther Allen, when about two years of age, and there resided until some years after her marriage to George W. Conrad, on June 28th, 1848. Nearly fifty-five years of married life was to their lot. Six children were born of this union, three sons and three daughters, one son and one daughter preceding the mother to the other world. Mrs. Josephine Twist, of Lacon, Mrs. Joseph Dunlat, Douglas and George V., all of Marshall Co., Ill., together with the husband, remain to mourn their loss, together with the Sandy Creek Church, of which she was such a faithful, sound and consistent member for fourteen years, in Putnam Co., Ill.

Her funeral was held at her old pleasant home, on the 11th day of June, 1903, and attended by a large concourse of friends and neighbors, and a discourse was delivered by the writer, after which the body was consigned to the silent earth, to await the second coming of our Savior, to make up his jewels, and take home his ransomed to be with him forever.

W. A. THOMPSON.

SPRINGFIELD, Ill.

DIED—In Whitefield, Maine, at the home of her son, **Mrs. Eleanor King**, aged 89 years, 9 months and 18 days. Sister King was the widow of Deacon Enoch King, who died in the year of 1871. They were both members of the Whitefield Church, of Whitefield, Maine. Since my acquaintance with them they resided on the same farm where they both died, which is now the home of their son, Paul King. Sister King had been failing for a number of years; she was diseased in both body and mind, but at last died of gangrene. She has finished her course, and we believe she has kept the faith of Jesus. Sister King was in deed and in truth a mother in Israel; Her kind and gentle manner toward all was an index to her heart. We sorrow because we know that we shall no more see her pleasant face, or hear her gentle voice again; we also know that by nature she is but dust, and unto dust she must return, for the dust shall return to the earth as it was, and the spirit shall return unto God who gave it.

The writer attended the funeral, and tried to say something for the comfort of those that mourn, using for a foundation the words recorded in Psalms xi. 3, 4. May God comfort all that mourn.

ZACHEUS M. BEAL.

BOWDOIN CENTRE, Maine, June 14, 1903,

Edward Lee Bone died at the home of his parents, in Petersburg, Ill., Saturday evening, March 21st, 1903, at 7:45 o'clock. Lee was born August 29th, 1879, at the old Bone homestead, on Rock Creek, and moved with his parents to Petersburg, in 1894. During the past two years he has made his home in Jacksonville, Ill., where he conducted business for himself, with no little degree of success. October last he was compelled by ill health to give up his business, after which he returned home. Since his return he has been a long and patient sufferer, always cheerful and hopeful, never having complained of his painful affliction, and even in the hour of death he recognized his friends, and greeted them with a smile. He leaves in sorrow and sadness his father and mother, four sisters, Mrs. Margaret Hartley, Jennie, Lillian and Ida, and three brothers, Eugene, William and John.

His mother, ITHA L. BONE.

Hable, the sweet little daughter of W. L. and Mrs. M. J. McPherson, died June 5th, at their residence in the town of Jasper, Ark., aged 1 year, 7 months and 12 days. She was a charming, sweet little babe, loved by all. Her suffering was soon ended, only sick two days. We are confident she is happy in her blessed home, in the mansions of eternal bliss and glory, we hope by the sovereign grace of God. While viewing her sweet, beautiful form, the smiles of her sweet face told the sweet story, that she had gone to rest to live forever with Jesus.

The funeral was conducted by Elder Master, at their residence, who spoke words of comfort to the bereaved parents, and to a large audience of people who shed many a tear. O, blessed Jesus, who said, "Suffer little children to come unto me," while our sad loss is her great gain.

Her grandfather, A. R. McPHERSON.

Luvania Whitecotton was born June 18th, 1815, died April 28th, 1903, being in her 88th year when she died. Was married to John McPherson July 9th, 1833, and joined the Old School Baptist Church in 1833, at Himes Creek Church, Tenn. They moved to Kentucky, and the writer formed an acquaintance with them Oct. 15th, 1852, and has lived neighbors to them until their death, and a part of that time lived in the church with them, and there were none who tried to live up to their duty more than they did. We never found their seats vacant at church. They were seemingly always ready on all occasions to support the cause of Christ. But alas, they are gone, and we believe their spirits are this day in heaven with God, the giver of all good. Brother John and sister Luvania McPherson were the parents of eight living children, who are left to mourn the loss of a devoted father and mother. The bereaved family have the sympathy of their many friends everywhere.

F. L. WARRIN.

MEETINGS.

THE Spoon River Association of Regular Predestinarian Baptists will meet (the Lord willing) with Union Church, five miles south of Colchester, McDonough Co., Ill., Sept. 3rd, 4th and 5th, 1903.

Those coming by rail will be met at Colchester, on Thursday before, and on Friday morning, from the south. Only those from east, west and north of Galesburg, will come to Galesburg by 5 p. m. Thursday, where we will endeavor to get reduced rates from there on. All are cordially invited, especially ministering brethren.

S. H. HUMPHREY, Clerk.

ELDER Carnell, of Dutton, Canada, will preach in hall, 42 Gratiot Ave., second floor, on the fourth Thursday in each month, at 7:45 p. m.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 71. MIDDLETOWN, N. Y., AUGUST 1, 1903. NO. 15.

CORRESPONDENCE.

B. Beebe here
GUTHRIE, Okla. Ter., May 18, 1903.

GILBERT BEEBE'S SON:—I send you the experience of brother W. S. Speer, written at my request. I would be pleased to see it published in the SIGNS OF THE TIMES if it meets with your approbation. I love to read of the Lord's dealings with his people. It was said to one of old, Go home to thy friends and tell them what great things the Lord hath done for thee.

Yours in hope of eternal life,

ELIZABETH HUTCHISON.

THE EXPERIENCE.

SISTER:—Your request reading, "I desire your experience written for publication in the SIGNS," is an incentive to "Great searchings of heart,"—Judges v. 16, and I try to comply, with mixed emotions of gladness, fear and trembling, and awful reverence for God, whose I am, and who put into the heart of one of his children the desire to know something of his dealings with me. I use these words, for it has been given me at times to view my history in that light; not at all times, for clouds of sin and

"conscience of guilt" have often darkened the heavenly vision, and made me to wonder could the divine mercy reach my case. Then unspeakable agony would grievously torment my soul. I have always thought that the hardest thing in Scripture to believe is that God sent his Son down from heaven to save sinners; to fetch home again his banished; that his banished be not expelled from him, (2 Sam. xiv. 13, 14; Gen. iii. 23, 24,) the more especially if they are or were as great sinners as the record in my conscience reports of me. The Bible is and always has been easy of belief with me, the story of creation, of the flood, of Sodom and Gomorrah, the Exodus, the Jews and the history of Jesus our Lord, all is easy reading until I come to his laying down his life and taking it again to save ungodly sinners, unspeakably vile as I know mankind to be. Well, yes, it may be so, I assent, the Scripture says it is that way; perhaps he wanted to save people not for what they are as worth saving, but for the educational possibilities in them as vessels of mercy. Yes, I could follow that far, but there came a time when discussions of the extent of the atonement, and of the mercy of God,

ceased to charm me in sermon, book or sweet conversation, and a new question startled me, Was I embraced in the plan of salvation? Did Christ love me and give himself for me? That was Paul's limitation of the atonement. The audacity of the man's faith, as I thought of it, and spoke of it. There was another me that I was carrying about with me. This me, to me the most important me in all the world and the most hateful, for in me there was no good thing, not one, only sin. I saw no door of hope, no way of escape for this me, nor from this me. It would exhaust the plan of salvation to save me. Anybody else might in mercy be reached, but mine was an outside case. But this train of reflection was not so appalling when I was young, a lad, a youth, for in those bright, halcyon days I was taught and believed unquestioningly that sincere people could join the church by complying with certain conditions that entitled them to claim the promise. "Do your part and God will do his," was the formula. I accepted the contract when I was nearly seventeen years old, and tried to believe I had the remission of my past sins. There was something akin to comfort in that frame of mind, but what the readers of this experience understand by "the joy of salvation," "joy unspeakable and full of glory," I had no conception until forty-seven years later, when it pleased God to show me his salvation, (there is but one,) and call me by his grace out of marvelous darkness into his marvelous light. For which I hope to thank and praise him ten thousand years from now.

As I was saying, the time came after forty years wandering in the wilderness of theological controversy and confusion, when I saw there was no salvation for me in the plans expounded from the various

pulpits and presses of the times. I felt that I was lost, had sinned beyond possibility of forgiveness. I had no doubt of it, and so I told Elders and brethren and sisters in Tennessee and Georgia, and finally in despair one night in Columbus, Ga., I prayed God to relieve me or kill me, for I was utterly unworthy to live longer in his world. I felt to be the worst and most inexcusable sinner that did ever live. Mine was the misery of remorse, and the goadings and stings and tauntings of a wounded spirit. I had sinned against light and knowledge, not merely the sin of nature, that our preachers speak of as inherited from Adam, but sure enough sins, for I had broken the commandments again and again, and so I said to God, always adding, "Is there not one crumb left for me on thy table, or under it?" I had in other years often made and prayed fashionable prayers, but in these four dismal years of trouble and woe and sorrow I had to pray a prayer borrowed from a despised publican, who stood afar off, and would not lift up so much as his eyes to heaven, but smote upon his breast, saying, "God, be merciful to me, a sinner."

I do not know what you will think of me, sister, there comes times when that same prayer wells up in my heart, bubbles from my lips and streams from my eyes. Yet tears of contrition, but not of despair, fill my eyes as I write.

To begin at the beginning, I was born of wealthy parentage, grew up proud and wayward, went to school ten or twelve years, was in two colleges, joined a new church in my seventeenth year, (there have been seven new churches come in since my arrival,) and was ordained to preach the doctrine of the new church when I was turned twenty-one, and preached it twenty-five years. Then I

studied, and I may say became proficient in a church newer by eight years, and preached its doctrines fourteen years, when it pleased God that I should see that there was no salvation for me in either of these splendid organizations. Then the darkness of Egypt fell upon me. I knew that I was a doomed and damned man "without hope and without God in the world." I then undertook a review of all current theologies, designing to pick out the good, the beautiful and true in each, and construct a composite theology, a mosaic system, that would wash. I went deep into the mines of comparative theology, and found wood, hay and stubble in abundance, but of gold, silver and precious stones not a gem. Chaff and trash in plenty, but of the "corn of heaven" not a grain. Meantime my sins were crushing my poor soul with mountain weight. Whither should I fly for refuge? The Arminian cities of refuge I had thoroughly explored. There was no safety there for me, this me, the only me, of all the me's in the world, that I was especially concerned for, what is to become of me?

You asked for my experience, sister. I am not writing another's. My concern about myself came of certain events prearranged in the providence, and as I now have the happiness to think of them as the predestination of God, who works all things together for good to them that love him, and are the called according to his purpose in Christ Jesus, before the sun began to shine, or ever the world was. In those dateless depths there was a book written containing the names of the future citizens of Messiah's kingdom and given to him and called most significantly "the Lamb's book of life," because he, as a condition of his inheriting the headship over them, collectively called "the city

of God," must wash them from their sins in his own blood and purify them for himself a peculiar people, the word "peculiar" meaning a purchased possession. Happy they whose names were written in that book. Whatever may betide them in "this time world," as brethren speak, "they shall never perish." Alleluia and Amen, world without end, they shall never perish! O, in those dark days of my trouble of which I have told you, my dread and fear and horror was that I should without doubt perish forever.

My father and mother of God's own choosing, joined the Old Baptist church the Sunday I was just six weeks old. When I was about four years I heard my first sermon; it was preached by Elder Russian, at old Mars Hill Church, in Williamson Co., Tenn. I sat by mother and was very happy. I do not remember a word he said, but I have the pleasant picture of him on my heart, and I caught his delightful solemn tone of voice, and when a little older in that same tone used to climb the dogwood trees and preach to the negroes as they were clearing new ground. One night there was a meeting at our house, and my blessed Old Baptist mother shouted, (she was about twenty-eight or thirty then) and you see I have not forgotten that shouting. I might go back, if you can bear so tedious a narrative, and say that Dr. John M. Watson was our family physician, and was present the Sunday morning when I was born. When I was grown and preaching the most brilliant of the varieties of Arminianism, he told me that he had dandled me on his knees many a time. He was the greatest Old Baptist minister of his day. His last words were, "I am going in peace." O, that God would give me to go that way! Me again. Yes, and you and all our brethren and sisters.

One morning when I was about ten years old I stood before my mother; she was sitting on the lower step of the stairway, and told her that last night I dreamed of seeing the Savior. I had jumped off the hill back of our house and lit in an open plain, and there stood the Lord. With his right hand he smote me on the left cheek about as my mother might smite me when she was vexed, (though I remember nothing of that sort from her) and then said, "Now, Sheppard, be a better boy." Mother turned pale and went up stairs, I now think to weep and pray and rejoice at the visitation of her Lord to her boy, who, she told one of her lady visitors, she thought "would be a mighty good man, or a mighty bad one." The Lord appeared to me in that dream. I shall know him when I see him again. His tall figure, his kingly, benevolent, concerned look as he said those words to me, will never fade from memory. When in my trouble I related this part of my experience to a company of Old Baptist preachers, in Butler, Ga., Elder Respass said, "Brethren the Lord has been working with this man from his childhood." When I related it in Elder Veach's house he said, "That is when you were quickened into life."

"Now, Sheppard, be a better boy." That was my authoritative conviction of sin, to be followed by conviction of righteousness, and then of judgment. But I did not become a better boy. I was a bad boy; conscience smote me day and night. "Conscience of sin" followed Sheppard, always at his heels, giving him no rest except such as Arminian opiates afford, and they, you know, only make the case worse, as our Savior pointed out in the case of a certain woman who spent her all paying physicians, and was noth-

ing bettered, but rather grew worse. There is only one physician for a sin-sick soul, and by his knowledge he justifies and cures, "for he bears their iniquities."

"Now Sheppard, be a better boy," has been ringing in the chambers of my soul through all my pilgrimage, over three oceans, in foreign lands, on the Rocky Mountains, and I hope in company with mother to thank the Redeemer for that first visitation.

The next time I saw him, the same Jesus, was in vision, 9 o'clock Tuesday morning, Sept. 28th, 1886, in an upper room in a young banker's house, Fort Valley, Ga. There deploring my woeful condition, reading Romans six, a chapter or two in Galatians and Philippians, all of a sudden, in the twinkling of an eye, from feeling that I was the greatest sinner in the world, I was made to feel that I was no sinner at all. Christ whom I saw in the vision, the scene was as plain as was the original reality. He was there dead on his cross, having borne all my sins away 1789 years before I was born. From being the most miserable of all born of woman, I was given to feel the happiest man that ever lived. That very hour, as many a time since, I called on the angels to help me praise God for sending his Son to save sinners. I wanted to fill the vaulted dome of the eternal mansions with hallelujahs. At last my burden was gone, and conscience free from guilt. Christ had died for me. I saw him there that hour seeming to hold himself on the cross. You know he had to lay down his life. "No man taketh it from me. I lay it down of myself." All that scene is as plain to me now as it was that Tuesday, 28th of September, 1886, seventeen years ago. But it was with me as in the call of the chief of sinners on his way to Damascus; there was a

light above the brightness of the sun laid down upon the bright light of that morning, and it was all over the face of the world eight hours, whichever way I looked. Whether that light was in the body or out of the body, I have never felt to inquire; one thing I do know, that light was there, a soft, benevolent, heavenly, restful light, and it was spread over a vast plane. On that plane there was nothing to break the level seemingly ninety miles in its sweep, saving the projection of a large rock, mostly buried in the ground, like the church I was destined to join, most of its members in the dust of the earth, waiting for the "better resurrection." Only a small portion of this church visible now. And I was to live alone on this wide plane. So it has so far turned out, only now and then finding rest in "the shadow of the great Rock in a weary land." I have not known how otherwise to interpret this part of the vision. O, I was so glad that day, so happy, so full of joy, words fail me to describe it to you.

Next thing in order I knew I must be baptized by somebody that knew how it was done, and what for. I had, as I thought, been baptized already not once nor twice before. There must be no mistake about the matter this time. The oldest church without a historical founder was the Old Baptist; they were the humblest of religious folk; they were sweet-hearted, no big I's nor little u's among them. I was on all sides descended of Old Baptist stock. I always venerated the Old Baptist church and people.

The next spring after the marvelous light into which I was delivered, out of the marvelous darkness, at Fort Valley, as above narrated, I went before the tribunal of God at Butler, Ga., was received and baptized by order of the

church, by Elder John Rowe, lately deceased, and I was again as happy as a soul overwhelmed with the love of God could be. O, I was so happy. Soon after this I had to endure the trial of permitting a brother to wash my feet in church. I submitted with what grace I could, but when I got down on my knees to wash his feet, I was in heavenly places in Christ then; I felt like a big lump of nothing. When you want to get close to God, sister, you must descend the depths of humility, as indeed you had to do when you joined the Old Baptist church. Whatever you may think of them, there is no people like them on the face of the earth. They are the only people I know of that believe their own religion. They worship in spirit, and live by the faith of the Son of God, who loves them now, and loved them before all time, and to the ages of the ages. The Spirit of God in their hearts enables them low at his feet to lay hold of the robe of the eternal Majesty, look up into his face, and with the feeling of little children cry, "Abba, Father," confident that he knows what they want. Their only fear is that they do not behave themselves as prettily as his children ought. What a joy it is to me to be one in the unity of the Spirit with them; to be recognized by even one of them.

This poor relation of my sweet experience admits of a word of comment. I submit to your judgment whether the history of it from "Now, Sheppard, be a better boy," to the vision of the Redeemer on his cross, and the great light laid down above the brightness of that bright Tuesday's scene, and the inward feeling of peace and joy, was not the work of the divine Spirit. What but the holy Spirit's power could possibly make a sinner knowing himself vile and guilty feel that

he was no sinner at all, Christ having suffered for him the just for the unjust, and this relief coming on him not gradually, not by a course of reasoning, but suddenly and abiding to comfort him with hope as one of the heirs of salvation? O, it must have been the operation of God. I was a saved man, saved, yes, that is the word. I know my unworthiness before and since, but am afraid to lay anything to the charge of God's elect. See Romans viii. 32-39. O, let me rejoice in hope of the grace to be brought to his people at the coming of the Lord in that day.

In another dream or vision, glorious beyond words to tell, I saw for the third time the Lord, the same that appeared to me at first, on the Mount Zion, surrounded by the thousands of thousands of his saints in white robes, and golden girdles, and he was placing diadems upon their heads, with a word of welcome to each one. Thus in my case the holy Spirit, may I not believe, convinced me of sin, "Now, Sheppard, be a better boy," then of righteousness, Jesus by his death having fulfilled the righteousness of the law in my stead, and then of judgment when he received and crowned his purchased ones with the immortal life? Yea, let me believe and cherish all this; I can, I do, and fall at his feet a sinner saved by grace, amen and amen.

I feel thankful to our heavenly Father that I am enabled to give to one of his daughters this account of his mercies to me. If you find it in your heart to recognize me in fellowship, after what you have seen of my awkwardness in church and in this letter, I shall feel strengthened and more joyful in this pilgrimage.

Yours in hope of a better life,

WM. S. SPEER.

BENTON, Ark., June 8, 1903.

FRAGMENTS.

DURING the many years that I have been trying to preach I have tried to profit by any suggestions made by others, or occurring to my own mind, which have reference to the manner of the preacher. Some of these suggestions I am going to set down here, hoping that any who may chance to see them may profit by them more than I have.

1. It is best for the preacher to read his text first, and then make any explanations that may be thought necessary as to how and why the mind was led to that particular text. It would be still better, in most cases, if such explanations were further postponed until the text had been fully talked over. Then very likely the explanations will not be necessary.

2. It is as a general thing pleasanter for the hearers when the speaker goes directly to his subject. It is not necessary for him to tell them either how poorly or how well he expects to preach, nor even that he will do as well as he can. His work will be submitted to them for judgment. A congregation is not put into the best condition of mind for hearing by a statement of the preacher's infirmities, nor by a confession that he is unlearned, and an assertion that he cannot preach. He stands before them as one ordained to the work of the ministry by a council of his brethren of several churches, and by the laying on of the hands of a presbytery, and it is doubtful if he has a right to say he cannot preach. Yet sometimes one's infirmities and sense of ignorance and inability will so oppress him that it seems he must speak of them. Brother George Staton once said, "It seems to me sometimes that if I do not begin by telling how bad I feel I cannot begin at all." But after all the least the preacher can say about himself the bet-

ter. He is not preaching himself, but Christ. He is not preaching his own power and wisdom, but the power of God and the wisdom of God. If he is enabled to preach the gospel his own experience will appear in all he says, for he must preach out of his own heart. But it is the gospel he is preaching, which is the power of God.

3. Sometimes we may say, "Well, I must begin to draw to a close," and then go on repeating various portions of Scripture, and repeating in a weaker way things we have already said. This is sure to be very tiresome. We may know this, and yet go on trying to fix up our sermon in better shape. When the thought came to our mind that we must begin to draw to a close, that was the time to stop; we were really done then. What follows is very sure to weaken rather than strengthen the good effect of the sermon. When the Bible is closed we ought to stop. If we go on, as we sometimes do after that, the congregation is apt to get discouraged.

4. It is a pleasant thing to hear a young preacher quietly begin his subject, say what is on his mind concerning it in the simplest and most direct manner possible, and then, without comment upon his own manner and ability, quietly stop. He need not say even that he is going to stop; his audience will know it when he does.

It is unnecessary at any time to speak of one's ignorance or learning. A display of either is unbecoming the pulpit. When the Lord calls one to preach he will enable him to do so at once, without further preparation. The lack of learning will not prevent him from engaging in that work to the profit of the Lord's people; nor will the possession of any amount of learning disqualify him for it.

Warburton, one of the most powerful preachers in England, was unlearned, while Philpot was a thorough scholar. Each was afraid of the other; Warburton of Philpot because of his learning and his own ignorance, Philpot of Warburton because of his wonderful spiritual gift. Each esteemed the other better and more useful than himself. When they became personally acquainted the mutual fear was gone, and they were as one.

5. The pulpit ought not to be used as a confessional. If one has been tempted to commit a crime, there may be times and places when and where it is proper to confess it, but that place is not in the pulpit, and that time is not when a congregation has come together to hear the gospel preached. There are some experiences that ought not to be told before a general congregation. Those who have had like experiences of temptation and deliverance will understand such allusions as can properly be made; others could not understand the true gospel meaning of the temptation and deliverance even if the fullest details of the incident were given. There may be terrible temptations, most painful experiences of the depravity of the flesh, which, through the grace which has recovered one from them, become as pearls; but they must not be cast before those who would make them a cause of reproach; who would "trample them under their feet and turn again and rend you." A detail of the incidents of a temptation, or of a transgression, in which the inherent sinfulness and villainess of our natures are manifested, is not important, not often useful. It is seldom, if ever, necessary in preaching the gospel, to give such details. In one way or another every quickened soul is kept in mind of the deep and ineradicable depravity of his nature. It is this deprav-

ity, this "bondage of corruption" in the soul, that causes the deep sorrow more than the particular way in which it has been manifested. We cannot but thank and praise the Lord for the grace which has enabled us to keep this evil in any measure from being expressed in word or deed; but while we live in the flesh it will be a source of pain and sorrow; it will be a bondage of corruption, from which we long to be delivered into the glorious liberty of the children of God. (Romans viii. 21.) The gospel is the power of God and the wisdom of God, and there is a sweet delivering power felt in the poor, oppressed soul, when given to hear the gospel preached. It is Christ who is preached, and not the details of painful and vile incidents that may have occurred in the experience of some one. It is Christ in his life and death and resurrection, in his grace and mercy and delivering power, the preaching of whom is applied to the sin-sick soul, to the humble believer, through whatever circumstances he has been brought to a knowledge of his depravity, and to a knowledge of Jesus in his redeeming grace and delivering power.

7. It is a sad thing to one who is in a spiritual frame of mind to hear a jest from the pulpit. To handle sacred things in a light and trifling manner is a cause of grief to one who is feeling the weight and solemnity of eternal things resting upon his mind. How sadly and disappointingly the trifling word, the inconvenient jest, falls upon the ear of that one who has been listening eagerly and watchfully, with a timid hope that the Lord might be pleased to send some sweet message of love to him.

cumstance which presents a most striking example of the wonderful power of grace. Her husband's nephew had a number of children; one of them, from the first that he could manifest his disposition, was one of the worst children she ever saw. He was ugly in disposition, ill-natured, and awfully profane in his language. No one could tell how he ever learned the oaths he used, as his father did not make use of profane language at all. His mother said she thought it was born in him. He would never wait for the rest at table, would not mind, and would not go to Sunday School. His quick and strong intellectual powers enabled him to constantly invent new forms of mischief. When he was about five years old she visited them, and noticed a great change in him. He no longer used any bad language. His people had noticed this, but they did not think of it as important. They made no profession of religion, and his father did not believe in religion. They had simply noticed and remarked upon this outward change. He loved music, and was much of the time whistling or singing hymns. He was very patient, never complained, waited for the rest at table, was obedient, and without being spoken to about it asked his mother if she would make him ready for Sunday School. When he returned he was repeating verses of hymns and portions of Scripture. His countenance showed the change, it looked so peaceful, mild and loving. Sister Tomlinson, who told me of this, asked him: "Frankie, whatever has come over you that you are so different?" "Why, the good Man," he said, and this touched her so that she could not say any more then. She told her husband she did not think the child could live long. The change was so great as to be truly wonderful. He was

NOVEMBER 2, 1884.

A DEAR sister has just told me a cir-

as much better than an ordinary child as he had been worse before.

In about four months from this time he was taken sick and died. No one who understood spiritual things was with him. His mother thought that if there was any religion he had it. He would talk to his sister, and repeat portions of Scripture. He told her he had seen his little brother who had died, and that he was going home. How interesting it would have been to have heard what he could have said concerning this change. These things are "hid from the wise and prudent, and revealed unto babes."—Matt. xi. 25.

WHO is it that follows Christ? What is the path in which he went? How can one follow him? His was a path of suffering, of shame and of reproach. He had not where to lay his head. "He was holy, harmless, undefiled and separate from sinners," and yet was most deeply and sorely afflicted on account of sin—the sins of others. "His visage was so marred more than any man, and his form more than the sons of men." He was feeble and sore broken. His soul was exceeding sorrowful, even unto death. "He was a man of sorrows and acquainted with grief." He was finally crucified. And he said, "Except a man deny himself, take up his cross and follow me, he cannot be my disciple." One decides to follow Christ, sets out to do so, as he thinks, and complacently regards himself as a disciple, a christian, and yet has never seen Christ, and knows nothing of the path of suffering and self-denial in which he went during all his life. How many such professed followers of Jesus there are in the world, proud, self-confident, self-satisfied, to whom the suffering Jesus is a stranger, and who

would be among his revilers if he were here in the flesh.

Another feels a desire to follow Jesus, and sets out to do so, but cannot find the way. Again and again he tries, but seeks in vain for the way. He cannot get away from the path of sin, for he finds that he is all sin. Sin has a hold upon him, and the law is the strength of sin, so that he cannot get away. He cannot get into the path of holiness, for he is all unholy. He finds his strength is weakness, his wisdom foolishness, and his righteousness filthy rags. Finally he gives up, and feels that he must be lost—that he is already lost, and justly, too. He can find no foundation in himself upon which to rest a hope, and nothing in the world upon which he can rely.

Now, just when he has become entirely discouraged in his efforts to follow Jesus, when he has lost all hope that he can ever come near to the holy One, he is upon the right road. How strange such an assertion would seem to him at such a time. Nevertheless it is true. He is now following him who went down to the depths of suffering on account of our sins, who was bruised for our iniquities. The fear of the Lord, which has been put into his heart, and which "is to hate evil," has made him hate himself, and hunger after righteousness. He sinks down, as Jesus sank down, in deep waters of affliction, and as he follows him into the depths, so he rises with him to walk in newness of life. As he still follows him in suffering in the flesh, so he shall follow him in the joys of his kingdom.

The following of Jesus is all by faith, whether it be following him in sorrow or in joy; in feeling the waves and billows of the Lord go over us, or in feeling the sweet, mysterious power of his resurrection; in receiving the reproaches of the

world, or in feeling the answer of a good conscience and the testimonies of the Lord that we please him; all is by faith. And in all our works in the church, in obeying the commands of Jesus, and in all our self-denial and bearing the cross, and in our experience of the sufferings of Christ abounding in us, and of our consolation also abounding by Christ; in all of this we are followers of him only by faith; "for we walk by faith and not by sight." Therefore, so far as we do follow Jesus we are faithful followers of him.

SILAS H. DURAND.

SOUTHAMPTON, Pa., June 23, 1903.

REIDSVILLE, N. C., June 23, 1903.

DEAR BROTHER CHICK:—I have been from home very much of late, and have just read your editorial, "False Charges Refuted," in the SIGNS for June 1st, and I feel just like I want to thank God for that editorial, and I hope the informant will come out and show himself. Indeed, it is due to the brethren in the accused sections that he do so. I am glad that in every section the Lord has reserved to himself witnesses who do not hesitate to come out and tell the whole truth, and put all blame where it justly belongs.

It appears to me that one cannot believe in and love the absolute or unlimited sovereignty of God unless they fear the Lord, and to fear the Lord is to hate sin, and to depart from iniquity, as well as to love God. And we are told that it is the beginning of wisdom. With all these things before us, how can one who believes and loves this sweet truth walk in these abominations of the flesh? It appears to me that such would show very plainly that they love those evil things of the flesh, and not the Lord Jesus, nor his precious doctrine. By their fruits,

and not their professions, we are to know them.

A preacher in a letter to me once said, "Why doth he yet find fault? for no one hath resisted his will." In my reply to him I said, You are the very man that Paul was talking about; the Spirit in him knew you would ask that question, and therefore he answered it for me: "Nay but, O man, who art thou that repliest against God?" &c.

It does appear to me to be plain enough that all who read the Bible, to see that all unrighteousness is worked by the spirit of wickedness, but one would hate to believe that such a spirit could work independent of the power of Almighty God. When the time of the Lord had come to destroy the wicked king Ahab, he sent an evil spirit, or a lying spirit in the mouth of all his prophets, and deceived him, and cut him off from Israel for ever. Rehoboam, under the influence of his young and evil associates, spoke roughly to the people of his kingdom, and divided the kingdom, but the thing was from the Lord. It was evil in Israel to desire a king to rule over them, and yet the Lord had spoken of the kings that should come forth out of Abraham, and of the sceptre that should not depart from Judah. Joseph's brethren were moved by the evil spirit of envy, jealousy and hatred to sell him from his father's house, and yet it was God's way of providing salvation for the house of Israel in the land of Egypt, where he had purposed that they should stay four hundred years, and be multiplied into a great nation. It was for the awful rebellion of the Egyptian rulers that the Lord destroyed the land, and yet he had purposed that destruction, and had raised up that very Pharaoh to that end. There are many cases of like importance in this

line which show up the purpose of God, and the hand of wickedness, and yet in every case it is the spirit of wickedness that did the evil deed. None in all the Scriptures are so prominent as the crucifixion of our dear Lord and Master, and yet the wicked were acting under the command, "Awake, O sword, against my Shepherd, against the man that is my fellow, saith the Lord; smite the Shepherd, and the sheep shall be scattered," &c. This awful crime is charged upon those who did it, notwithstanding the commandment. They said, His blood be upon us and our children, and it is so unto this day. God employs the hand of wickedness when it pleases him, and yet charges their wickedness to them. Who of us are there that do not know that we have sown to the wind, and have we not reaped the whirlwind? and yet not one dare charge God with folly, nor to dispute his sovereign right to do as he pleases in this matter.

To think of the terrible vanity of man is enough to humiliate a child of God. Man is not anything in comparison; even the gnat is our fellow creature, and yet we mercilessly crush it to death, and feel that we have done a good deed. God is our great Creator, and yet this vain man, who is less than nothing, and vanity, yes, when weighed in the balance he is found lighter than vanity, will assume to sit on a judgment-seat against his Creator, and charge him with folly. Hear, O ye heavens, and be ye terribly afraid, O earth! The potsherd striving with his maker.

We are compelled to know that God had a purpose in sin, but not one of us in our convictions were ever heard to charge our sins to this purpose, but we quake and tremble with fear in our hearts.

In my own experience I have been troubled because I am such a sinner.

Hell and death have not been a source of fear to me, but my poor, sinful heart is where my burden is, and I know that if there is any salvation there for this world, or the world to come, it is all of grace, and revealed through the all-abounding mercy of our God and Savior.

I have no fellowship for any one who would take shelter from his sinful practice behind God's predestination, and we would withdraw fellowship from any such person, believing that he had given evidence that he hated the doctrine he professed to believe, and in which we rejoice.

The Lord make you strong in his holy calling.

Your brother in hope,

L. H. HARDY.

336 HANCOCK ST., NASHVILLE, TENN., 1903.

DEAR BRETHREN EDITORS OF THE SIGNS OF THE TIMES:—Through the mercy of an all-wise God I am still blessed with reasonable health; I am now in my seventy-first year. In looking back over the years from my childhood to the present time, I ask myself what have I done that I should receive such wonderful blessings? I feel my unworthiness for him to be so mindful of me, and that he should so smile upon me. I often fear that I am not what I profess to be; I often feel to say, "Lord, if I am deceived, wilt thou undeceive me?" I know that there is nothing good in this body of corruption; this is the burden with which I am cumbered, and from which I am not able to deliver myself; my whole dependence is on a risen and exalted Redeemer, and without his imputed righteousness I know that I am lost. I sometimes feel to hope that his love is shed abroad in my heart, and then again I am left in the dark, moping

along the best I can, which is but poorly. I have one great consolation, when I read the sacred word it enlightens my mind, and gives me a heart to rejoice, and to give him all the praise. I know if I have any faith it was given by a higher power than man; there is but one living faith, which is of the Lord Jesus Christ, who is merciful to our unrighteousness; if saved at all, it is through the righteousness of Christ, we are nothing but worms of the dust, dependent upon God for all things, both temporal and spiritual, it is in him that we live, move and have our being. He has brought me in a way that I knew not, and in paths that my feet have not known. After, as I trust, I had passed from death unto life, the light of his countenance shone so bright, and appeared so loving, that my heart was made to rejoice and give him all the praise, my whole mind and desire was love to him, I felt that God, for Christ's sake, had forgiven my sins, and established my goings; my love also went out to the brethren, and this love to them is one of the evidences that I have. John says, "We know that we have passed from death unto life, because we love the brethren." This love, I understand, is for the truth's sake, not that we love the person in himself, but the evidence shown forth in his godly walk and conversation, that he has no confidence in the flesh; the flesh profiteth nothing in the sight of God. Our fleshly natures are so much contaminated by the fleshly Adam we are not competent to think one good or spiritual thought, all our dependence must be upon God to guide and direct our steps, we are all subject to vanity, and prone to do evil, and we need the light of his countenance to light us through our dark and gloomy times. We must pass through great af-

flictions: he was also afflicted, and in his love and pity he redeemed us, and gave us an inheritance in the everlasting covenant, which was ordained in Christ before the world was. This covenant was sealed with the precious blood of Christ, for such poor sinners as we. As Paul said, I am a sinner, saved by grace, if saved at all. There is no other name given under heaven, among men, whereby we can be saved. As we have no righteousness of our own to offer, we must come with a broken heart, seeking his love to know, and such will not be turned away eternally. The Lord speaks peace to the troubled heart, and gives them to rejoice, and they praise his holy name saying, Thou hast done all things well.

I know that without him I can do nothing and am lost, so in him do I trust, and I can put no confidence in an arm of flesh. Without faith it is impossible to please God, and those who are trying to observe the precepts laid down for our instruction, are assailed by the enemy of truth, and as you say, my brother, Not only by Arminians, but by men of our own selves. Paul in all his journeyings was often in perils, and among false brethren also, and he warned them with tears, saying that after his departure grievous wolves should enter among them, not sparing the flock. Also, he said, Men of our own selves should arise speaking perverse things to draw away disciples. We are commanded to watch. Paul ceased not to warn his brethren that he might present them perfect in Christ Jesus, and that they all should walk humbly before God in love, having no confidence in the flesh.

I feel to thank God that the dear old SIGNS are following the instructions laid

down in the holy word of God. Go on, my dear brethren, the cause is just and holy. We may expect to be reviled, our dear Savior before us was also reviled, he was victorious in doing the will of his Father. As he is our righteousness, let us stand firm, and contend for nothing but the truth; the truth shall make us free. I am glad that the dear Lord has enabled you to rejoice and be glad that the true followers of the Lamb of God have had their pure minds stirred up to return to the fold of God, and been made to proclaim upon the house-top that salvation is of the Lord, and are made willing to suffer with the poor in spirit, to mourn with them that mourn, and to weep with them that weep. We are traveling along, feeling our way the best we can, depending upon God to direct our steps. Many poor children of God have gone astray, depending upon their own strength. I trust that many will swell the subscription list of the SIGNS, that they may rejoice, and thank God that their minds have once more been led to the narrow path. Many who have wandered, are now made willing, in the day of God's power, to return.

I am glad that you are encouraged by such a favorable outlook in the circulation of the SIGNS, the Lord was with the first editor, Elder Gilbert Beebe, and strengthened him in the inner man, to wield the sword of the Lord and of Gideon. He had the world, the flesh and the devil to contend with, but still was spared to a ripe old age, contending for the truth. Our dear old brother was often assailed, but still he stood firm in the cause he had espoused. I loved to read the SIGNS away back in those dark hours, and I love them better and better; they come laden with precious truth, and stand firm in the faith, and have no com-

promise with the flesh. I feel thankful to God that I am so richly fed with the pure manna which comes down from heaven, and not mixed with man's wisdom. They speak so comfortably to the hungry soul, and I hope to take them as long as I have strength given me to read them.

As dear brother Chick remarks, at the beginning of the new year, The Lord only knows how many of us may be called home before another year. We are in his hand, and when he please, we shall receive the summons to come home. And then,

In thy fair book of life and grace,
O may I find my name
Recorded in some humble place,
Beneath my Lord the Lamb.

In that never-ending world I will render to him all the praise, more perfectly than I can ever do while here; then shall I dwell eternally before the throne, singing the praise of redeeming love in the presence of God and the Lamb. What a happy thought! But still, I am a poor sinner, saved by grace and mercy.

I will close this imperfect letter, I hope that what I have written may prove of some comfort to some poor sinner who puts no confidence in the flesh. May the God of all mercies be with you both in defending the truth. Remember me, dear brother, when it is well with you.

Your brother in hope,

O. B. HICKERSON.

HILLSBORO, TEXAS, May 28, 1903.

BELoved EDITORS OF THE SIGNS:—
Two years ago the first day of June, I was journeying northward to the Middletown meeting, and to meet with brother B. L. Beebe and wife. Last night I was thinking over the way the Lord had led me, amid the flashing and crashing of a

storm, and I realized great consolation in the hymn, "Come ye that love the Lord." Then sweet memories of the past flowed through this weak and weary mind, but to-day it all seems flown. Although the physician had been treating me for three months, we called in another one yesterday to search out more accurately about dropsy and my heart. But I have rejoiced to-day that there is but one Physician that can cure the sin-sick soul. This day I was sighing, and crying, "Why art thou cast down, O my soul," until I read the precious tidings contained in the last number of the SIGNS, June first. O, how good the Lord is to renew our strength: I found in dear brother Coulter's letter such sweet consolations, and much enjoyed Elder Durand's communication. I am not able to tell how much I enjoy reading the editorials of the dear old father who is dead, "Though dead, he yet speaks." I can seem to hear him record the praise of the Lord. Strangers in the flesh whom I meet, will remark (those I mean who take the SIGNS), What a great favor you have had to meet such a gracious and God-fearing man, and I tell them that the half can never be told.

Dear editors, I tremble at the thought of asking you to put this in the SIGNS, I am so illiterate and wandering in mind, and so unworthy to take up space there which can be better occupied. Dear brother B. L. Beebe said, and it was well said, Take pains to write plainly, or get some one to write for you. This surely fits my case. Please throw a mantle of charity over it, or put it into the waste basket; if you do so all will be well with me, I cannot apologize enough for it. You can see how badly written it is yourself. In every number I hope to hear that dear brother Beebe is better. But, more than all, my desire is that the

blessed Redeemer will light all his way.

During the winter, amid my greatest suffering, and, so far away from the church and kindred of my youthful days, away down south and far from my youthful home, but not far from a few of my father's children; the Lord has seen fit to send Elder Buntyn to me, bringing me goods from the store-house of God, three different times. I have been given strength to go out to the meeting, and am still gaining. He has been preaching on the fourth Sunday, and he now has another appointment the first Sunday in each month at Itasca, a little way from here. He also brings dear old father and Elder Rogers, to his home church as often as is convenient to go over the country twenty-five miles. The last time he brought him home he called a meeting for Elder Rogers to preach at his home, and I spent the night there. At that time I was very feeble, but this pen which I hold with trembling hand, cannot express how the beloved earthen vessel was filled to overflowing.

"Give to the Father praise,
Give glory to the Son,
And to the Spirit of his grace,
Be equal honors done."

My heart misgives me lest I ought not to have troubled you, but I will submit all to your judgment. I write this for the sake of dear friends and kindred who have requested me to write for the SIGNS. This will tell many dear ones that I am often made to rejoice in God my Savior, who sends affliction to teach us that his ways are not as our ways. In my affliction hymn 1030, (Beebe's collection) found its way into my wicked heart, which is so prone to wander.

My beloved daughter, and many friends requested me many years ago to write of the way which the Lord has led me, and I hope to do so, if the Lord will

give me strength and wisdom, so that all may redound to his honor and glory.

The time is near for your association, and my heart yearns for you, and my mind will be there, while this body will be far way. I send greetings to all the beloved of God. Remember us and pray for us in our lonely situation, we are just a little, but a solid, band.

Your sister, if worthy through the blood and righteousness of Jesus Christ our Lord,

(MRS.) A. D. SIMMONS.

[MANY of the friends and brethren remember the visit of our dear aged sister two years ago, and will be glad to hear from her once more. The prayer of all will be, we are well assured, that the Lord may be with her in all her affliction to the end.—ED.]

ZECHARIAH IX. 12.

"TURN you to the strong hold, ye prisoners of hope: even to-day do I declare that I will render double unto thee."

It seems that this is a word of comfort from God to his people in all their pilgrimage, and here we may rally to this word of admonition, and rest upon the promise of Almighty God to his people in this time state. This has been the condition of his people while in this time state, peculiarly environed as they are, and chosen in the furnace of affliction. This is a word in season to him who is weary. The Lord speaks and commands us, prisoners and bound as we are, yet in hope to turn to the stronghold. Although bound and prisoners, yet we have hope, and the stronghold is God himself, his power, his promise and the surety of his promise, and the certainty of his salvation, and the deliverance of his people. How easy it is to obey his command and to turn to him. Then our eyes are unto

the God of salvation who is able to deliver. God's people have always been hated, persecuted and set at naught by the world, the flesh and the devil, but while in this state they are not without hope in the God whom they worship, and in whom they believe. It is often said to them, I like you personally, but the doctrine you hold is abominable, and I have no use for that. You believe that God predestinated all things, and that, to my mind, makes him the author of sin. You believe in the elect, and that I despise, for I want a more reasonable religion, that will harmonize with my mind, and suit my feelings. Beside, we are charged with believing that there are infants in hell, and men believing this of us, abhor us for it. These are some of the afflictions that come upon these prisoners of hope. Enemies of the truth are ready to administer all these afflictions, and to torture, worry and endeavor to perplex the people who love the truth. Now we are not to modify the doctrine of God, but rather assert it, and show that it is taught in the holy word of God. We know that God made all things, this need not be proved, if so, we could prove it from the word of the prophets and apostles, and in all things that he made, he works according to the counsel of his own will; all things are of God. His wisdom, his power and his purpose, are commensurate, that is, equal, and all manifest his infinite perfection.

To believe this is only to believe in God, his boundless purpose and infinite wisdom. Some, not understanding God nor his doctrine, have misjudged him. Some hold that if he purposed sin, then he is the author of it. Now we know that God purposed the death of his Son, and by whose hands he should die. Did this make him the author of this sin?

Nay! But on the other hand, Peter said that the Jews and Gentiles crucified him with wicked hands. Peter evidently did not believe the assertion that God's predestination of this wicked act made him the author of sin, and we can safely say that he is not the author of sin in any other wicked act which he has predestinated. He is a just God without iniquity. Just and right is he, the King of saints.

Now as far as the matter of infant damnation is concerned, we know that it is not ours to preach any one, infant or adult, to either hell or heaven; all this matter is in the hands of God, and we are well assured that he will do what is right in his sight. All infants, by birth, are the descendants of Adam, and have by this relation to him, and by inherent depravity, merited damnation with all the race of Adam. They are under condemnation as soon as they are born, and we know of them, as well as of adults, that if saved, it must be by the grace of God alone. As to who are embraced in the covenant of grace, or not embraced there, God has not told us, therefore we must be silent. When God has not said, it is vain for us to say. We know that Jesus said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven," but this text is used to show how helpless and dependent we must become to enter the kingdom. It is also said that he blessed little children. It is said of the young man who went away sorrowful that Jesus loved him.

In old times God made no difference in his judgments upon men, not a babe was in the ark, so far as we are told; babes all perished in the flood, with the rest of the world; babes were thrown into the Nine, they perished with all the wicked in

Sodom; babes were destroyed and even eaten for hunger, in the siege of Jerusalem. In all these things there seems to have been no difference made. Esau's doom was told before he was born; God commanded the Israelites to destroy sucking infants in Canaan, which was done according to his command. The Lord told Zion that she should serve Babylon as Babylon had served her, and should dash their little ones against the stones.

I heard of a Methodist minister who said, If any people did not believe in foreign missions, he could say of them that they were going straight to hell, and would soon land there. Here is a man who presumes to preach the church of God to hell, and yet he condemns Old School Baptists, whom he charges with preaching infants in hell. Thank God it is not in the providence of preachers, of any order, to preach any one to either heaven or hell.

The opposer of the doctrine of election, also charges against it, that it is unjust in God, if he chooses one to life and leaves others to perish in death for their sins, but the instance of Jacob and Esau is enough to settle this forever. This is the stronghold of the testimony of God, and sufficient to satisfy all who are born of God. They know assuredly that God has written it in his word, and that is enough for one who loves God.

Paul said that the potter had power over the clay, of the same lump to make one vessel to honor, and another to dishonor, and he said to the objector, "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?" Peter said that they were elect according to the foreknowledge of God. Paul said again, Knowing, beloved, your election of God, and that God had from

the beginning chosen his people unto salvation. Jesus said, One should be taken and another left, and, I have chosen you and ordained you. It is said that "He shall send forth his angels, and gather his elect from the four quarters of the earth." And it is written, Who shall lay anything to the charge of God's elect? And, We are chosen in him before the foundation of the world. There is line upon line, testimony upon testimony. When we turn to the stronghold of this testimony, our faces are lightened, and we are content to remain, and to sit and to rejoice until the midnight darkness shall depart, and the prison doors shall swing wide open, and we shall come forth conquering and to conquer, through the power of him who loved us, and gave himself for us. When God opens up to us his testimony in the Spirit, it is double. The letter alone can but kill, but the letter and the Spirit is the way, the Lord doubles, and this doubling brings confirmation, joy, peace, safety and salvation to us forever.

Yours to serve,

WM. LIVELY.

AUGHRIM, Ont., June 15, 1903.

G. BEEBE'S SON—DEAR BROTHER:—Find inclosed express order for two dollars, for which give me credit on subscription to the SIGNS OF THE TIMES. I also inclose a letter written to me by the late Wm. L. Beebe. It was written just before his last visit to Canada, and I would like if you would see proper to give it space in the SIGNS OF THE TIMES.

I have been a reader of the SIGNS for forty years, and have failed to see any change in them in that time.

I will not take up any more of your time, but will say, If I know anything experimentally, you will find it in hymn 700 (Beebe's collection).

I remain, I hope, your brother in the Lord,

MALCOLM MCALPINE.

WARWICK, N. Y., May 2, 1899.

DEACON MALCOLM MCALPINE—DEAR BROTHER:—Your favor of the 24th ultimo, was duly received, and I was glad to hear from you and the church. I have hesitated about replying, as I greatly desired to visit my daughter in Winnipeg this summer if possible, and hoped to do so in August. I thought to visit you at the same time. But now I have about given up that hope; so that I propose, if the Lord will, to be with you at the meeting as published in the SIGNS, including the third Sunday in June. I hope the church may be able to get together at that time, so that I may meet all of them. I hardly expect to have many more opportunities of meeting with the dear ones in your section, as I am in my seventieth year, and my strength is very manifestly failing. It was just eighteen years ago to-day that my father was called home. I little thought then to remain until this time.

My family are all able to be up and attend to their several duties; but they have nearly all suffered more or less from the prevalent epidemic. All unite in love and fellowship to you and the church with you in Ontario. I am glad to know that you are sustained in your darkness by the knowledge that God is your unfailing refuge and strength. They that trust in him shall never be moved. May his blessing ever support you under every trial.

Hoping to meet you soon, I will write no more now. With earnest and sincere regards to all the friends with you, and in fraternal love to all the church, I am, as ever, your brother and fellow-pilgrim,

WM. L. BEEBE.

STARKE, Fla., June 28, 1903.

BRETHREN EDITORS:—It seems as though I must have the SIGNS, I have taken them a long time, and do not know how to do without them; they have been company for me a long time. I am now old and feeble, and cannot labor, and can neither read or write, and my girl reads and writes for me. She is over fifty years, and a cripple, has not walked for over four years, and this summer and spring has raised us quite a garden on her crutches. Two years ago the brethren connected with the SIGNS sent me over twenty dollars. Brother Thomas sent a letter requesting aid for me, and several kindly sent to help. I was very sick at that time, and could not acknowledge their kindness. It was a great help, for how would we have got along without it? and I am very thankful. I have here ten acres of land, two of which is fenced, and the rest lies to commons; am not able to fence the rest; the soil is poor here, and land is not worth much, and without fertilizing cannot raise crops.

Well, brethren, I have seen better days in earlier life, but sickness and death in the family, and loss by fire, and lending money, I am where I am. I have lived to the ninety-second year of my life, and I shall soon pass away. O, brethren, is there a hope for me beyond this sphere? If so, all is well. But to look back on youth, it seems as though a voice did speak to me and say, Thy sins are forgiven thee, when fears left me at once, and I could say, All is well, and in age the Scriptures seem to open to my understanding. I feel as though I am a sinner yet, but now I am old. I would write you a long letter, but feel I cannot. I feel I cannot stay but a little while, but the Lord only knows.

IRA PHELPS.

[BROTHER Phelps has been a reader of

the SIGNS for many years, and is welcome to it the rest of his life, free of charge, as long as we are spared to publish it.—ED.]

COVINGTON, Ga., July 7, 1903.

EDITORS SIGNS OF THE TIMES—DEAR BRETHREN:—At the request of our dear aged brother, Franklin Wright, I inclose you post-office order for two dollars, to be placed to his credit, in payment for subscription to the SIGNS. It is very gratifying to me to see that the SIGNS stands immovable and unshaken for the doctrine of God our Savior, and it is my heart's desire and prayer that the God of all grace will sustain and keep you, and enable you to continue to minister to the comfort and edification of his dear children.

Your brother in hope,

EDWARD HEARD.

FENNS, Ind., May 9, 1903.

DEAR BROTHER IN CHRIST:—I am again spared to send you my subscription. I am blind for two years past, and now am confined to my bed all the time, with none of my own church people near me. Have not heard but one sermon preached in three years. Would be so glad for you to write to me personally, or tell any Old Baptist to write to me, for I lay here yearning for the gospel to be preached to me, for it is such a comfort in my affliction.

Hoping to meet you all in heaven, is my prayer.

JULIA A. TREES.

EDITORIAL NOTICES.

EXPLANATION OF DATES.

THE last two figures of the date next to your name on the little pink slip denote the year to which your subscription is paid. Thus: 99 means 1899; 19 means 1900; 01 means 1901; 02 means 1902; 03 means 1903, &c.

EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 1, 1903.

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.***CHURCH DISCIPLINE.**

A BROTHER states a case of disorder as follows:

First. An Elder had been silenced in the ministry by his church for false representation and dishonesty in his dealings, but continued in the same course.

Second. He was summoned before the church upon these same charges, and also for heresy, and was unanimously excluded.

Third. His dishonest course had been long continued, and was known to the Baptists of his acquaintance, and to many others.

Fourth. After his exclusion this course was continued.

Fifth. Another Elder, knowing all these things, and also in communion with said church, took the one excluded into his fellowship, and set him to preaching, and preached with him. He also insulted the church by writing coarsely and insultingly about the matter, and giving it to the aged pastor.

Sixth. To avoid any trouble, the church thus sinned against withdrew from the association to which they belonged, and these two ministers then took control of it.

Then the following questions are asked:

First. Is the Elder who thus identified himself with this disorder any more entitled to confidence than the one who was excluded?

Second. Is it honest, just, pure, lovely and of good report that either of these men should be recognized by the brotherhood as the ministers of Christ?

Third. Is it the duty of the outraged church to give public notice of the gross disorder of these ministers?

In reply we will say that no names, places or times are given in the letter containing the above statements and questions. We can only reply to the matter as stated above, and we wish it to be always understood that when seeking to reply to such statements as the above, we cannot be personal, but must seek only to consider the general principles of the order of the churches, as revealed in the word of God. And we want to first repeat what we have so often insisted upon, viz: love, love to God, to the cause and to all the children of God, ought to be the first thing considered by all in all their dealings with each other in things pertaining to the gospel. Without this love, all that is done will be but a dead form, and God will not be honored nor his people benefited. All is as sounding brass and a tinkling cymbal without love. Let love be sought after first, and then other things cannot be far wrong.

It is a great sin for an Elder to be guilty of false representation and dishonesty. It is a great sin for any one to be thus guilty, but how much greater is the guilt of one who professes that religion, the essence of all whose fruits must always be truth, open and un concealed, and such honesty in dealing as would lead one to suffer wrong rather than to defraud another, even to a penny's worth. A still greater sin is it in one who, as a

minister, must have a good report of them that are without. It is a more grievous fault in such an one, because through his evil conduct greater scandal falls upon the sacred cause of God, and the enemies of truth have opportunity to say that there is nothing in the religion of Christ better than the morality of the world. Such an one ought to be put out of the ministry of the word, and given opportunity to repent of his great wickedness.

To continue in such a course of evil after he was silenced from the ministry showed clearly that his fault was a deliberate one, and that he was not simply overtaken in a fault. Therefore the church did right to exclude him from their fellowship altogether, until such time as God should give him repentance to the confession of his sins, and the acknowledging of the truth. The right hand or eye must be sacrificed to save the whole body. This act of the church was final. No other church minister nor member had any right to ignore this action of the church. All such things rest with the churches, acting each in its own individual capacity. When any church, acting according to the judgment given them at the time, in carrying on the order of the law of the gospel, either receives a member, restores one to her fellowship and communion, or excludes any member from her fellowship, that must be regarded as final, and must be submitted to by all orderly churches everywhere. True, if any member or church thinks that the action of the church has been hasty or unadvised, and have any reasons for thinking so, which they may think the church which excluded or restored or received the brother does not know, and which they ought to know, said member or church has a right to communicate

these facts to the first church. But that is all; they must leave that church to act upon the information which they communicate. Otherwise we should have confusion worse confounded in all our borders. It must be recognized and adhered to strictly that each church is responsible to God alone for her administration of the law and order of the kingdom of God in her bounds, so that when the minister was excluded that was the end. Still further, there is no warrant in the word for any church to give up the duty which God has in his word laid upon her to administer the affairs of the kingdom of God in her borders. We have never seen any good grow out of the church councils so-called. God will give to each and all his churches wisdom as their day in the administration of the order of his house, and there will be no need of seeking elsewhere for advice or aid. It is not well for any church to say by her action, we do not feel sure that God will fulfill his word by giving us sufficient wisdom in our dealing with this case. It is our judgment that churches ought not to interfere with the administration of the order of the gospel in other churches. We have never seen any good grow out of such a course. The church where members are received, restored or excluded, must be presumed to be in a better position to judge what is right than any other church can possibly be. No matter how small in numbers, or weak in the estimation of men, the church may be, we must believe that God is with her, and that he will give wisdom and grace as her need requires. So that when this minister was excluded, that was final, so far as any other church or brethren was concerned.

It was then a great transgression of the law of God in the church, for another

minister to take the one excluded into his fellowship, and set him to preaching elsewhere, also preaching with him. And it was a sin against God and the church for him to write coarsely and insultingly to the aged pastor of the church concerning the matter. Even though he might have sincerely thought that the church was mistaken and did wrong, yea, even though he might have thought that the church was actuated by a wrong spirit in the exclusion of the minister charged with these evil practices, still it was a gross disorder for him to despise the action of the church. The only thing to do was to submit to the action of the church, and to wait for time to show that wrong had been done. If the excluded minister wished for the renewed fellowship of the church, there was but one way to gain it, and that was by turning away from his evil practices, and so living that all would see that he had repented truly. Even though he had been falsely charged, the only way to show that the charge was false, was to so live afterward that no one would credit the charge very long. A man's life will do more to gain confidence and fellowship than anything else, and what is membership in the church worth without confidence and fellowship in the heart?

As we do not know all the circumstances which actuated the church in withdrawing from the association to which she belonged, we cannot speak advisedly concerning this procedure of the church. Churches are not bound to become members of an association, or to remain as members of one at all. And for many reasons a church may judge it best not to ally herself with any association. It is all that can be asked of any church that she be in fellowship with churches and brethren of like precious

faith. The church had a right to withdraw from the association, providing it was not because of want of fellowship for the churches and brethren of that association. It might have been, under the circumstances, that the church acted hastily, and would have done better to have retained her membership in the association, of that we cannot judge in this case. It looked upon the face of it as if the church did not have confidence in the other churches, but as said before, the other churches were bound to abide by her action in the matter of the exclusion of the minister. And if they are allowing that minister to preach among them they are wrong.

Now, as to the first question proposed by the writer of the letter, we will say that many circumstances might serve to influence our answer if we knew them better. The second minister may not believe the charges against the first minister, and think that personal prejudice existed in the church against him, and that this led to his exclusion rather than justice, but still, even if this were the case, he was altogether wrong in his course; it was an insult to the law of God in Zion. His course was a dangerous one to follow, and had a tendency to beget lawlessness among his brethren. One transgression unrebuked opens the door, not only to other transgressions, but also to a growing disregard to all the commandments of God. This second minister ought to confess his faults and retrace his steps. He should cease to affiliate as a minister and a brother with the excluded minister, and leave that minister to God and to the church, from which he was excluded. Yet, if the second minister fully believed that the first one was harshly and wrongly judged, this would constitute an extenuating cir-

cumstance in our judgment of him.

In reply to the second question we would feel compelled to say that it is neither honest, just, pure, lovely, nor of good report for any churches or brethren to acknowledge the first minister as a minister of Christ, or treat him as such, or as a brother in fellowship. As to the second minister, until his church deals with him and censures him for his course, giving him full opportunity to repent and return, he must be considered as in full standing. There is no half way ground between being a member of the church, and being wholly out of the church. If the church or brethren feel aggrieved at his course, as they have a right to feel, they should communicate with him concerning the matter. Until this is done he must be dealt with as a brother. It would be right to present to the church of which he is a member, a statement of his course, and ask that church to consider it. Meanwhile, the first church is under no obligation to ask him to preach for her, or in her bounds. If this minister has a right spirit at all, he will feel as though he cannot bear the burden upon him, and will himself seek to make the matter right, by withdrawing from his disorderly course. As we understand from the statement given, and the questions, false doctrine is not involved so much as wrong conduct. The second minister may mean to do right, but certainly he is pursuing a very mistaken course.

As to the third question, we will say that as a rule we do not feel favorable to giving public notice of the wrong of any minister or member. Such public notice sometimes savors of persecution, or at least looks that way. It is seldom needful at all, at least, we have found it so. To publish such statements against men

personally can at the best benefit but few, and they do wound the feelings of thousands of tender-hearted ones. It is far better to keep all troubles, in all the churches, strictly at home. It is not needful to trouble every family in a community with the publication abroad of the troubles in some one family. In some few cases where it seemed needful to warn others against imposture, we have thought such publication of them justifiable, and even demanded, but, generally speaking, it is best to keep all church troubles at home if possible. Such things have a tendency to fly abroad fast enough without putting forth extra effort to spread them, and where such things have been published abroad, as a rule replies have been made, and it is demanded that they be also published through the same medium that has published the first statements. This, to say the least, is embarrassing to those who have published the statements, for they cannot know the facts of the matter, save as given to them by others, and they may feel as though justice demands that they publish the replies also. All such things are unpleasant, to say the least of them. It is better to bury the fetid pool out of sight in the earth, than to stir up its putrid waters.

As stated before, we do not know anything about any particular case to which what we have said may apply. We have tried to present general principles of truth in what has been here written, and leave what has been said to our readers for their consideration. May the Holy Spirit of God lead us into all truth, and away from all evil in either doctrine or practice, is our desire for all the churches and ministers of Christ.

THE RESPONSIBILITY OF MAN.

MUCH has been written of late in regard to man's responsibility for the sin he commits, and to our mind most of the confusion now among the brethren concerning the predestination of all things, and conditional time salvation, is caused by a forgetfulness of man's real condition in a state of nature, and if it is the pleasure of the Lord we would be glad to stir up the pure minds of the brethren to a remembrance of what they are by nature.

Paul tells us, "We were by nature children of wrath even as others." Then if we can ascertain what state the children of wrath are in, we shall learn our own state by nature. To do this we will go back to the beginning of nature, as recorded in the divine word. There we are told that after God had created everything else in nature he made man. We will not here stop to argue whether or not he made him "able to stand but liable to fall," we think all will agree that he did fall, and that is all that is necessary to establish what we hope to prove: that man in his fallen state is "dead in trespasses and in sins." This is no figure of speech, but is literally true. Unless quickened by the holy Spirit, man is as dead to spiritual life while on the earth, as he was a thousand years before he was born into this world, or as he will be after he has been a thousand years corporeally dead. It is this fact we wish to emphasize, for a forgetfulness of it is what is engendering so much strife among the brethren.

It is very difficult to so express ourselves as to avoid a misconstruction of our meaning by those who differ with us, for the truth cannot be reduced to a theory and logically demonstrated; if it could, faith would have to give place to knowledge, and spiritual understanding could

be taught to the satisfaction of the natural mind, and revealed religion would become a science. For this reason many expressions in the Scriptures in regard to the Lord have to be understood as reduced in language to the finite capacity of the saints in their time state, which if taken literally will seem to contradict many other passages of Scripture setting forth the sovereignty and immutability of God as the great I AM of all ages, unaffected by times or circumstances. Thus when we read of the pleasure or wrath of God, we are not to understand that the Deity is subject to changes of moods, or varying in emotions, but, to our mind, when the wrath of God is spoken of, it has reference to the offense in his broken law, and when the pleasure of the Lord is spoken of it means that in the fulfillment of the law the purposes of his law are consummated.

Likewise many expressions in regard to sin, if taken literally, would seem not to be in accord with other declarations in regard to faith. For instance, we have degrees of sin spoken of in the Scripture, yet we are also told, "Whatsoever is not of faith is sin," and "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

Now how are we going to harmonize these Scriptures by a literal interpretation of them? If "Whatsoever is not of faith is sin," and, If he that offends in one point is guilty of all, how can there be any degrees in sin? The only way we can understand it is, that while in the sight of God all mankind is either "dead in sin," or "holy as he is holy" in the righteousness of Christ, yet with us in our time state, we are continually transgressing, and speaking after the manner of men, sinning to a greater or less degree.

As said before, in the beginning the Lord created man, and he gave him a law, and told him that in the day he transgressed that law he should surely die, and he did transgress, and that day he fell from a pure, innocent man in nature, in which state he was incapable of death, to a decaying sinner, dead in trespasses and in sins, and every son and daughter of Adam from that day has been born dead in sin, and if born dead in sin, how can they ever become any greater sinners than they are at the day of their birth? In the eyes of God they cannot, but in our carnal judgment those things which are most repulsive, are considered more sinful than some other things that are more agreeable to our natural feelings, but still we must inquire, How can man that is born dead in sin, ever become any more of a sinner? We know that in corporeal death some are fairly beautiful to look upon, as they lie apparently in a sweet, peaceful slumber, while others, we know, are decomposed and most unpleasant to contemplate, yet one is no more dead than the other. So with God, man in his fallen state is dead in sin, and the most moral, beautifully benevolent character, is as dead in sin, as the most loathesome, depraved wretch on earth. This may not seem possible to carnal reason, but it is scriptural truth, and "Let God be true, and every man a liar." With the spiritually taught child, however, we feel certain the truth of the Scriptures will have more weight than all the objections of the natural mind. There are no degrees in holiness with God, nothing but absolute perfection can be accepted with him, and only as he beholds his chosen vessels of mercy in the robe of Christ's righteousness can there be any acceptance with him. Our own righteousness is but filthy rags, and any

efforts by even his chosen ones that are not wrought out by the Spirit of Christ within them, is not acceptable with the Lord.

Of late quite a little concern has been expressed from the pulpit and in some of the publications claiming the name of Primitive Baptists, about preaching to all mankind their duty to repent, and this argument has been advanced, "If a man owes a debt, and becomes insolvent, he of course cannot pay the debt, yet his obligation to pay it is just as great, and it is so with alien sinners; they are not able to fulfill the law, yet it is just as much their duty to repent and keep the law, and therefore should be thus admonished."

Is not that a cunningly devised scheme of the adversary to entrap the very elect, if possible, in the snare of Arminianism? The sophistry of the above might work if the figure was a true one, but let us change this insolvent alien sinner into a dead one, and see if this argument will hold good. Suppose we institute legal proceedings against this insolvent alien sinner, and have the sheriff sent out to bring him in for supplementary proceedings against him, and the sheriff brings him into court, and he is found to be a dead man, what would be thought of the judge that would deliver a charge to the dead man concerning his duty to discharge the obligations of his debt?

If then it would be an insane act to arraign a corporeally dead man before the bar of an earthly judge, how presumptuous must be the act of summoning alien sinners, dead in trespasses and in sins, to the judgment-seat of God. Can it be possible that any real subject of grace can so far forget their own experience as to be led away by such cun-

ningly devised fables?

While every man of Adam's race in a state of nature is thus dead in trespasses and in sin, yet, God be praised, his children have the assurance that "You hath he quickened, who were dead in trespasses and in sins." Now we have a new creature, one brought from death unto life, spiritual life, and it is only as animated by this new spiritual life that we can keep the "royal law of liberty." The very first fruit of this new life is love, and "love is the fulfilling of the law."

If then in our carnal state it is impossible to please God, and it is only in our new or spiritual life we can serve him acceptably, how inconsistent are the appeals to either saint or sinner to of their own volition serve God acceptably, and thereby gain a recompense of reward.

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.

Also when ordering the address of your paper changed give the old address as well as the new one.

Please be particular about this.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

THE NEW CREATURE.

(Concluded from page 443.)

If Christ died for us, if he has endured that penalty, that death which the law had doomed us to, it is legally the same as though we had died, and we are considered dead to the law by the body of Christ, that we should be married to and become one flesh with him that is raised from the dead, that we should bring forth fruit unto God. (Romans vii. 4.) As many as were baptized into Jesus Christ, were baptized into his death,—buried with him by baptism, (not by the ordinance of baptism in water, for that is only a figure or emblem, setting forth his baptism into his death) into death, that, like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." "Knowing this, that our *old man* [which is in our context called our *outward man*] is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead [that is with Christ] is freed from sin," for his blood cleanseth us from all sin. "Now if we be dead with Christ, we believe that we shall also live with him. Knowing that Christ being raised from the dead, dieth no more; death hath no more dominion over him, for in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord."—Romans vi. 3–11. It is no wonder then that the apostles were by the love of Christ constrained to believe that if Christ died for all, then were all dead. And that the grand object of his dying for us was that

we which live should not henceforth live unto ourselves, but unto him that died for us and rose again. "Wherefore, henceforth know we no man after the flesh." Our old man being crucified, is regarded as dead, legally dead, and put off. "For flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption."—1 Cor. xv. 50. "For I through the law am dead to the law, that I might live unto God. I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me."—Gal. ii. 20. In our spiritual relationship we know no man after the flesh. "Yea, though we have known Christ after the flesh." In his incarnation, as made of a woman, made under the law, to redeem them that were under the law; now since he has been put to death in the flesh, and quickened in the Spirit, all his communications to us are by his Spirit. Consequently we know him now as our risen and exalted Savior, as the spiritual Head of a spiritual body, and those who are in him we know as his members. For "there is one body, and one spirit, even as ye are all called in one hope of your calling."—Eph. iv. 4.

After thus searching and observing the connection of the text and the subject in it embraced, and learning the premises, to which the text proposed by "A Looker On" is the conclusion, we at last come to the text itself. "Therefore," or from all the foregoing considerations, "If any man be in Christ, he is a new creature; old things are passed away; behold all things are become new."

We will now attend to the questions.

First. What becomes new? This question is so fully and clearly answered in

the text, that we can conceive of no plainer language in which to reply. "All things are become new." That is, to him who is in Christ Jesus. There is nothing in all his experience that he had any knowledge of until it was made known to him by revelation of the Spirit. "But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the Spirit of man that is in him? even so the things of God, knoweth no man, but by the Spirit of God."—1 Cor. ii. 10, 11. All things revealed, and all things experienced, are entirely new, and all that now constitutes him, what he is, as a man in Christ Jesus, a believer in Christ, a subject of regeneration, and a fellow-citizen with the saints, and of the household of God, is new to him. This, we think, is not only in harmony with the Scriptures, but in agreement with every christian's experience. Whatever may have been our former views, theories or traditions, when taught of God, all things become new to us. Nor are these new things made out of the old things with which we were familiar before we were quickened and made alive; for old things are passed away, and instead of the new things being a revision of old things, the next verse to our text, declares, "And all things are of God, who hath reconciled us unto himself by Jesus Christ, and hath given to us the ministry of reconciliation." Of the things which have passed away, all our legal hopes, all our self-righteousness, all dependence on the flesh, all the things which we esteemed as gain, we now set down as dross, and as passed away; and the excellency of the knowledge of Christ Jesus our Lord, for whom we have suffered the loss of all things, is also new.

We have new joys and sorrows, new hopes and fears, new conflicts and victories, new food and appetites, new society in the saints, the Bible opens to us with new beauty, and the way of salvation through Jesus Christ is all new and glorious to us as now revealed by the Spirit unto those who are thus manifestly and experimentally in Christ Jesus. We have no right, therefore, to presume that we are thus in Christ Jesus, if things remain to us as they were before; but however poor in Spirit we may feel, however unworthy of the blessings of the gospel, if we have experienced this change, it is a reliable evidence that we are in Christ Jesus, born of God, and heirs of immortal glory.

The other question of "A Looker On," is "In what part, and to what extent is he made new?" We are not certain that we understand the true import of this last question. Certainly we do not learn from the text that if *any part* of a man be in Christ Jesus, he is a new creature: nor does it read, if any man be in Christ Jesus, *some part of him* is a new creature. But the testimony is, "If any man be in Christ Jesus, he is a new creature." Let us then inquire what man is in Christ Jesus? In the context we have found two men are spoken of as identified in every christian while in the flesh; the one is called the *outward*, the other the *inward* man. The outward man is also called the old man, the *natural man*, &c. The inward man is also called the new man, the spiritual man; and it is also said that the new man is, after God, created in righteousness and true holiness. One of these men, we are told, is born of the flesh, is flesh, and wars against the Spirit. The other is born of the Spirit, and is Spirit, and wars against the corruptions of the flesh; the one is

full of depravity, and no good thing dwells in it, the other is born of God, and cannot sin, because it is born of God. Now which of these men are in Christ Jesus? Is it the old man with its lusts, which we are commanded to crucify, to put off, to mortify; or is it the new man, which we are to put on? Will any intelligent christian say it is both the old and the new man? The dead and the living man, for the body is dead, because of sin, but the Spirit is life, because of righteousness. Whichever man it be that is in Christ Jesus, he is a new creature; not a repaired or an improved or new modeled creature, but altogether a *new* creature. It cannot be the *old* man, for that is not *new*: it would be a contradiction of terms. Besides, the old man still continues to annoy, vex and war against the new man. And these are the parties in the christian warfare. Our conclusion is that all that we possess that is earthly, mortal, depraved, warring against the Spirit, and which we are commanded to mortify, crucify, put off, &c., is in the flesh, is born of the flesh, and is called the old or outward man. And all there is in us as christians, that is spiritual, immortal and holy, is called the new, the inward man, and is born of God; bears the image of Jesus, loves God, aspires after holiness, and is truly in Christ Jesus, and so very distinct in its origin, birth, nature, elements, desires, taste, appetite and character, that every saint can easily distinguish between them. To follow the one is death; to follow the other is life and peace. "For if ye live after the flesh, ye shall die, but if ye, through the Spirit, mortify the deeds of the flesh, ye shall live." With the mind, says Paul, I serve the law of God, but with the flesh, the law of sin.

What there is in this doctrine for chris-

tians to controvert, or to fall out about, we cannot perceive. That worldly religionists should oppose it, is not surprising, for all the religion they know of is to renovate, reform, remodel, or gloss over the natural man. Hence they find no difficulty in training up their children religiously, and in producing numerous converts to their faith by *means* and *instrumentalities*, by education, by inducements and restraints, upon the natural man. No implantation by the Holy Ghost, no new or heavenly birth is needed to make a modern pharisee, any more than was required to make ancient pharisees, but if any man have not the Spirit of Christ, he is none of his; therefore if any man be in Christ, he is a new creature. All that constitutes him a new creature is of God, not of the flesh. That which is not new, is not in Christ Jesus, it enters not into the composition of the new man, it remains the old man, and is to be put off with its corruptions and lusts. What then have we as christians that we have not received of God? And if we have received it, we cannot boast as though we had not received it. Boasting is excluded.

"Triumphant grace and man's free will
Shall not divide the crown,
For man's a fallen sinner still,
And Christ shall reign alone."

MIDDLETOWN, N. Y., August 15, 1860.

CORRESPONDING LETTERS.

The Warwick Association of Old School Baptist churches, in session with the Ebenezer Church, New York city, June 10th, 11th and 12th, 1903, to the associations and meetings with whom we correspond, sends love in the Lord.

DEARLY BELOVED BRETHREN IN THE LORD:—It is with a deep heartfelt sense of love to our heavenly Father that we are again permitted to address you with

our epistle of love, and by messengers, for his abounding mercy and grace to usward, and for the fellowship and union of feeling and sentiment that is manifested in the churches composing our body. Brethren, our hearts have been much refreshed by the coming of your messengers, who we feel to say we believe came to us according to the will of God, in the fullness of the blessing of the gospel of Christ, and our hearts were made to rejoice in God our Savior, while the word of the Lord dropped from their mouths, whom he filled. May our love increase, and fellowship abound, and union be strengthened, with all the fold of our God, in Christ Jesus our Lord.

We still desire a continuation of your correspondence. Our Minutes will show you the state of our churches.

Brethren, pray for us. May the grace of our Lord Jesus Christ be with you all. Amen.

H. C. KER, Moderator.

JOHN MCCONNELL, Clerk.

RECEIVED

IN RESPONSE TO BROTHER D. M. LEONARD'S APPEAL
TO RAISE A THOUSAND DOLLARS
TO CLEAR THE "SIGNS OF THE TIMES" FROM DEBT.

Previously acknowledged.....	\$775 70
J. D. Hubbell, N. Y., \$10.00; G. B. Paxton, Texas, \$1.00; Mrs. Bagely Anderson, Ind., \$2.00.—Total	13 00
Total to date.....	\$788 70

MARRIAGES.

By Elder W. W. Meredith, at the residence of the bride's mother, in the city of Wilmington, June 24th, 1903, John C. Megonigal and Miss Avis Burrows, both of Wilmington, Del.

By Elder D. M. Vail, June 17th, 1903, in Buffalo, N. Y., Daniel J. McAlpin, of Bridgeburg, Ont., and Miss Margarette Wale, of Black Creek, Ont.

By Elder T. M. Poulson, near New Church, Va., May 16th, 1903, Cornelius Godfry and Miss Alice Hollaway, of Worcester Co., Md.

OBITUARY NOTICES.

Sallie M. Laws, the wife of James Laws, departed this life at her home in Pittsville, Md., May 31st, 1903, aged 63 years, lacking 1 month and 17 days, after intense suffering for several weeks with what was termed dropsy. Sister Laws received a stroke of paralysis a year or more ago, from which she never fully recovered, though able to attend to work and go to meeting. She said that she did not want to get well, for she had suffered so much. The subject of this notice was married to James Laws, April 17th, 1858. Eight children were born unto them, five sons and three daughters, all still living but one, I believe. She was baptized by the writer in the fellowship of the Old School Baptist Church at Indiantown, the third Sunday in October, 1872, in company with Cornelia Laws, her sister-in-law, and two others. We feel to say in truth that one of the most noble women that we have ever known has passed away. Many that see this notice will have their minds refreshed with her pleasant and forcible manner in making every one feel comfortable and happy about her. We know the grace of God does great things, but it seems to show itself more forcibly in some cases than in some others. We do not think any one that was well acquainted with her will think that we are using too much eulogy. She seemed to be well capacitated to fill every place to which she was called in her family, in the neighborhood and in the church. The light that was in her was not put under a bushel, but on a candlestick, so that all in the house could see. A life of thirty years was spent in magnifying the grace of God. She was brought up strictly religious, but it was all made to fade like the flower of grass, but that word which was spoken to her was light and life, and endured to the end. Thus in obeying the truth through the spirit she purified her life unto unfeigned love of the church, for we did love and admire her greatly, and notwithstanding so much of the fruit of the Spirit was seen, she was so distrustful of herself, so meek and lowly, we have thought that her case would compare well with the account of the centurion. While she sleeps in death, she still lives in our hearts and minds, and notwithstanding the hand of the Lord has fallen so heavily upon us, we have great cause to thank him for giving to us such a companion for thirty years. We wish to be still, knowing that God is too wise to err, and cannot be unkind. All that loving hands could do was done for her, but when the message came, it baffled the help and skill of all. We sorrow, but not as those which have no hope. This stroke has fallen heavily upon her companion in his old age, whose confidence in her was so strong, and who has looked up to her in his affliction so long, and may he now be able to look to and trust in a still stronger arm.

The writer of this notice was called for, and as-

sumed the painful duty of trying to speak to the people on the funeral occasion, using as a text 1 Thessalonians iv. 13, 14, followed by Elder A. B. Francis. First hymn read by request, commencing, "Tis a point I long to know," after which her remains were borne to the hearse by her four sons, and one cousin, and then to the old homestead cemetery, there to await the resurrection of the dead, when mortality shall put on immortality. She has left to remember her many virtues, her companion, five sons, two daughters, the church, and a host of friends. We would commend the family, the church and friends, to God, and to the word of his grace, which is able to build them up.

T. M. POULSON.

DIED—In Lewiston, Maine, June 27th, 1903, **Mrs. Eveline Moody**, aged 77 years. Sister Moody has been an invalid many years, but no one ever heard her murmur or complain. She experienced religion early in life, and has been a loved and highly esteemed member of the Whitefield Church for many years. Meek and retiring, she was more ready to listen than to speak, but in her conversation there was no uncertain sound. Jesus was her hope of salvation, and his finished work was what she loved to hear proclaimed. She was firmly established in the truth, and no wind of doctrine could move her. She manifested much love and fellowship for the saints, and was present at the meetings as long as her health permitted. Her husband and son passed away six years ago, and she has been kindly and lovingly cared for by two daughters and a niece. Two weeks ago she was taken seriously ill, and gradually grew weaker until the end came peacefully. Another loved one has been taken to be "forever with the Lord." While we feel it is well with her, yet the loved ones cannot help weeping because they will see her face no more. May God comfort each sorrowing heart, and enable them to say, "Nevertheless, not my will, but thine be done."

Her remains were taken to Whitefield, Maine, for interment, and services were held there by Elder F. W. Keene.

ATTIE A. CURTIS.

Asa W. Bacchus departed this life June 16th, 1903, aged 94 years, 4 months and 19 days, at the residence of his eldest daughter, Mrs. Lizzie Cranford, where he had the kindest attention that loving hearts and willing hands could bestow to make him comfortable and content. During his last days and short illness, he suffered considerable pain, which soon subsided, and in a tranquil mind, and apparent reconciliation to his heavenly Father's will, he bowed humbly and resignedly in death, in the full triumph of his exalted Redeemer's love and victory, leaving a record worthy the emulation of the noblest, ever striving with every

endeavor to keep and apply the golden rule to all men; more especially did he most ardently love his brethren in the Lord, among whom he did most love to associate and converse of things pertaining to the kingdom, which things were most precious to his soul.

The subject of this notice was born Jan. 29th, 1809, near Nashville, Tenn.; married Miss Sarah F. Bunsart, Sept. 16th, 1828. To this union were born nine children, five of which survive, with quite a number of grand and great-grandchildren; joined the Old School Baptist Church in Tennessee, in 1831; was soon after elected clerk of the association in which he resided, serving most acceptably; emigrating to Arkansas in the year 1849, was re-elected clerk, and continued to serve until too old and infirm to discharge the duties relative to the office. No eulogy from us is needed to express the amiable deeds of his noble character; suffice it to say that a saint of the most high God has gone to his great and lasting reward, where sickness, sorrow, pain and death is no more felt nor feared; sweetly he now reposes in the bosom of the Lord Jesus, therefore we cannot weep nor grieve, for far more blest is he than we.

May the dear Lord impress upon the minds of the children and grandchildren to tread in his footsteps and imitate his worthy example, is my prayer for Jesus' sake.

A. R. YARBROUGH.

JUNE 29, 1903.

Mrs. Mary A. (Alspach) Deffenbaugh was born May 27th, 1818, in Fairfield Co., and was married to David Alspach, Dec. 4th, 1838, by Elder Winters, of the German Reform Church, and to them were born five children, three boys and two girls; the two girls are both dead. Mr. Alspach died in the year 1875, and she then married John Deffenbaugh, May 27th, 1879, by Elder J. G. Ford, of the Baptist Church. Mr. Deffenbaugh died in January, 1886; since then she has lived with her son, Frank Alspach, until her death, which occurred July 9th, 1903, aged 85 years, 1 month and 12 days. She united with the Predestinarian Baptist Church previous to their coming to Van Wert Co., Ohio, and after coming she united with Jennings Creek Church, and after the death of brother John Deffenbaugh she united with the Sugar Creek Predestinarian Baptist Church, and was a firm believer in the doctrine of election, predestination of all things, and salvation by grace alone, and a great lover of the SIGNS OF THE TIMES, and was a constant reader up to her death, and she did not want to read anything else.

A funeral discourse was preached July 10th, in the Presbyterian meeting-house, in Delphos, Ohio, by the writer, to a large and very attentive audience, from Job xiv, 14: "If a man die, shall he live again? all the days of my appointed time will I wait, till my

change come." After which she was laid to rest in the Westside cemetery, there to await the glorious resurrection.

J. G. FORD.

MEETINGS.

A YEARLY or two days meeting is appointed to be held with the Old School Baptist Church at Justus, Pa., Wednesday and Thursday, August 12th and 13th, 1903. Those coming on the Ontario & Western R. R., or Delaware & Hudson R. R., will be met at Oliphant, Pa., Tuesday, the 11th. Please drop a card to either A. B. Russell, Charles Miller, George Goodrich or Ellis Johnson, at Oliphant, Pa. If teams are not at depot on arrival of trains, inquire for Mrs. Stephen E. Akerly, who lives near the depots. Those coming on Delaware, Lackawana & Western R. R., will come to Glenburn, Pa., and take stage to my house, one and one-fourth miles, or drop me a card and they will be met. We send a general invitation to all who long to hear the truth, ministering brethren not exempt, as we have use for them.

D. M. VAIL.

HAZEL Creek Association of Regular Predestinarian Baptists, will meet in her forty-ninth annual session with Spring Creek Church, near Stahl, Adair Co., Mo., on Wednesday after the fourth Sunday in August, 1903, and continue the two following days.

S. B. JONES, Moderator.

J. M. CATE, Clerk.

THE yearly meeting of the Harford Church is appointed to be held with said church, commencing on Saturday before the fifth Sunday in August, at 10 o'clock a. m., to continue two days. A cordial invitation is extended.

Those coming by way of Baltimore, will take train at North avenue station at 3:30 p. m. for Long Green or Forest Hill. Those coming from the north will take train that leaves York at 1:30 p. m. for Forest Hill, on Friday before.

NATHAN GRAFTON.

THE Spoon River Association of Regular Predestinarian Baptists will meet (the Lord willing) with Union Church, five miles south of Colchester, McDonough Co., Ill., Sept. 3rd, 4th and 5th, 1903.

Those coming by rail will be met at Colchester, on Thursday before, and on Friday morning, from the south. Only those from east, west and north of Galesburg, will come to Galesburg by 5 p. m. Thursday, where we will endeavor to get reduced rates from there on. All are cordially invited, especially ministering brethren.

S. H. HUMPHREY, Clerk.

THE Roxbury Association will be held, the Lord willing, with the Second Church of Roxbury, at Roxbury, Delaware Co., N. Y., on Wednesday and Thursday, the 9th and 10th of September, 1903, beginning at 10 o'clock a. m., when we expect to meet and greet our brethren and sisters, and friends to truth and righteousness. The place of meeting is two miles from Roxbury village, and six miles from Kelly's Corners, at which places those that come can stop and be taken to the meeting. Trains will be met on the Ulster & Delaware R. R. on Tuesday evening before the meeting, at both places.

We hope to see a number of ministering brethren with us.
J. D. HUBBELL.

ELDER Carnell, of Dutton, Canada, will preach in hall, 42 Gratiot Ave., second floor, on the fourth Thursday in each month, at 7:45 p. m.

All members and friends are cordially invited to meet with us.

Z. GILLIES.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 71. MIDDLETOWN, N. Y., AUGUST 15, 1903. NO. 16.

CORRESPONDENCE.

"THE SCARLET LINE."

"SHE bound the scarlet line in the window."—
Joshua ii. 21.

What exceeding riches of grace are exhibited in the narrative centering around this scarlet line. Most precious is this discovered when we see pictured forth the marvelous kindness of God to poor, perishing sinners. The twelve tribes of Israel with Joshua at their head are now entering into the possession of the land of promise. "And Joshua the son of Nun sent out of Shittim two men to spy secretly, saying, Go view the land, even Jericho. And they went, and came into an harlot's house, named Rahab, and lodged there."

Look not so disdainfully upon this scene, ye self-righteous, for this is of the Lord. A vessel of mercy whose name is in the Lamb's book of life, an object of Jehovah's everlasting love, is being sought out. (Isaiah lxii. 12.) One who to the end of time is set forth an object of God's distinguishing grace, Rahab the harlot. When the Son of God was in the world in the likeness of sinful flesh, those who highly esteemed themselves murmured that Jesus was gone to be the

guest of one that was a sinner, and they contemptuously designated him the friend of publicans and sinners. It is one of the surpassing glories of the gospel that Christ Jesus came into the world to save sinners, of whom I am chief. (1 Tim. i. 15.)

Before the coming of these men Rahab had been much disturbed in her soul. She contemplated the entering in of God's host into Canaan as the messengers of his righteous vengeance. She believed that her people and her city were doomed to destruction. Then might Rahab say within herself, How shall one so wicked as I escape? The day declines, and the mantle of night begins to shade the doomed city, and there in the twilight enter two strangers, men of the children of Israel. It is not so dark but that they are seen of many, and tidings of their presence in the city are taken to the king of Jericho. They are seen of Rahab the harlot, she knows them, too. Who can portray her emotions of soul as she beheld them? O, not with the eyes and emotions of an harlot does she look upon them. Others look upon these messengers with enmity, and would take hold of them with violent hands and slay them. But this woman is moved by a gracious

and divine power, and is in exercise before the Lord. She believes that he is, and unholy, a sinner, she trembles before him, but trembling and contrite she is drawn to him; her heart craves his indulgent mercy, and these two men are his, his sacred ones, for Jehovah is the God of Israel. She is moved toward these men because of their God with all graciousness of spirit. "She received the spies with peace."—Heb. xi. 31. No doubt she felt unworthy to lodge the representatives of the favored nation of the Almighty, but an inward satisfaction glowed within in the honor conferred upon her that they should seek shelter under her roof. "He that receiveth you receiveth me." In some little measure no doubt she tasted this blessedness. "She received the spies with peace." But her comfort of mind in her graciousness of heart toward these Israelites is soon disturbed; it has been told the king of this doomed city, "Behold, there came men in hither to-night of the children of Israel, to search out the country. And the king of Jericho sent unto Rahab, saying, Bring forth the men that are come to thee, which are entered into thine house: for they be come to search out all the country." Will Rahab surrender them a prey to their ravening foes? No, she will shew by her works her faith in God, who is the King of kings. "She brought them up to the roof of her house, and hid them with the stalks of flax, which she had laid in order upon the roof." "Wilt thou know, O vain man, that faith without works is dead?" This woman's faith was a living faith, and her faith moved her to shield, to save these spies from the vengeance of the king of Jericho. Her works of faith were thus evidencing her justification. "Was not Rahab the harlot justified by works, when she had

received the messengers, and had sent them out another way?"—James ii. 25. The woman took the two men and hid them; she comes down from the roof to face the officers of the king of Jericho, and said thus: "There came men unto me, but I wist not whence they were: and it came to pass, about the time of the shutting of the gate, when it was dark, that the men went out: whither the men went I wot not: pursue after them quickly: for ye shall overtake them." What is this? Is this the fruit of faith? Never. Faith in the Lord is a good tree that is planted and grows by the operation of God, and cannot bring forth evil fruit. No lie is of the truth. Let us ponder upon this scene of light and darkness, there is profitable instruction in it to those who fear the Lord. Say not, I would never do so. Child of God, you know not how weak you are, unless kept by the power of God the next moment you will sink in the depravity of your sinful heart into all wickedness. Rahab to shield these hidden spies resorts to her deceiving tongue, and pours forth lies to the men of Jericho. They believe her lies and hasten, as they imagine, in pursuit of the fugitive spies without the gates of Jericho. The spies were benefited by Rahab's lies. Was this lying excusable? Jesuitism might answer affirmatively, saying, The end justifies the means. But an inspired apostle of Jesus Christ has declared the just damnation of all such who slanderously reported and affirmed that he said, "Let us do evil that good may come."—Romans iii. 8. How valiantly, with what holy majesty this holy apostle utterly repudiates such a doctrine. "What shall we say then? Shall we continue in sin that grace may abound? God forbid. How shall we that are dead to sin live any longer there-

in?"—Romans vi. 1, 2. If Rahab was one that was born of the Spirit, in whose heart was that faith in God which is the fruit of the Spirit, is it not a very paradox that she should upon the roof of her house be moved by faith in the Lord to acts of goodness toward these spies, and then descending to the threshold face the officers with cunning falsehoods? Is this something to be winked at and passed over as a trifle? To the child of God no sin is a trifle, but is grievous, damnable. If you are one to whom the Lord has given a new heart, all iniquity will be hateful, and sin not only in words and deeds, but in thy thoughts, will make thee heavy and sad, and thy heart will sigh and mourn over it unto thy God. Those who are born of God have a nature imparted to them akin to the nature of God and as exercised by this nature, (2 Peter i. 4,) the new man, which is created after the image of him that created him in righteousness and true holiness, (Eph. iv. 24,) they hunger and thirst after righteousness. They cannot feast their eyes upon sin. This being so, the question still presents itself, How is it that a child of God can this moment be exercised in love and faith worshiping the Lord, and in a small moment be exercised in matters the most sinful? Can such a state of affairs exist and one in very truth be born of the Spirit, a child of God? And if it be so how do such opposites have subsistence in them? These are momentous inquiries. This is that which is so mysterious, that often causes so much misgiving of heart to those who fear the Lord: that one moment exercised graciously toward God with humble contriteness of heart, or in grateful praises, and then all is suspended, and to our bitter dismay find there is in us a heart deceitful above all things

and desperately wicked. O, the grief of mind that is ours, how discouraged, how we have to blush when once more our thoughts, our faces are turned toward our holy and gracious God. The mystery of these conflicting emotions and sometimes contradictory behavior felt and exhibited in the people of God is that they are the subjects of two natures described in the Scriptures as the flesh and the Spirit, (Gal. v. 16,) the old and the new man, (Ephesians iv. 22-24,) and perhaps no clearer statement of these diverse principles can be found than that given in Romans vii. 14-25. All our emotions of contrition of heart, of faith and love and praise in which we worship the Lord, are put forth in us by the operations of God's gracious power. The arising and intrusion of iniquity is from our corrupt Adamic nature, which ever is the heart-saddening, burdensome load of the children of God while they are in this world. The bitter consciousness of indwelling sin forbids us to glory in ourselves before God. O, the mercifulness of the Lord; he pities us in our low estate, and by his gracious teachings we are melted before him in repentance, and we are drawn to cleave alone to the sacrifice and righteousness of Jesus Christ as our only hope of acceptance before the throne of God. It is a most humiliating thing in the lives of the saints that their most blessed and sacred moments may suddenly be defiled by sinful thoughts, and unless kept by the power of God in the sanctuary of his gracious felt presence, so powerful and ensnaring is the depravity of our fleshly heart we shall as suddenly fall into outward iniquities. How much it becomes us then to cry continually for mercy to be kept from the paths of sin. "Hold thou me up and I shall be safe."

The men of Jericho are gone from the

door of Rahab's house in hot pursuit of the spies elsewhere, and Rahab instantly ascends to the roof of her house. "Before the spies were laid down, she came unto them upon the roof." Did she then, or in after days, chuckle over the deception she practiced upon her fellow citizens? Ah, memories of sinfulness are not cherished by the pure in heart. What gratification can the remembrance of transgressions afford a believer in Jesus? They are ashamed of all iniquity. (Rom. vi. 21.) The grace of God in them forbids that they should glory in their shame.

"Rahab said unto the men, I know that the Lord hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you. For we have heard how the Lord dried up the water of the Red Sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that were on the other side Jordan, Sihon and Og, whom ye utterly destroyed. And as soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man, because of you; for the Lord your God, he is God in heaven above, and in earth beneath."

What changes take place in this woman all within a little space of time. Moved with faith in God she received the spies with peace, and sought to hide them from their foes; then with lies she barricades the entrance of her house and turns away the men of Jericho; now upon the roof this Gentile woman is discoursing most learnedly (as one surely taught of the Lord) concerning God, her faith in him, and breathes forth her longings that Israel, the people of God, would deal friendly with her and her father's house. It was Peter, and Peter's same natural

tongue that said, "Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God."—John vi. 68, 69, and who with oaths and cursing denied Jesus, saying, "I know not the man."—Matt. xxvi. 74, and afterward said, "Lord, thou knowest all things; thou knowest that I love thee."—John xxi. 17. "Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be."—James iii. 10. Ponder these things in thy heart.

Tidings of the onward march of the tribes of Israel, and of God's interposition in their behalf preceded their entrance into Canaan. If the waters of the Red Sea could not impede their way, if Jehovah dried up the sea for them, and they marched through the deep dry shod, if Israel is triumphant over both the kings of the Amorites, who then can withstand this invincible host? Terror fell upon the inhabitants of the land; their courage fled away and all hearts did melt. No one felt these things more deeply than Rahab, and only she of all the city of Jericho was exercised graciously toward the Lord amidst these distressing forebodings. This monument of God's grace is so affected by his gracious power that she attributes the invincible progress of the chosen nation to the Lord, and she believes that their God, who has hitherto wrought so effectually in their behalf will yet go on to display his grace unto his beloved people in fulfilling the covenant made with Abraham, Isaac and Jacob. "I know that the Lord hath given you the land." Israel got not the land in possession by their own sword, neither did their own arm save them, but the Lord's right hand, the light of his countenance and his kingly favor

put them in possession of their inheritance. All this is believed in the heart of Rahab, and in her recital of God's grace and power in behalf of Israel she crowns it all with the acknowledgment that "the Lord your God, he is God in heaven above, and in the earth beneath." In Rahab's view, all the Canaanitish gods are famished out of the land; she has cast their images to the moles and to the bats, and the Lord alone is exalted. How divine is that work in a sinner that brings him to that reverend and affectionate recognition of the living and true God. Then, though a sinner, worthy only of his wrath, he is moved to fall down and kneel before the Lord our Maker.

Rahab says, "Our hearts did melt, neither did there remain any more courage in any man." This spiritually is realized by the vessels of mercy who are called unto the knowledge of themselves before the Almighty. All our courage sinks within us when we are apprehended by the Lord to face the curse of the law. Our sins and just condemnation are brought home to us, and we tremble in apprehension of the execution of his coming judgment. "Because he hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained." The risen and ascended Savior is that man who is ordained to judge the quick and the dead at his appearing and kingdom. (Acts xvii. 31; 2 Tim. iv. 1.)

Now, when the harlot Rahab had confessed to the spies her belief in God, her terror, the loss of all her courage, her meltings of heart in apprehension of coming judgments, her belief in the power and graciousness of the Lord unto Israel, and crowned the whole with declaring that he only was God, then she pours forth her entreaties that kindness might

be shewn unto her and to her father's house: "Now therefore, I pray you, swear unto me by the Lord, since I have shewed you kindness, that ye will also shew kindness unto my father's house, and give me a true token: and that ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death." Thus she craved their friendship and deliverance from death. So quickened sinners make supplication unto the Lord for salvation, that they may not perish in their sins, and the Holy Ghost moves them to crave the friendship of the everlasting God. This is a miracle of God's grace, that a sinner, a creature who in his nature is unholy, enmity against God, should be found thirsting for God, the living God. His compassionate mercy is so sought after. O, to be freed from sin, to be holy, that I might live forever with the Lord. God becomes so lovely and so loved that our heart exclaims, "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee."

"Give me a true token." How descriptive is this language of that life of entreaty in which those who are born again live before God. Give me a true token of the forgiveness of my sins, cries the mourning soul. Give me a true token that thou art my Savior, of my acceptance in thy sight, O God. Give me a true token of thy covenant, everlasting love. Give me a true token that I am one of thy chosen, that I am a child of God. Thus with fervency the child of God pours forth his supplications, and sometimes like Gideon, (Judges vi.) we feel we must have token upon token to satisfy us. O, to find a quiet resting-place in the sure mercies of our God. Give a true token, one that will not fail

me, that will be honored and accepted in that day before the throne of God. Give me the earnest of the Spirit in my heart of that inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for those who are kept by the power of God, through faith, unto salvation, ready to be revealed at the last time. Let the beloved Savior kiss me with the kisses of his mouth, for his love is better than wine; let him speak to my heart of his dying love. O, that on me might be put the best robe of the righteousness of the Son of God; that on my hand might be put the ring of the Father's everlasting love; the ring that should be the true token that I am still and forever his child; the ring of espousal, of eternal wedlock to the fairest among ten thousand, the One altogether lovely.

Rahab's entreaty was heard, the spies made a covenant of life and kindness with her, saying, "Our life for yours." Your life shall be more precious than our own; we will give our lives a sacrifice "instead of you to die." "Our life for yours if ye utter not this our business. And it shall be, when the Lord hath given us the land, that we will deal kindly and truly with thee." It is a gracious mystery that a sinner should be so wrought upon that he is moved, with a weeping heart over his sins, to sue for tokens of the Lord's tender mercy, and it is very wonderful indeed, and surpassingly gracious that the Almighty inclines his ear and hears our cry. O, he hears the sighing of the needy, he will regard the prayer of the destitute, and not despise their prayer. He forgetteth not the cry of the humble. What encouragement is this for needy souls to wait upon the Lord. "Men ought always to pray, and not to faint." So innumerable are our weaknesses, temptations and necessities,

and for myself I confess that as the days and the years pass by they become no less, and I should be utterly discouraged and faint indeed were it not that in prayer to the Lord I am enabled to cast all my care upon him who careth for me. But to do this I need the gracious operations of the Comforter to bring my heart to the persuasion that the Lord forgetteth not the cry of the humble, and thus I am divinely constrained to come boldly to the throne of grace to obtain mercy, and find grace to help in time of need. Rahab believes the spies; their covenant promises are inspiring and satisfying, and she manifests her grateful acquiescence by facilitating their escape from Jericho. "Then she let them down by a cord through the window: for her house was upon the town wall, and she dwelt upon the wall. And she said unto them, Get you to the mountain, lest the pursuers meet you; and hide yourselves there three days, until the pursuers be returned; and afterward may ye go your way. And the men said unto her, We will be blameless of this thine oath which thou hast made us swear. Behold, when we come into the land, thou shalt bind this scarlet thread in the window which thou didst let us down by; and thou shalt bring thy father, and thy mother, and thy brethren, and all thy father's household, home unto thee. And it shall be, that whosoever shall go out of the doors of thy house into the street, his blood shall be upon his head, and we will be guiltless: and whosoever shall be with thee in the house, his blood shall be on our head, if any hand be upon him. And if thou utter this our business, then we will be quit of thine oath which thou hast made us to swear. And she said, According unto your words, so be it. And she sent them away, and they departed:

and she bound the scarlet line in the window."

(Concluded next number.)

JUSTUS, Pa., June 21, 1903.

ELDER D. M. VAIL—DEAR BROTHER:—You wrote a few lines some time ago, and expressed your fellowship for me by closing with these words, "Your unworthy brother, if you are an unbeliever." I have thought many times that these words gave me more comfort than I could hope to express, and have felt impressed to write you some of my thoughts in regard to them, but have put the matter off from time to time, feeling that I should fail to express to you what I would desire. Your calling me an unbeliever did not hurt my feelings in the least, nor lessen my respect and fellowship for you. No, dear brother, but I did derive some comfort in thinking that you, too, had known what it is to feel that you were nothing but an Atheist, an unbeliever, an infidel, and everything else but a believer in the Lord. I do not know just what my feelings were toward you. I was incapable of a feeling of love or fellowship for any one; I could not believe that any one had ever known the awful depravity of their heart as I had, but my thoughts were going out to you, and I felt a desire to write and tell you some of my feelings. You know there is a saying that "misery likes company." It seemed wrong and selfish in me to feel glad to think that perhaps you might know from your own experience something of my condition, yet I could not help the feeling of gladness in my heart to know that I was not alone in this terrible experience. We are apt to think while passing through deep trouble, that there is no trouble like ours. We cannot see or feel what is troubling the heart of

another until we are made to experience in our own heart and life the same things that are troubling that one. I had for a long time been made to feel that I was alone in this experience that showed me the utter depravity of my nature, that I was totally unable to even believe in the existence of God. If at times thoughts arose in mind that there must be a God of creation, this seemed to me only a traditional belief, a mere assent of the mind to something which, if I believed at all, was only because I could not prove anything different. Of the God of salvation I felt that I was in total ignorance. Unlike some of the brethren whom I have heard speak of the unbelief in their nature, saying they believed in God, in his people, in his salvation, &c., but could not believe for themselves. I was just as much of an unbeliever in God, in his salvation, or that he had a people, as I was in regard to myself. I could not believe that the Bible was the inspired word of God, any more than I could believe that the book of Mormons was inspired, or that the Koran of the Mahometans was the work of inspiration. Those who accepted the teachings of Mahomet, or Joseph Smith, were as loud in their claims of these books being the work of inspiration, as were ever made for the Bible. To my mind they seemed to be the work of deluded men, fanatics, visionaries whose imagination had led them to look upon their writings as being inspired of God. I felt that I had no use for any of them. At times I was proud of my atheism, proud to think I was not carried away by delusions as other men were; resolved in my mind time and time again that I would never acknowledge the existence of any power greater than my own. That religion was a mere matter of sentiment or opinion; people differed

on this subject just the same as they did in regard to the policies and government of a nation. The desire to worship God seemed to me nothing more than that inherent principle in man to worship something which has led some to worship different objects, the sun, moon, stars and images. If there was any true worship of a living God I was ignorant of it, for to my mind God existed only in the imagination of deluded men. In fact I was an Atheist in all and every sense of the word. My experience was all a delusion, imagination. That which others called the experience of a child of God, was to me nothing but an illusion of the mind, no reality in these things. How foolish I had been in professing to know something of what seemed to me to have no real existence. At times the only thing that troubled me was the thought that I had professed an interest in these things. How foolish I had been to unite with the church, and in allowing my name to be with them. I am acting the hypocrite; I am with them only in name; I know nothing of their life and feelings. If there is any reality in religion I am totally ignorant of it; I can no longer allow my name on the church book, for just as long as my name is there I am living the life of a hypocrite; at times the thought would almost drive me mad, until I concluded to tell them that I was an Atheist. I had no belief in the existence of God; did not believe in religion of any kind whatever; request my name to be taken from the church book; let them know that I had no desire for their society in a religious sense; if they were the people of God, that I was wholly unworthy of their fellowship; had no desire whatever to be associated with them as a member; that being only an Atheist I felt that my place was with them, and

not with those who believed entirely different. Yes, these thoughts have been in my mind many times. I have tried to tell them to the church, but as they took no action towards granting my request, I would think I had failed to present my case to them as clearly as I should, which seemed to prove to me clearer than ever that I was a vile hypocrite, but my total unfitness for having my membership with them impelled me to try once more to tell them of my condition, so at the conference meeting in April I told them in substance what I have written to you about the condition I was in. It seemed to me at that time that I had told them so fully and plainly of my atheism that they would take some action. I believe I hoped they would see fit to exclude me in the near future, perhaps at the church meeting in May. I concluded not to attend that meeting, so they might feel perfectly free to act in the matter, and at the time would not have felt the least hurt if they had cast me off, but really thought it would be an end to my trouble should they see fit to exclude me. As I received no word from them in regard to my case, I look at the matter now as only another evidence of the forbearance they have always manifested toward me. Perhaps the brethren have come to think of my condition as I have sometimes looked at it, as being the result of a gloomy, melancholy disposition, or some derangement of my physical being. How is it with you, dear brother? Do you know anything about such thoughts and feelings as I have written? If you have seen these things in yourself, felt them in your heart, know what it is to feel and know that you are an Atheist and nothing else, can you look on these feelings as an evidence that you are a child of God? Is this the experience of

a christian? I am anxious to know if there is any one like me. I hope there is not, yet if you have felt what I have tried to tell you, it would be a real comfort if I could know it. It is impossible for me to tell how wretched, miserable and vile I am. I have only hinted at the way I am led most of the time. If such feelings as I have tried to mention to you are the effect of some physical or mental derangement, if there is nothing real in them, if they are all imaginary, then how can I look upon thoughts and feelings which are entirely different, as being real? If sorrow and trouble on account of our inability to believe in God, in religion, is imaginary, if when we see the depravity of our heart, and are made to feel that we are vile, miserable and wretched, we say we have only imagined these things, what shall we say in regard to the feelings of gladness and joy, which we have occasionally?

It was in my mind when I began writing to tell you a little of how vile, wretched and miserable I am, but I feel that I have failed in this, and that it would be useless to attempt to describe the joy of my heart at times. I fear in my heart I have never known the joys of God's salvation. But I feel like mentioning to you something of my feelings the second Sunday in May, of the wonderful change in my mind and feelings, for truly it was wonderful that such a change should be wrought in me. I do humbly hope at times that the Lord wrought this wonderful change, but how can it be possible that one like me should ever feel and know the joy of his salvation, the power of his grace? For months I fully believed I was nothing but an Atheist, until I felt impelled from some motive to tell the church of my condition, and fully expected they would cut me off

from their fellowship by excluding me from the church. I fully believed this was their plain duty, and in the condition I was in I really hoped they would do so. I was an unbeliever in the fullest sense. But on that Sunday morning, as I seemed to awake from a troubled sleep, it seemed that I became unconscious of my surroundings, I cannot describe it, it was unlike a dream; I seemed to be awake, yet unconscious of anything around me; there was presented to my vision something beyond my power to describe in words, far beyond my power to comprehend or understand. I remember one thought in my mind in regard to what I saw, its abundance, magnitude, great plenty; then as I looked upon it in wonder and amazement I asked, Why is this shown to me? It seemed there that there was a wonderful presence there, without form. I just felt that there was some most wonderful presence with me, although I could not see it. I remember it filled me with a feeling of awe and trembling. When the question had been asked, Why is this shown to me? from this presence which surrounded me came these words, so soft, so gentle, and yet with such a power in them that even my proud, rebellious heart was crushed to nothing, "To make known to you the riches of my grace." When from the fullness of my broken heart I said, "I know nothing of God's grace, for I am an Atheist." My next thought was that I was rejoicing in a good hope through the riches of God's sovereign grace. How ashamed and humbled I felt, I cannot tell. I have since had many thoughts about the wonderful riches of God's grace. I am no longer proud of my atheism; my idol is gone; yet at times I have been made to realize that I still have this unbelief in my nature; my rebellious, un-

believing heart is not changed; I feel to be as unfit for the society of God's people as I did before, yet it is a different feeling; I know I am unworthy the love and fellowship of God's people. If they can get along with me I do desire a place among them. My experience (if I have any) seems so different from theirs, I fear I am deceived. I have so little evidence on which to base a hope, I dare not say I have a hope. At times I am made to rejoice and to hope in the mercy of God. Occasionally I even dare to think I know what the words mean, "A good hope through grace." I do know if I have ever known what it is to have a hope, it is through the riches of God's grace, and not through any merits of mine; I do know that I am unworthy of any of God's blessings; I do believe that the blessings we receive here are not given to us as a reward for anything we can do; I do believe that all spiritual blessings were treasured up in Christ before the world was made, and that they are bestowed upon his people in God's own way and time.

But I must close. I have not troubled you for a long time with my scribbling. I am ashamed of this, and would not feel hurt if you should throw it in the fire without reading. I have not written as I thought I should. If you feel like writing a little to me, do so, if not, it will be all right.

Your brother in tribulation,

GEORGE GOODRICH.

NORTH WHITEFIELD, Maine, Jan. 11, 1903.

ELDER F. A. CHICK—DEAR BROTHER IN HOPE:—I will now try to write a little to you again. I sent you a letter from sister Ruth Keene, and I do hope that you will think it worthy a place in the SIGNS. I have received another from

her, and both have seemed like cold water to a thirsty soul. She has taken me back to the time when I first saw how Christ saved sinners, and I can well remember just how it all seemed to me; I sat in the parlor at home alone, with curtains drawn, reading the SIGNS; all of a sudden I saw Christ on the cross, with such a golden light all about him, and as the Savior of his people. I did not then see myself included among them, but I did rejoice, and my joy knew no bounds. How glad I was that he had a people, and that they were saved by and through him alone, even though I was left out. I rejoiced in that, and wept because I was not included in his salvation, but it was not many days I think, though it seemed months to me, before during one night I was awakened by passages of Scripture repeating themselves in my mind, as though it was some one speaking them to me, and at the same time in a moment I saw Christ as my Savior, and how happy I was for a little. Then a great warfare began, and I have had more or less of that ever since. So you see, sister Ruth's letters have been precious to me, both meat and drink. Your last one also has been good to me, and I wish that I could answer it as I desire. I was sorry when I got to the association last fall that you were not there, but we were very glad to have Elder Ker. I often wish, and even long to go out to your meetings and associations.

I have been reading more of late in the SIGNS, and have enjoyed them much. The views on feet-washing have interested me, and I have thought much upon that subject. Sister Badger and I have often spoken about these things, I have always supposed it to be but a type or emblem. I do wish that it might be my lot to visit among the brethren some

time. I have received a letter from sister A. D. Simmons, of Hillsboro, Texas, formerly of Ulster Co., N. Y. She saw my letter in the SIGNS, and wrote to me. She spoke of you and Elder Badger, and Elder Campbell.

My mind is more with the people of God of late, or rather they are more with me, and I do so long to be among them, and where I can hear the preaching, but the Lord knows what is best for every one of us. I still live in hope of better things, yet I have no reason to complain. I have worked hard, but health and strength has been given me to labor, and I wish that I might praise God more for all his mercies, but O, how far short I come of what I would like to be, God knows how weak I am; though the Spirit is willing, the flesh is weak; he remembers that I am dust.

You said in your last, "I trust that the dear Lord has been with you of late," and in reply I think I can say that he has, I feel lifted for a little above where I have been so long. I know I must have trials, if indeed I am a child of the living God, they must come in some form, it does not matter in what form, so that they come from him; he never sends any trial upon his children but for their best good, and his own glory. I know I am weak and apt to stray often from the path of duty, and he alone can keep me right, my trust is in him, and in him alone; the flesh profiteth nothing. Had I never been left to myself alone, and so failed, I should never have known many things that I now do. Although he withdrew himself from me for a little time, yet he never forsook me. Though I could not see him, yet his everlasting arms were underneath me. Whom once he loves, he never leaves, but loves them to the end.

I am glad that you and yours are well. With love and best wishes, I remain your sister in hope,

MARTHA E. GLIDDEN.

"IT IS FINISHED."

DEAR EDITORS OF THE SIGNS OF THE TIMES:—"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead."

I feel my inability to write to the household of faith, and that perhaps I might stand in the way of better counsel, and of better writers, who write for our dear family paper, yet if I can be led by the light of the Holy Spirit, directing my thoughts in the way of truth and true holiness, I desire to pen a few thoughts upon the words found in John xix. 30, last clause, which reads as follows, "It is finished."

These words were spoken by our blessed Lord in his expiring moments. Doubtless this was the saddest and most remarkable day ever witnessed by men or angels, since the creation of the world. To behold heaven's high Lord, the darling of the skies, reared between the heavens and the earth, nailed to the rugged wood, groaning, bleeding, dying, pouring out his soul unto death, the sun clothed in sackcloth of darkness from the sixth to the ninth hour, the rocks being rent, the earth trembling, all witnessing with wonderful power that he was and is the Son of God, and the same that was in the beginning with God, fills the soul with amazement and wonder indeed.

We are told that all things were made by him, and without him was not anything made that was made. God, who

works all things after the counsel of his own will, created man in his image, and in his likeness, but man must be taught the truth that he is under obligation to his Creator, therefore God gives him a law, which he must obey, this law was given unto him before Eve was formed and given to Adam as his wife. Hence, she was one in him before he received the law, and it was as binding upon her as upon him her husband, in whom was the whole human race. Now the woman, being seduced by the evil one, partook of the forbidden fruit, and then gave to her husband, and he did eat, and thus brought death upon himself and all his posterity, becoming dead in trespasses and in sins, with no possibility whatever of recovering himself or his posterity from their fallen state. We are told, "When lust hath conceived, it bringeth forth sin: and sin when it is finished, bringeth forth death," and so "death has passed upon all, for that all have sinned." "There is none good, no not one."

But in the seed of the woman is the promised Messiah, whom according to his foreknowledge, God would send as his only begotten Son into the world, at the appointed time, and when the fullness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. The old covenant was faulty, and all the sacrifices under the law could not make the comers thereunto perfect, but it was the shadow of good things to come, and not the very image of them, "For it is not possible that the blood of bulls and goats should take away sins. Wherefore when he cometh into the world, he saith, sacrifice and offering thou wouldest not, but a body hast thou

prepared me." "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."

Brethren, when our poor, finite minds take thought of the wisdom, and of the power, and of the wonderful sovereignty, and omnipotence of God, as manifested in the wonderful plan of redemption, by which to bring salvation to his dear ones, whom he gave to his Son in the covenant of grace, clothing the divinity with mortal flesh, so that he could hunger, thirst and suffer, just as we poor mortals do, we can only say with Paul, "O, the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out." Then after his baptism, and the temptation in the wilderness by the evil one, he entered upon his mission, for the prophet said, "The Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold thy salvation cometh; behold his reward is with him, and his work before him."

His mission into the world was to save his chosen people from their sins. He said, "My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." "I am the good Shepherd, and know my sheep." "I lay down my life for the sheep." "I have power to lay it down, and power to take it again." "I and my Father are one." Glory and honor to his blessed name, when we were without hope and without God in the world, in due time Christ died for the ungodly. He thus cleansed his bride from all sin, and clothed her with a robe of spotless white, so that we can now joy in God through our Lord Jesus Christ, by whom

we have received the atonement.

I believe in a limited atonement, for the Bible according to my understanding teaches it. He never shed one drop of his precious blood in vain. I do love the doctrine of salvation by grace, and not of works; the doctrine that his own arm brought salvation unto his people, and that in his death and resurrection the church is saved, and is united in bonds of love to her spiritual Head. On the cross he cried, "It is finished," and the third morning he arose from the tomb victorious over death, hell and the grave, and ascended on high, and led captivity captive, and received gifts for men.

Dear brethren, while we are a scattered flock in this wide and wicked world, and are scoffed at by the popular religionist of the world, and the doctrine of salvation by grace is assailed, yet let us hold up our heads, for redemption draweth nigh. Then our stooped bodies which have borne the burden of the day, and our hoary heads which are frosted by many winters, will bloom in eternal youth, in yonder eternity. There we shall join the dear old veterans who are now around the throne of God, we shall be immersed in the unfathomable ocean of eternity. What a rest remains to the people of God. I receive much comfort from our dear family paper.

From your brother,

A. R. MCPHERSON.

KELLY'S CORNERS, N. Y., July 8, 1903.

B. L. BEEBE—DEARLY BELOVED IN THE LORD:—As this is my sixty-eighth birthday of my natural life, and the forty-eighth year of my spiritual life, and the forty-second year of my ministry, and the thirty-first year of baptismal service in the church, it makes it to me a memorable month. Yet with it all, and a

knowledge of my short and imperfect life, and the necessity of trials and burden-bearing, I am heartily glad to believe that the Almighty works all things after the counsel of his own will, and there is no power outside of him, and all things work together for good to them that love God, and are the called according to his purpose. Am I one of that number? (The Lord knows them that are his.) If so, grace was given me in Christ before the world began, and I was called with an holy calling, not according to my works, but God's own purpose and grace that was given me in his Son. Having this in mind by the Spirit, why need I or any one worry about the future, believing as God has purposed so shall it come to pass, and all the Father gave Jesus shall come to him, and not one of them shall be cast out, but all shall be raised up at the last day. Yet in operation and action, or cause and effect, there is or will be, as in the past, just the things that our God, who is a Spirit and Love, desired. And no real believer in Christ Jesus their Lord can in deed and truth believe that one more or less in all the world than God chose in his Son will be saved; nor can there be a failure in public or private, to the disappointing of our God, in preaching, praying prophesying or professing his holiness and love. In regard to this matter a large field is opened. And I know what the critic will say, but it matters not, God works, and who shall let it? Admonition, reproof, rebuke, exhortation, instruction in righteousness, warning the unruly, comforting the feeble-minded, and taking heed to ourselves and the doctrine, and continuing in them, are all needful. But who will arise and say one or any of all these shall fail or fall short of being what our God in heaven purposed in himself,

and also in Christ Jesus our Lord? Many times have I gone over this ground in forty-eight years, and having all the weaknesses in myself, and the tendency being in line with John Wesley, Martin Luther and James Armenius, yet I have proven that only as grace reigns through righteousness by Jesus Christ our Lord, will we do or act out a proof as Paul did and said, "It is by the grace of God that I am what I am." Surely godliness is a mystery, a very great mystery. Do I know anything about it? I have professed to, I am not ashamed of the gospel. Surely it is the power of God unto salvation to believers.

The best of my life is spent, be it longer or shorter. I feel measurably resigned to leave it, and all pertaining to it, in the hand of him with whom I have to do, and wait his divine will with me and mine. May God prepare and bless his people, and keep them in his fear and love, is my prayer for Jesus' sake.

J. D. HUBBELL.

HILLSBORO, Texas, July 5, 1903.

TO THE CHURCHES OF THE SAN MARCOS ASSOCIATION; MY LOVE AND CHRISTIAN GREETING:—I have felt for a long time as if I must write to you; my heart goes out in love to you all, and if it were the Lord's will I would be glad to visit you. My dear husband is with you now, and I pray the Lord may give him grace to preach to your edification and comfort. When your letter came he did not feel as if he could possibly leave home, but the Lord opened a way for him, and I am sure he will care for me and the children while he is away. My heart will be with you and him in all your meetings, and in the spirit will hear you tell what a dear Savior you have found. When my husband is away I feel very lonely, but never

entirely forsaken, for the Lord has promised never to leave or forsake me, and his promises are sure. I feel a great desire to see you all because you have been good to us, and I am sure the God of love has always been with you, and that you have the love of God shed abroad in your hearts. I thank God for such dear Baptists, and wish I had a home in your association. O, how my heart goes out in love to all those who show their faith by their works; whose trust is in the Lord; whose hearts are filled with the love of God; who hideth not their light under a bushel; who fear not to declare the whole counsel of God; who endeavoreth to walk in the strait and narrow way; whose treasures are laid up above; whose God is the Lord; those who would do good though evil is present; those who have shown that they have passed from death unto life, because they love the brethren. If I know my own poor, sinful heart, I do desire to walk in his statutes, to bow in humble submission to his will, though sometimes it is hard; the Spirit is willing, but the flesh is weak. Every day that I live I seem to be more unworthy, more sinful; I sometimes wonder why God made me a preacher's wife, I have so little patience; I rebel so often; I almost give up in despair at times, and then I think of the hymn, "Count your blessings, see what God has done," then I know I do not deserve one-tenth part of what I get, and then I cry, Make me humble, make me obedient, let me see thy hand in all that happens unto me. The Lord does surely care for me, or I would have been cast into hell long ago. Though I have passed through sore trials, they have been totally eclipsed by the sunlight of his presence.

I did not intend to write so much, but it seemed I could not tell you all how

my heart goes out in love to you. The Lord bless you all, and keep you under the shadow of his wing.

Your sister,

MARY BUNTYN.

HILLSBORO, Texas, July 17, 1903.

DEAR BROTHER BEEBE:—I send you the inclosed letter written by W. S. Bourland, son of Elder A. D. Bourland, of Keller, Texas, communicating to me the sad news of his father's sudden affliction.

ASA HOWARD.

KELLER, Texas, July 11, 1903.

ELDER ASA HOWARD—DEAR BROTHER IN A PRECIOUS HOPE:—Your card just to hand. I am greatly pained to say to you that father has been stricken with paralysis. He was at the depot at Fort Worth, checking his baggage preparatory to starting on a trip to New Mexico, when he fell unconscious, and was carried to the Richelieu hotel, where we kept him three days, then moved him home. He is in a sort of semi-conscious state most of the time. Sometimes he will rouse up and talk for a short time, seemingly conscious; at other times he does not seem to notice anything.

Brother Howard, we do certainly feel the weight of our affliction, while we know that the Lord doeth all things right, and that his loving-kindness and tender mercies have been over us, and sustained us all the days of our lives, yet we know it was appointed unto man once to die, and O, that we could but have grace to feel in all things, "Not my will, but thine be done." But how hard it is to give up a father; one that has been a father in deed and in truth; one that has reared us, and cared and provided for us, and taught us in all soberness and honesty to shun every appearance of evil,

But for the belief that the dear Lord will take him home to his reward, it does not seem that I could bear up under it. We yet have a little hope that he may partially recover, enough to be up again, but we can only wait and see the will of the Lord.

You will please excuse this letter; my mind is so torn up I hardly know what I have written.

Yours in much tribulation,

W. S. BOURLAND.

[It is with sadness that we learn of the affliction of our dear brother Bourland; he has indeed been a faithful soldier, ever standing firm in the truth, enduring persecution for the truth's sake, and if it may be the will of the Lord, may he be still spared to us to continue his valiant battling for the faith once delivered unto the saints. It is one thing to contend earnestly for the truth when surrounded with brethren in full accord and fellowship with us, and it is quite another thing to stand firm and unmovable amidst the persecution of false brethren, as brother Bourland has done. May God's presence be with him and the dear ones in this affliction, is our prayer for Jesus' sake.—ED.]

AMANDA, Ohio, July 14, 1903.

G. BEEBE'S SON—DEAR BROTHER:—Under the promise to send a line to the SIGNS OF THE TIMES on my return home from the east, I would say, I arrived home safe and well, and found all at home well. My remembrance of my visit is pleasant, and I am reminded of Psalm cxxxiii, "Behold how good and how pleasant it is for brethren to dwell together in unity." Truly it is like precious ointment. And the opposite thought presents itself: how painful when that unity is impaired; when a dead fly gets

into the ointment. And woe be to him whom through pride of heart or haughtiness of spirit would be so reckless of words or actions as to contribute to that end. "A word fitly spoken is like apples of gold in pictures of silver," but a word out of place is fraught with mischief. It is the little things that often give rise to the greatest troubles. "Behold how great a matter a little fire kindleth." In the mouth of a tale-bearer the spark is blown into a flame. Take us the foxes, the little foxes, that spoil the vines; for our vines have tender grapes. Also Psalm cxxxvii, "Thou shalt dash their little ones against the stones." Being sued at the law and losing the coat, how hard to give the cloak also; being compelled to go the one mile, how hard to go the second mile; to give good measure, pressed down, shaken together and running over. But we are so apt to give scant measure in our apologies, to be so slow to ask forgiveness. Our whole duty is to fear God and keep his commandments.

May we by grace be constrained to do so. As ever, in hope,

THOMAS COLE.

APRIL, 1903.

DEAR BROTHER BEEBE:—As I am a reader of the SIGNS, though not a subscriber, I, too, like brother Leonard, feel like trying to aid you if it is but a little that I can do, for I should be very lonely indeed if I did not have my favorite paper to read; it is always a welcome visitor, and most highly prized by me; the doctrine it contains is not any too strong for me, but is the kind of food that I like. I often think that one number is well worth the subscription price; lovers of the truth, those that have been called with an holy calling, know what a precious hope it is to us little, feeble ones

who sometimes hardly dare hope that we have been washed and cleansed in the blood of the Lamb, but this I do know, that I love to meet with those of like precious faith, love to hear them talk of the way they have been led, although it is very little that I can say. But the Lord knows what is best for all of us, and each one fills the place that he has designed for them, therefore let us be content, for

"Why should we murmur and complain,
With blessings in our hands?
There's nothing here can satisfy,
Nor gold, nor house, nor lands."

Everything of a worldly nature is fleeting and transitory. But I have a desire to seek those things that are above, where Christ dwells, but I have so many wicked thoughts I wonder that I am suffered to live, whilst so many are being called from earth away that are so much better than I.

But I must close, I just wanted to aid you in your good work.

A poor little sister,

J. F.

QUINCY, ILL., July 15, 1903.

DEAR BRETHREN EDITORS OF THE SIGNS:—I send in this a post-office money order for two dollars, renewal for the SIGNS, as my subscription expired last month. I feel that I cannot dispense with our dear old paper. So as long as I can live I want to take and read it. During my boyhood days I read it, and during my youth and young manhood days I read it, and pondered. I was interested then in its contents, but I did not love it as I do now. I read it with delight, it satisfies, it feeds me, it instructs and edifies me. I prize it next to the "good book," God's word. I think I am not so wedded to it that I receive and indorse anything in it unless I find a "Thus saith the Lord" for it. I must test it by

that standard. It makes no claim to infallibility. None of us are infallible. I feel that it "contends earnestly for the faith." I love to read it; I love to read the old numbers of the old volumes, and I love to read the editorials of the beloved and gifted founder of the SIGNS, and when I read the writings of the present editors, and the dear correspondents of the household of faith, and compare them with the writings of the early contributors to its columns, I find the later writers do not suffer at all by the comparison, and I rejoice in that, too, for they are in the old paths. We do not find any "falling away."

Yours in the best of bonds,

J. G. WILLIAMS.

A FEW THOUGHTS FOR THE CONSIDERATION OF THE LORD'S PEOPLE.

It is said of the saints that they are one bread and one body, and how beautifully the loaf of bread in the communion, or the Lord's supper, represents that one perfect body, the church. It seems to me that a piece or part of a loaf only represents a part of that body, therefore viewing it in the light that I do, I would prefer a whole loaf. I see so much more beauty in it. I do not wish to dictate to churches what to do, but merely say how it seems to me. The grain is taken to the mill, crushed in flour, and finally molded or kneaded until it is thoroughly cemented together, then formed into loaves. Bread cannot be made of uncrushed wheat, and wheat once crushed cannot become whole wheat again. Should a whole kernel get into the loaf, when it is broken it will drop out, though it is wheat, it not being crushed, it cannot be cemented with the bread. I am opposed to urging people to unite with the church until they have been well crushed.

In fact I am strongly opposed to urging people to unite with the church. I have never seen any good results where people have been urged or hugged into the church, and I am glad to say I have seen but little of that work done. The plain, naked gospel will do its own work, without creature help, and I do believe that every one that follows or walks in the commands of Jesus, must realize for themselves what is their duty or privilege, otherwise it is only form or show, without the Spirit of Christ leading. If I am baptized because a person or church tells me it is my duty to be, to whom do I render obedience? A word to the wise is sufficient. Allow me to say, There is a vast difference between urging and encouraging.

I sign myself, in Adam an infidel, in Christ a believer, and lover of spiritual things,

D. M. VAIL.

OMAHA, Texas, July 3, 1903.

DEAR BROTHER BEEBE:—As I am behind with you and have at last got the money, I will send it to you. I have been almost a constant reader of the dear old SIGNS OF THE TIMES since I was about ten years old, and I hope that I was given an understanding of some of the things it has always contended for, and I have ever loved to read the able and edifying communications, and from some cause I have always believed the doctrine set forth therein, and as I have but a few days here, I desire to continue to read your paper as long as I live, if I can pay for it. I know it has not changed, and if I have any understanding, it has always advocated Bible doctrine.

I will be seventy-one years old if I live four months longer, and have had a home

among the Old Predestinarian Baptists forty-six years, and have been trying to preach and trying to quit thirty-nine years last May. I have had many conflicts of this life, and I feel to know through all the hard trials of life, mercy and grace have sustained me, and I feel that I can truly say, as the apostle did, "By the grace of God I am what I am." I know I love the many dear brethren and sisters who write for the SIGNS, and would love to meet them in this life, if it was the Lord's will, and have often desired to visit the Baptists of your section, but have as often shrank back from the thought, as I am such a poor makeshift.

Please excuse me for taxing your time, and forgive me, dear brother, for my neglect, and pray for me that I may still be kept from every false way.

Inclosed you will find five dollars; two for one new subscriber, and give me credit for the remainder. Please send my paper now to Omaha, Texas, former post-office Naples, as I am now living in Omaha.

O, may the dear Lord sustain you in all your great trials in the future, as he has in the past.

Your least brother, in fellowship, I hope,

J. E. KNIGHTEN.

GREENWICH, N. Y., July 13, 1903.

DEAR BROTHER BEEBE:—I am rejoiced to hear you are better. I feel I could not do without the SIGNS, they are drink and food to poor, unworthy me, I love to read a letter from you, and look in the SIGNS first to see if you have one in, for, dear brother, I have exclaimed to myself as I have read your letters, The mantle of Elijah has fallen on Elisha. When your dear father was called away I said, Who can take his place? The

Lord prepared brother William, and he has called him to come home, and behold, dear brother, you have come up by the help of the Lord, and are doing a good work. Long may you live to print the truth that fills our hearts with gladness. I often sit down and take up the SIGNS when I feel sad and lonely, and I read awhile, and I get up singing,

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent word."

Write on, dear brother, precious are the letters in the SIGNS, to the hungry child.

From your little sister in hope of life eternal,

(MRS.) CORNELIA GREEN.

OWENSVILLE, Ind., May 4, 1903.

DEAR BROTHER BEEBE:—I am not willing to do without the SIGNS, they contain the doctrine that I most heartily believe, and we would like to have some of the eastern Baptists to visit us here in southern Indiana. We have heard brother Durand and brother Carnell, and we think they are precious brethren.

J. W. CLEVELAND.

EDITORIAL NOTICES.

PLEASE BE SURE,

IN sending remittances for renewals of subscriptions, to give us the name in which the paper is already coming. If the party is married, and the paper is coming in the wife's name, and we receive a remittance to renew the subscription, and the husband's name is given, we have no means of knowing that it is meant for the subscription in the wife's name; consequently the husband's name is entered on our list as a new subscriber, and the paper sent to both parties. Or if the paper is coming in the husband's name, and the renewal is sent in the wife's name, the same thing is likely to occur.

Also when ordering the address of your paper changed give the old address as well as the new one.

Please be particular about this.

EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 15, 1903.

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 XXIV. 47.**

"AND that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

Repentance and remission of sins are among the perfect gifts of God, secured to the chosen vessels of mercy by the resurrection of Jesus from the dead, as will appear if the verse preceding the text is carefully read. Jesus said to his disciples, after his resurrection, when they were troubled, and for very joy did not believe, "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day." And because he had died, and because he had risen from the dead a victor over it, and over the grave and hell, therefore all good and perfect gifts were to be preached; and among them these two, repentance and remission of sins. The two essential things in salvation are here named, repentance, or a turning away from sin in the heart, mind, affections and desires, and a putting away of sin in the sight of justice and the law of God. And it is said that these two things are to be preached in his name, everywhere, among all nations, beginning at Jerusalem.

We are taught in the text that this

work of preaching was to begin at Jerusalem. God had so appointed, because the Jews were his peculiar treasure under the legal dispensation, and so to them must the gospel, typified in all their ceremonies and sacrifices, be first preached, as that which all these rituals pointed to. And again, it was needful that it should be made plainly manifest that all the forms and rituals of the law had not wrought one spiritual principle in them, and that by all these things they had no advantage over the Gentile, from whom all these Old Testament ordinances had been withheld. They rejected the testimony of the gospel. The self-righteousness of the Jew was as much the enemy of the gospel as was the besotted brutishness of the Gentile. This must be made apparent, and it was made apparent when the gospel began to be preached at Jerusalem.

We are taught also that this preaching was to be "In his name." The expression simply means by his authority, and because of that work which he had wrought in his death and resurrection. These two things, repentance and remission, are secured to the elect solely by what Jesus had done, and upon that ground they with every other good thing belonging to the gospel are to be preached. "In his name," is an expression which simply presents the ground upon which all gospel blessings are conferred. No gospel blessing can come to any man save through the finished work of the Lord. These things are then to be proclaimed as coming to us through him.

How is remission of sins to be preached? Let the answer to this question be what it may, one thing is sure, that just as remission of sins is to be preached, so is repentance to be preached also. How then are we to preach remission? Surely all

who rejoice in such remission will heartily assent to this, that preaching remission of sins means that by the atoning death of Jesus, and by his resurrection from the dead, remission of sins has been secured to us as a precious gift from God, the gift of his everlasting love. We are to preach that by this man is secured to us the remission or the putting away of sins. In this preaching is involved no exhortation to secure this remission for ourselves, but simply the plain statement that Jesus has died for our sins, and has risen again for our justification, and that we are freely justified by his grace through the redemption that is in Christ Jesus, and that through him we are justified from all things from which we could not be justified by the law of Moses. These are tidings, not of duty to be performed by us, but of salvation completed and secured to us through our Lord Jesus Christ. This we believe all Old School Baptists at least will rejoice to believe and confess.

Now just as remission is to be preached as being secured to the penitent sinner through what Christ has done, so is repentance in like manner to be preached as the gift of God, secured to us in Christ, and given in his name. To this agrees the words of Peter in the Acts, "Him hath God exalted with his right hand to be a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins." Now the one business of the preacher is to declare to the people just what Christ has done, and among other things that repentance is secured to those who feel their need of it. The servant of God must declare that repentance is the gift of God, and that no man can have repentance without he gives it, any more than he can have remission of sins unless God bestows it. What blessed things

then are involved in the resurrection of Christ from the dead. Repentance is thus secured to the chosen of God, and so is full remission, or the complete putting away of sin. Does any soul feel the need of remission of sins? Here it is as the gift of God through Christ. Does any soul need repentance? Here it is the gift of God also, through Christ. Is it not clear that this is the burden of the teaching of the text?

But, one may say, is not repentance commanded of God among men? That is, does not God command men to turn away from sin of every sort and name? If then it may be said, God commands repentance or the turning away from all sin among men, how can it be said that Jesus is exalted to give repentance? And further, does not such a command imply that man has ability in himself to repent, and therefore does not need that it should be given him through Christ? To this the reply is very pertinent: Does not God command love to himself and to the neighbor also? Yet if ever the righteousness of this law be fulfilled in us, so that we do come to love God at all, it is because and only because the love of God is shed abroad in the heart by the Holy Ghost which is given unto us. So also it may be suggested that his fear is enjoined, and all other righteous things. And yet he must put his fear in the heart, if it ever is found there. So likewise the fact that God commands repentance from all sin, does not at all argue creature ability to repent, any more than the command to love God, implies the ability to fulfill that law. In all that pertains to the commandments of the holy law of God, man is presented as unable, and if left to himself, unwilling to do any of the things commanded of him. So likewise he cannot of himself repent

any more than he can love or fear God, or serve him with single purpose of heart. If ever any man does love, fear, repent or serve God in any way, it is because God gives these things to him, through Christ, the risen Savior, who has received all these gifts for men.

All these gospel blessings come to the needy; they are provided not for the whole, but for the sick; they are given not to the satisfied, but to the hungry soul; more than this, they are given to the soul who cannot attain to these things in himself, but must receive them, if he receives them at all, as a gift. If a man then loves God, it is because he has come to see loveliness in him, and then that love has been shed abroad in the heart by the Holy Ghost. So also if a man fears, serves and reverences God, it is because God has bestowed these things upon him, who has come to see such loveliness in them as has compelled him to cry out for them. And likewise repentance, if felt in the heart and mind at all, has come to that man as a blessing which he must have, and which he cannot manufacture for himself, but which must be received as the word declares, as a gift from God. The seeking soul, burdened with guilt, and a sense of the desperate hardness and destitution of his heart, in secret, where God alone hears him, cries out, "O for the love of God in my heart; O that I might fear him and serve him: O that I could repent and believe on him." One said, "I would but can't repent." This just describes the condition of such a sin-burdened soul. How he longs to repent, but he is not able. To this needy and perishing soul comes now the blessed tidings of the gospel of grace, Soul, thou canst not indeed repent, thou art hard and stubborn and rebellious, and left to thyself thou wilt not, thou canst not turn

to God, and away from sin; thy case is deplorable indeed, but O, troubled soul, thou mayest rejoice and be glad, I come to thee, says the gospel message, with the glad tidings that repentance and all other spiritual blessings which thou desirest, and must have or perish, have been secured to thee through him who died and rose again, and received these things as gifts free and full to men. Jesus is exalted to give thee repentance; it is thine in Christ, and my message is to declare to thee that not only repentance, but remission of sins, all thy sins also, have been secured to thee in him. These are the blessed tidings of the gospel, and this glad message it is the privilege of all the servants of God to proclaim for the comfort and hope of all the sorrowful, who desire repentance and remission of sins.

Man is a fallen being, and the work of grace is to show him his lost and HELPLESS condition. The commandments of God are holy, and all his law is good, but man cannot obey one of the least of all his commandments, because he is the enemy of God by wicked works. It is the work of God through the law to convince man of just what he is, and then to reveal just what Jesus is, and what a fullness of grace is in him. And so all spiritual blessings are in Christ, and not in the fallen sinner, and only he who has Christ can have any of these heavenly gifts. And among these gifts is not only remission of sins with love, fear, hope, humility and faith, but also repentance. To preach repentance then is to proclaim what Jesus is, and what Jesus bestows upon the poor sinner. Preaching does not convince men of the need of repentance, nor of the need of love to God, nor of the freeness and fullness of salvation in him, but it does come to that heart where God has already wrought his great

work, at least in the beginnings of it, and it does bring to that heart the consolations of the gospel, that gospel which declares that Christ is exalted to give the needy soul just what it needs. No wonder that such news is called the gospel, "glad tidings." What tidings could be more glad? The truth is that the distressed, weak, suffering sinner, hungry and poor, a beggar at the door of mercy, only finds that men are binding upon him still heavier burdens, that they are pouring fire into the wound rather than oil, that they are making his condition worse instead of better, just so long as they say to him, "You ought to repent and believe, you ought to love, fear and serve God; you ought to turn to God, and then he will turn to you, and will then save you." These things are just what they want to do, but they are just what they cannot do. If any man says, I can do these things, that man is not that poor sinner whom Jesus came to enrich; he is not that sick man whom Jesus came to heal. And all they who profess to be preachers of righteousness are not called of God, and do not know the gospel nor the plague of their own hearts, so long as they have nothing better to say to a poor sinner than the above. Miserable comforters are they indeed, to any one save a well fed, self-glorifying pharisee.

We do rejoice that it is ours to preach to such poor sinners a finished salvation, all the gift of God, including repentance, as well as all other things needful to salvation. All the preaching in the world, whether it be of the thunders of Sinai, or the sweet promises of life in Christ, will never touch an unrenewed heart. But our God causes the preaching of the gospel to be like rain upon the ground, the furrows of which have been made soft.

How blessed to feel the need of repentance! How blessed that it is a gift of God through Christ!

Repentance means a change of mind, and as a result, a change of conduct in a man, but what produces that change in mind and conduct? The apostle in 2 Cor. vii. 10, tells us about that; he there says that sorrow produces it. Sorrow in the heart for a certain course pursued, or thing done, produces, according to the apostle, a turning of mind and of the manner of life into another course. Paul had written his brethren a letter of reproof, and the result had been that the Spirit of God had applied his words to their hearts, and it had wrought in them an entire change of conduct, and Paul says that they sorrowed after a godly sort, and this sorrow had wrought repentance unto salvation not to be repented of. But there was another sorrow, and it works another sort of result. There is a sorrow of the world, and it works not repentance, but death. The first thing is sorrow in the heart, and then from this sorrow, when it is godly, results a turning from sin and idols, to God. Two contrasts named in the history of the Bible occur to us as we write: one was the sorrow of King Saul, which wrought death, and the other the sorrow of David, which wrought repentance, and a turning from his sins. In the New Testament we are told of the sorrow of Judas, which led him to go out and hang himself; it wrought death in him. The other is the sorrow of Peter when he had denied his Lord, he went out and wept bitterly, and we do not need to call attention to the life which followed, with him. Our only wish in calling attention to this was to say that sorrow for sin cannot be begotten in any heart by any human will or effort; but godly sorrow, wrought in the

heart by the love of God, and the love of holiness, through the holy Spirit, works effectually, and produces a turning away from sin with loathing, and a turning away from self also, with abhorrence. To this man, filled with this sorrow for his sins, and feeling his inability to turn away from sin, comes the message of the gospel, Jesus has provided for thee, poor soul, just that repentance which you need, and it is yours in him.

Let us preach repentance then, just as we preach love, fear, faith, humility, or any of the precious things of the Lord; in such preaching there will be found solid comfort, comfort which legalists are strangers to, and which the world does not know. C.

EXTREMES.

IN many of our exchanges we have observed of late much complaint about brethren going to extremes in the doctrine, and suggesting a more conservative course in preaching and writing, but it seems to us that there can be no going to too great an extreme in the truth. The unalloyed truth must of necessity be the extreme, to be the whole truth, and nothing but the truth, and any compromising, or modification of it would not be the whole truth.

Doubtless a true principle of doctrine may be presented in language that so exaggerates or contorts it that it is made to appear in an erroneous light, but this is not carrying the truth to an extreme, but departing from the truth. If we are in the truth, there is no danger of carrying it to too great an extreme. Error can be modified, compromised and changed, and still be error, but truth, like its Author, knows no change, and anything short of the extreme truth is error.

Let us not for fear of being too extreme

in our views make any compromise with error, for "What concord has Christ with Belial? or what part hath he that believeth, with an infidel?"

There are certain views that have been set forth by the SIGNS OF THE TIMES, and advocated by its patrons, for nearly three-quarters of a century, that within the last few years have been attacked by those claiming our name, who have suddenly discovered that these old principles of doctrine are too extreme. But if they ever were truth, they are still the truth, and nothing short of this extreme can be the truth. But if it is not the truth, then all the old fathers that for so many years faithfully contended for these principles, who have now fallen on sleep, died in error.

It is a feature peculiar to those who introduce new doctrines among the saints, and attack the old fundamental principles, after they have started the strife, and caused confusion and distress among the saints, to set up the cry of "Peace, peace; let us compromise." But, dear brethren, if you were in the truth before the attack was made upon you, what would a compromise be but a compromise of the truth, and a victory for those who made the attack upon it?

This is the case with those who at the present time have caused so much confusion among the saints. The very ones that have created the trouble, are the ones who now are so zealous for peace on a compromise basis. If any doubt the correctness of this assertion, we refer them to the first fifty years of the publication of the SIGNS, when practically the whole brotherhood was a unit, before the "isms" that are now rending the Baptists were ever heard of. The religious world is ever ready to compromise for the sake of popularity, but the truth

of God knows no compromise, but ever remains the extreme of perfection and holiness, and the peace of Zion will never be attained by a compromise of that truth.

May God reveal his truth to us, and enable us to contend earnestly for it, uninfluenced by the frowns or favor of men. B.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

JOHN X. 9.

BROTHER BEEBE:—Will you do me the favor to give your views on John x. 9, particularly on the latter clause of the verse?

ALEX HARRIS.

MALAM, Texas, May 13, 1860.

REPLY.

The text on which we are requested to write, reads thus: "I am the door; by me, if any man enter in, he shall be saved, and shall go in and out, and find pasture." In the beginning of this chapter we have a parable which the Lord spake to the Pharisees, but they understood not what things they were which he spake to them. And what we have now under consideration appears to have been spoken in confirmation, and perhaps in explanation of the parable. In the preceding parable, we think our Lord was speaking of the Jewish *fold*, where his people were held under the legal covenant, and shut up, or held under tutors and governors until the time appointed of the Father. Christ, as the good Shepherd, came to redeem them that were under the law, and to gather them with his arm, and to carry them in his bosom, according to Isaiah xl. 10. In their redemption it was needful that the Redeemer should come into the fold where they were, that is, that he should come under the law where they were shut

up. The right of redemption was legally and exclusively in him. He had a right of property in the sheep; a prior, or previous claim. They were his property before they went astray; and it was his right therefore, and his alone, to redeem them. None who had ever come before him, to attempt the redemption of the sheep had any such right, and therefore their claims were never honored by the justice of God, which stood as sentinel, or porter, at the door. "All," said Jesus, "that ever came before me, are thieves and robbers." If a flock of sheep belonging to A., should stray from his premises on to the premises of B., and there commit such trespass as to warrant B. to hold them, for the damages done by them, and C. should come and offer to pay the charges of B. and take the sheep away, would not C. prove himself a dishonest man? Would not B. demand of C. to prove property as well as pay charges, before he would allow him to take the sheep away? None who have ever volunteered in the business of saving sinners, either before or since the coming of Christ, had any right of property in the sheep, and therefore they are thieves and robbers; but the sheep did not hear them, nor did the porter open to them; but all their efforts were illegal; they had not entered by the door, but had climbed up some other way; therefore, instead of delivering the sheep from the curse and dominion of the law, they had made it their business only to kill, and to destroy.

But when Jesus, the good Shepherd, whose own the sheep were, came, his title to them, and his right to redeem them, was fully recognized by the *porter*, or by that eternal justice which kept the door. Christ did not come to liberate the sheep illegally, though they were his own, by throwing down the fence, or by

climbing up some other way; for he came not to destroy the law nor the prophets, but to fulfill: Heaven and earth shall pass away, he said, but not one jot or tittle shall pass from the law until all is fulfilled. Thus he entered into the fold lawfully, paid the utmost farthing of the demands of law and justice; opened the prison door to them that were bound; proclaimed liberty to captives; showed in what way the lawful captive could be delivered; called his own sheep by name, for he came to redeem none but his own, and that not to make them his, but because they were his. Well did he know their names: for he had a registry of them in his eternal book of life, and led them out.

And when he putteth forth *his own* sheep, he did not say to them, Now, as I have redeemed you from under the law, and ye are no more under it, you can go anywhere you please; follow your own inclinations, and walk in the light of your own eyes; but when he putteth forth his own sheep, he goeth before them; and he does not go and leave them, but they follow him, for he has the power of attraction for them in his voice, for they know his voice, but a stranger will they not follow, for they know not the voice of strangers. Truly, Blessed are they who know the joyful sound, they shall walk, O Lord, in the light of thy countenance.

Where does he lead them? To the gospel fold. They trace his footsteps and follow the Lamb, whithersoever he goeth. He leads them in green pastures, by the still waters; for he is the Lamb which is in the midst of the throne, and he shall feed them and lead them to fountains of living water. That is, having redeemed his people from the law, and delivered them from the old cove-

nant, brought them experimentally out of the house of bondage, and out of the prison-house, he leads them to the gospel fold; to his church as set up under the new dispensation, where the pasture is rich and abundant, and where the waters of life flow clear as crystal from the throne of God and the Lamb, and where they shall feed and lie down, and where they shall have food and rest.

The Gospel Church, as organized on New Testament principles, under the reigning government of Christ, is what we understand to be the fold, of which Jesus himself is the only door for the sheep. Neither Abraham, nor Moses, nor circumcision, nor infant or adult sprinkling, nor will, nor works of men or angels, can afford an entrance to this fold of gospel fellowship and gospel privileges. Jesus says, most emphatically, "I am the door." Not a door, as though there were others; for there is but the one entrance into the church of the living God. Except a man be born again, he cannot see the kingdom of God, and except a man be born of the water and of the Spirit, he cannot enter into the gospel fold. He is the Way, and the Truth, and the Life. No man cometh to the Father but by him. There is salvation in none other. No other name under heaven is given whereby we must be saved. And as he is the only door of salvation, or into the church, he says, "By me if any man enter in, he shall be saved." How positive are his words. There is nothing in them made to rest upon contingencies, nothing uncertain.

He shall be saved. How cheering, truly, to the saints. They can rest upon the positive declaration of him who is himself the Truth. But, says the trembling saint, Have I truly entered by him as the door? Some indeed get into the

church, or into religious profession, and are regarded as fellow citizens with the saints, and are treated as such, who have not entered by the door, but have climbed up some other way, but it is not said of such, They shall be saved, but it is said, They are thieves and robbers, who have come only to steal, to kill and to destroy. And we are also assured that every plant that the heavenly Father has not planted shall be rooted up.

All who enter this fold without grace, shall be cast out without favor. How awfully important, then, that we know how we have entered. If it has not been by Christ, the door, it matters not how else we have managed to impose upon the saints. If by fasting and praying, by using means, or complying with terms; if by giving all our goods to feed the poor, or to fatten the missionaries; if by works of righteousness which we have done, or by the faith or works of pious parents, the prayers of revivalists, the pardon of popes, the confirmation of mitred bishops, or by anything but Christ, as the door, our characters are indelibly written, not sheep of Christ, but thieves and robbers. But to the fearful, trembling saint, let us inquire, Have you come into the church of God as a thief and a robber? Was your design to steal, to kill, and to destroy? Did you come in by any other way than Christ, the door? Or, in other words, were you not cut completely off from every other hope but Christ alone? Were you not slain to every other hope for acceptance with God, and made to see, and feel, and to acknowledge that all your dependence was in Jesus Christ, and him crucified and risen from the dead? If so, then are ye the circumcision which worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh. All

such shall be saved; the mouth of God our Savior hath spoken it.

"Rest, doubting saint, assured of this,
For God hath pledged his holiness."

"And shall go in and out, and find pasture." On this last clause our brother desires us more particularly to dwell. He shall go in and out of what? The Door. This is the use of a door. Doors to our houses are thus used; at them we go in and out. So when we contemplate the figure of a sheep-fold and pasturage ground. The careful shepherd provides for his flock to go into the fold for safety and comfort by night, and in the wintry and stormy seasons, where there are provisions for the comfort and security of the sheep.

But it would not promote the health, comfort or well being of the flock to be always housed up in the fold; but there are times when the skies are clear, the weather pleasant, the fields green, and the pasturage inviting, when the sheep desire to go out into the green pastures, where they may feed and lie down. It is natural for the sheep to require this. True, they can live on dry fodder, if kept in the fold continually, but they desire the change; they love to roam through the fields, drink of the still waters, lie down in the lovely and peaceful shade, when they know the good Shepherd's watchful eye is upon them, and that he is both able and determined to protect them from all harm. But every well disciplined sheep knows that if he is suffered to *go out* into the green pasture, he must go there through Jesus, as the door. What sheep or lamb has ever enjoyed this privilege only through Jesus?

But it is not for the good of the flock to remain at all times and seasons in the fields which spread along the banks of the river of still waters. Here is where

he causeth his sheep to rest at noon. But the chilling night comes on, the howling tempest rends the skies, the rain, and hail, and snow comes down, and they now require shelter; but where can they find it but in the fold, where they must pass under the rod to attain it? Still they are as dependent on Christ, as the door, for ingress, as they were for egress; as it is only through him they receive all their spiritual enjoyments, comforts and safety, both in the pasture and in the fold.

Brother Harris being a farmer, and in a sheep growing State, is doubtless familiar with the various figures used. A sheep-fold is a building used as a shelter and protection for sheep, but it is not to imprison them, only while their comfort and safety requires they shall be kept there, and when they go into it, it is not to make them sheep, but because they are sheep. And when they go out by the door, it is into the pasture which is provided for them. So the sheep of Jesus, who have entered by him, and all those other sheep which he has, which were not of the old Jewish fold, but which he has redeemed from the Gentiles; them also he must bring, and they shall hear his voice, and there shall be one fold and one Shepherd. And as the one flock of the good Shepherd, they shall by him go in and out, and find pasture.

This figure may also teach us that there are *set times* to favor Zion, when the saints are favored, through Christ, with peculiar enlargement of joy, peace and love, and when they can go forth and feed their kids, beside the fold, or shepherd's tents, and other times when their joys are restricted and they are directed to enter into the rock, or turn to their stronghold, until it shall be again announced to them, the winter is past,

the rains are over and gone; the flowers appear in the earth, the time of the singing of birds has come, and the voice of the turtle is heard in the land.

MIDDLETOWN, N. Y., September 1, 1860.

RECEIVED

IN RESPONSE TO BROTHER D. M. LEONARD'S APPEAL
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TO CLEAR THE "SIGNS OF THE TIMES" FROM DEBT.

Previously acknowledged.....	\$788 70
Cash, Georgia.....	1,00
Total to date.....	\$789 70

OBITUARY NOTICES.

By request of Mr. and Mrs. Frank Brooks, I will try to write a notice of the death of their mother, **Mrs. Sarah C. Brooks.** It was my pleasure as well as my privilege to know sister Brooks since May, 1897, and I can truly say that as long as she was blessed with health, she was one of the faithful in her attendance at the meetings of her church; strong in the faith of God's elect, cheerful and loving, often speaking words of comfort and encouragement to others. She was ever true to her profession, doing willingly what her hands found to do; not because she expected salvation for the doing, for she knew and often spoke of the weakness and unworthiness of human nature, and she had no confidence in the flesh, but her hope and faith was in Jesus, and his work of obedience to the Father, for poor, helpless sinners, such as she felt herself to be. The writer has often heard her say, "I am nothing, the Lord is all." Early in the year 1902 her health failed, and she became very nervous under this sore affliction. The once light and cheerful heart became sad, and this sadness was seen in her countenance, and the tongue that had so long been given sweet liberty to speak of the mercies of God to her, was now generally silent. But when I would visit her I always found her trusting in that same Jesus who gave her hope in him many years ago. She was not able to attend the meetings now, and how we all missed Aunt Sallie, as she was familiarly known, for she had been there so long she was greatly missed when she could come no more. She lingered on and grew weaker as the days went by, in the home of her son, Alex D. Brooks, where she had every comfort that loving hands could administer, but the Lord's time had come to take her to himself, and nothing could stay the (to her) happy change. On Saturday, May 2d, I called to see her, but she was in a stupor, and we could not rouse her, but she did rouse up later, and talked beautifully of her departure from this vale of tears, as I was told by her son.

Late in the afternoon Sunday, May 3d, her spirit quietly and peacefully took its leave of the mortal frame, and now rests with God who gave it.

At the request of the family the writer attended her funeral on Tuesday, May 5th, at the place so dear to her in her life, Black Rock, speaking from the closing verses of the fifteenth chapter of 1 Corinthians: "O death, where is thy sting?" &c. The high esteem in which sister Brooks was held by the church and people generally, was manifested by the very large congregation that assembled to see the remains, and to assist if need be in laying them to rest. And there beside her long lamented husband we laid her to await the resurrection morn, when that which is sown in weakness shall be raised in power, for the Spirit of him that raised up Jesus from the dead, dwelt in her, and therefore he shall quicken her mortal body by that same Spirit. So then, bereaved ones, grieve no more for mother, she is and shall be ever with the Lord, and may he give you and each of you the grace he gave your dear mother, and thus prepare you to meet her in the blessed abode that knows no parting. The church and pastor feel their loss in her death. God grant us sweet reconciliation in his dear name.

By her unworthy but loving pastor,

J. T. ROWE.

[ACCORDING to the request of brother Rowe and of the family we will add a few words to the above. From an acquaintance of thirty-six years we can bear full testimony to all that our brother has written concerning sister Brooks. It was our privilege to baptize this dear sister in the fellowship of the church at Black Rock, Md., in September, 1871, so for more than thirty-one years she was a faithful, loving member of that church. She was in all this time a lover of the truth and of peace, and no word that could make strife ever willingly fell from her lips. All knew and loved her, because of the desire that was always with her to do kindness to all that had need. She was faithful in her attendance in the assemblies of the church, and she was faithful and generous to contribute her full share to the support of her pastor, and to any other church expense. Grace reigned in her, and manifested itself in her mortal flesh. For ourself we must say that we have never had a better friend, nor one more steadfast than she has been. She leaves three sons and two daughters to mourn a good mother's departure. Her memory is blessed.—C.]

Mrs. Betsy P. Parsons departed this life July 10th, 1903, at the home of her daughter, Mrs. Sarah Parkers, near Pittsville, Md. The subject of this notice was born Jan. 22d, 1822, married to Peter R. Parsons, Dec. 22d, 1841, was baptized in the fellowship of the Old School Baptist Church at Indiantown, Md., Dec. 22d, 1844, by Elder A. Gray. She had been a widow

ten years and one month. Sister Parsons was a Baptist of the simon pure kind. She was faithful and devoted to the cause that distinguishes that people from all others. I met her when I made my first visit to the above named place, thirty-five years ago, and have been in close touch with her every since, visiting her house, and having a great deal of religious talk with her and her dear companion, and always found her clear on the doctrine of salvation by grace and grace alone. As is the saying, "She was as true as steel" in the attendance of her meetings, until she became afflicted. She was an invalid for quite a while, and during that time she would get anxious to go there, and sister Sarah would ask me if I thought it safe to take her, and I would tell her I did not think so. I think that her mind retained more of the blessed things taught by the Spirit, than of this world. We can say in truth, another of the faithful and excellent ones has fallen. We should thank God for giving us such a companion, such a mother, such a neighbor and such a true, faithful christian. We fully believe that she now rests from all of her troubles, both in mind and body, in that sweet sleep in Jesus, no more to be disturbed until the trump of God shall sound, and her triumphant spirit comes to put on all afresh.

Brother A. B. Francis preached on the occasion, I am sure much to the satisfaction of the bereaved and listening ones. We do not sorrow as those without hope. Many will remember the home of this dear one and her companion. Text used, Psalm xvii. 15. We express our sympathy for all who feel the touch of this dispensation of God.

T. M. POULSON.

MASSEY, Va.

DEPARTED this life suddenly, of heart failure, at his home in Baltimore Co., Md., July 15th, 1903, **Mr. Samuel Howard Cole**, aged 73 years, 1 month and 28 days. He was the youngest of eight children of Lewis and Sallie Cole, who in their day were prominent and substantial members of the Old School Baptist Church at Black Rock, Md., and, if I mistake not, were in the constitution of that church, about 1828. Mr. Cole was born in the vicinity of Black Rock, May 17th, 1830, and spent all his life in that county, and mostly in the immediate neighborhood of his birthplace. He never made a public profession, but was always a devoted friend of the Black Rock Church, and its pastors, always cheerfully rendering any assistance in his power, delighting to serve them. Some time before his death he related to the writer the reason of his hope, and expressed a desire to be baptized, and had fully intended to offer himself to the church at Black Rock, the first Saturday in this month, and, if received, to be baptized in the stream that runs through his farm, on Sunday, but when the time arrived was too feeble.

The funeral took place at Black Rock, on the 17th. Services by Elder Rowe, the pastor, and Mr. Geo. C. Bacon, a Methodist minister, (nephew of Mr. Cole) whom he requested to take part.

He leaves a sorely bereaved and disconsolate widow, four sons and one daughter, (the wife of the writer) eight grandchildren, one sister, one brother, and a large circle of other relatives, by whom he was greatly beloved. May our heavenly Father send to them the blessed Comforter with the consolations of the gospel for their support and comfort in their great bereavement.

A. B. FRANCIS.

DIED—Dec. 15th, 1902, at his home, 25 Kuapp Ave. Middletown, N. Y., **Oliver Corwin**, aged 60 years, 3 months and 25 days. He was the son of Joshua and Debroah Corwin. In 1872 he was married to Harriet M. Jordan, who with three daughters, May, Anna and Josephine, survive him. Also he leaves his mother, sister Corwin, one brother and three sisters. Mr. Corwin never made a public profession of religion, but was a faithful husband and father, honest and upright, quiet and unassuming, highly respected by all who knew him. We have hope for him.

The writer conducted the funeral services in the Old School Baptist meeting-house at New Vernon, N. Y. May the blessing of grace be with the family.

ALSO,

Alfred M. Horton, at his home in Middletown, N. Y., April 22, 1903, aged 76 years. Brother Horton at the age of eighteen, while engaged in blasting rock, was seriously injured by a premature explosion, which totally destroyed his sight. He was able, however, to go about without the aid of a guide for many years. He was engaged in the feed business. On April 9th he was run down by a horse and wagon, and received internal injuries which caused his death. His wife, Adeline Wheat, died six years ago. He leaves one son, Charles S. Horton, of Middletown, N. Y., one brother, James M. Horton, of New York city, six grandchildren and many friends, besides the church, to mourn their loss. He was a good man, and we all loved him for the truth's sake, and miss him greatly.

The writer tried to speak at his funeral, which was held at his late home, and largely attended.

ALSO,

Anna N. Dolson departed this life June 30th, 1903, at her home, Wisner, N. Y. She was born April 22d, 1871, hence her age was 32 years, 8 months and 5 days. She was married to George W. Dolson in 1897, who with one child, five years old, is left to mourn the loss of a kind, faithful and loving wife and mother. Sister Dolson was baptized in the fellowship of the Warwick Old School Baptist Church, by the late Elder Wm. L. Beebe, in 1899. She was blessed with a meek and humble spirit, was devoted to the cause of Christ. She believed in God's power to save and

rule all things. She was patient in affliction, giving glory to God, and died in triumphant faith. Brother Dolson has the sympathy of all who know him. May he be sustained by the grace of God.

The writer tried to speak at the funeral held in the Warwick meeting-house, July 3d. A large congregation manifested their love and respect for her. We shall all miss her.

H. C. KER.

William Waldron Vandenberg was born in the town of Greenbush, N. Y., Sept. 17th, 1824, and died March 5th, 1903, being 78 years, 5 months and 16 days old. He was the only son of Martin W. Vandenberg and Catherine De Forest. He was married to Ruth Ann Slaughter, April 15th, 1848. Two daughters were born unto them, Elizabeth Ann Traver and Mary Amanda Greene, who with their mother are left to mourn their loss. While he was not a member of the visible church, he always seemed to take a great interest in the meetings, and with his family made a home for all who came to his house, where meetings were held once a month. He made all welcome who came, and was glad to have meetings at his home. He will be very much missed in the neighborhood where he has lived so many years, by the church for which he did so much, and by his family, to whom he has been a faithful and loving husband and a kind and generous father.

His funeral was held at his home, and was largely attended by his relatives and friends.

May the Lord grant grace to comfort and sustain them in their affliction.

C. BOGARDUS.

BROOKTON, N. Y.

DIED—May 24th, 1903, brother **David McKane**, near Shohola, Pa., of paralysis. His leaves his widow, sister McKane, and three sons. He was baptized by Elder Gilbert Beebe, in 1872, and married by the same to Miss Jane Travis, in 1857; was a member of the Old School Baptist Church in Middletown, N. Y. His hope was in Jesus, and now he is with Jesus. God bless the lonely widow and children, and all that mourn their loss. The grace of God is sufficient for every felt need.

Memorial services July 15th.

D. M. VAIL.

POETRY.

PETITION.

Lord, I am poor, O give me grace,
"Twill make me rich, cure all my ills;
More precious far than Ophir's gold,
Or cattle of a thousand hills.

Lord, I am weak, O make me strong,
O give me strength to follow thee,
That I may rise as on eagles' wings,
And run and never weary be.

Lord, I am blind, O make me see
The riches of thy glorious grace;
To see and feel my need of thee,
And view the smilings of thy face.

Lord, I am sick, O make me whole,
For thou the great Physician art;
Apply the oil of grace divine,
And heal my wounded, sinful heart.

Lord, I am vile, O cleanse thou me,
O wash me free from every sin;
O, robe me in thy righteousness,
And make me clean and pure within.

Lord, I am nothing, thou art all,
O hear and grant my earnest prayer;
Cast every idol from my heart,
And set thy blessed image there.

SARAH E. RUNKLE.

JULY, 1903.

APPOINTMENTS.

If the Lord will, I attend appointments as follows:
Justus, Pa., yearly meeting, August 12th and 13th;
Brookdale, Pa., Friday, August 14th, 2 p. m., as
brethren may appoint; Otego, N. Y., Sunday, August
16th, Scholastic; Monday, 17th, as brethren may ap-
point; Albany, 423 Sheridan Ave., 8 o'clock, August
18th, Tuesday night; Utica, 160 Semour Ave.,
Wednesday night, August 19th.

SILAS H. DURAND.

MEETINGS.

HAZEL Creek Association of Regular Predestinarian
Baptists, will meet in her forty-ninth annual session
with Spring Creek Church, near Stahl, Adair Co.,
Mo., on Wednesday after the fourth Sunday in August,
1903, and continue the two following days.

S. B. JONES, Moderator.

J. M. CATE, Clerk.

The yearly meeting of the Harford Church is ap-
pointed to be held with said church, commencing on
Saturday before the fifth Sunday in August, at 10
o'clock a. m., to continue two days. A cordial in-
vitation is extended.

Those coming by way of Baltimore, will take train
at North avenue station at 3:30 p. m. for Long Green
or Forest Hill. Those coming from the north will
take train that leaves York at 1:30 p. m. for Forest
Hill, on Friday before.

NATHAN GRAFTON.

THERE is to be a yearly meeting held with the Old
School Baptist Church of Cammal, Pa., fifth Satur-
day and Sunday in August, (29th and 30th) 1903, the
Lord willing. Hope to see a goodly company of sin-
ners, and preachers to minister to our comfort. Those
coming from Williamsport will take Pennsylvania
division of New York Central & Hudson River R. R.
to Cammal. Those coming via Corning, will come

on same road to Cammal, inquire for Sammy Moffat,
living a few rods from depot. All who come will be
made welcome.

D. M. VAIL.

THE Spoon River Association of Regular Predesti-
narian Baptists will meet (the Lord willing) with
Union Church, five miles south of Colchester, Mc-
Donough Co., Ill., Sept. 3rd, 4th and 5th, 1903.

Those coming by rail will be met at Colchester, on
Thursday before, and on Friday morning, from the
south. Only those from east, west and north of
Galesburg, will come to Galesburg by 5 p. m. Thurs-
day, where we will endeavor to get reduced rates
from there on. All are cordially invited, especially
ministering brethren.

S. H. HUMPHREY, Clerk.

THE Old School Baptist Conference of Maine, will
be held, the Lord willing, with the Old School Bap-
tist Church in North Berwick, Maine, commencing on
Friday, Sept. 4th, 1903, and continuing three days.
We shall gladly welcome all who love our Lord Jesus
Christ in sincerity. Those coming will be met at
North Berwick, on Thursday before the time ap-
pointed for our yearly conference.

FRED. W. KEENE.

THE Greenville Old School Predestinarian Baptist
Association will be held in Lima, Allen Co., Ohio,
commencing on Friday before the first Sunday in
September, (4th) 1903. We would be glad if the Lord
would direct some of his servants to us. If there
should not be any one to meet train, take the street
car at the depot and ask the conductor for transfer
on West Market St., get off car at Jamerson Ave., and
go one square south, to 1014 West Spring St., to
place of meeting.

C. GILBERT MILLER, Clerk.

THE Roxbury Association will be held, the Lord
willing, with the Second Church of Roxbury, at Rox-
bury, Delaware Co., N. Y., on Wednesday and Thurs-
day, the 9th and 10th of September, 1903, beginning
at 10 o'clock a. m., when we expect to meet and greet
our brethren and sisters, and friends to truth and
righteousness. The place of meeting is two miles
from Roxbury village, and six miles from Kelly's
Corners, at which places those that come can stop
and be taken to the meeting. Trains will be met on
the Ulster & Delaware R. R. on Tuesday evening be-
fore the meeting, at both places.

We hope to see a number of ministering brethren
with us.

J. D. HUBBELL.

THE Licking Association will convene with the
church at Bethel, Shelby Co., Ky., on Sept. 11th, and
continue the two following days.

Those coming by rail can come via Louisville

Southern from Lexington to Hemp Ridge, Busey or Shelbyville, where they will be met Thursday p. m. and Friday a. m. Over the C. & O., come to Shelbyville from Louisville. Trains on all roads will be met Thursday p. m. and Friday a. m., except the Mixed train on L. & N. (which is uncertain as to time of arrival.) Should any fail to be met, inquire for Middleton's hack, and come to our place in Shelbyville, Ky.

A cordial invitation is extended to all lovers of truth to meet with us. We pray and hope to be favored with a pleasant season. The Lord in his mercy grant us his favor according to his will.

P. W. SAWIN.

ELDER Carnell, of Dutton, Canada, will preach in hall, 42 Gratiot Ave., second floor, on the fourth Thursday in each month, at 7:45 p. m.

All members and friends are cordially invited to meet with us.

Z. GILLIES.

717 HOWARD ST., DETROIT, Mich.

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2:30 P. M.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 71. MIDDLETOWN, N. Y., SEPTEMBER 1, 1903. NO. 17.

CORRESPONDENCE.

"THE SCARLET LINE."

"SHE bound the scarlet line in the window."—
Joshua ii. 21.

(Concluded from page 487.)

Rahab received and sent away the spies in peace. They are her friends, her sworn friends, for they have sworn unto her by the Lord, calling upon him to witness and to establish the covenant between them. When in dire needs, when in the deeps, when as outcasts, as the vilest, the chief of sinners, distracted with hellish temptations, what shall satisfy us, lift us up, inspire us once more to hope for salvation? If for help we must look to our creature resources, then we must despair, for we have learned and are still learning in our soul's humiliations that we are without strength. Must then the chief of sinners perish? Our hope is in the new covenant, in Jesus' precious blood. "The secret of the Lord is with them that fear him, and he will shew them his covenant." O, a sight of this by faith will be as streams in the desert; here we shall find our strong consolations. Harken to one of the ambassadors of God, "Wherein God, willing more abundantly to shew unto the heirs of promise

the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec."—Heb. vi. 17–20. O, ye tried ones, here we have the sworn, the sure mercies of the Lord. This is admitting us into the secret of his presence, this is opening to us the bosom thoughts of the everlasting God. Here the Lord is revealed contemplating all the woes and weaknesses of his people, and he is overflowing in his love and pity toward them. O, ponder each word: "Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it with an oath."

The two spies are a lively representation of the ministers of Christ. "Behold, when we come into the land thou shalt bind this line of scarlet thread in the window." This, O Rahab, shall be the

true token unto thee that thou shalt not perish, and that we will deal kindly and truly with thee. Rahab has faith in the God of Israel, she has faith in these two spies, and she has faith in the token they have given her, and obedient to her faith "she bound the scarlet line in the window." No doubt she often looked upon this scarlet line with tears of gratitude to the Lord. This true token quieted her fears, and was her support until the day of her salvation, and thus within her heart she might speak, Who am I that I should be singled out to be remembered with the favor that the Lord bears unto his people, that I should be saved, that I shall rejoice with the gladness of thy nation, and glory with thine inheritance? O Jericho! fair and beautiful in thy situation, thou city of palm trees. No longer I love thee, city of my nativity, city of my harlotry. Thou art an offense unto me; O let mine eyes be turned from thee, let mine eyes feast upon this scarlet line, true token of the covenant of life and friendship with the Lord, and with his chosen. My heart is toward thee, O Israel, beloved of the Lord. O, mine eyes and my yearning heart are unto thee, O Lord God of Israel.

"Witness, all ye host of heaven,
My Redeemer's tenderness;
Love I much?—I've much forgiven,
I'm a miracle of grace."

The line of scarlet thread was the true token of the covenant between Rahab and the Israelites. Let us now consider its signification unto us in the gospel. The scarlet line is a figure of the blood of Christ, the Lamb of God. This scarlet line of Jesus' blood runs all through the book of revelation, from Genesis to Revelation, and has been, and will be to the end of time ever gloriously manifested in the faith of God's elect. By faith in the revelation of God, Abel offered unto God

of the firstlings of his flock. (Gen. iv. 4.) The Lord thus early gave the scarlet line of blood unto his people, who through the grace given unto them, worship him in Spirit and in truth. Noah displayed the scarlet line when on coming out of the ark he builded an altar unto the Lord, and took of every clean beast, and of every clean fowl, and offered burnt offering on the altar. (Gen. viii. 20, 21.) This was all acceptable unto God, and was fragrant as sweet flowers. The sacrifice of Christ is of a sweet smelling savor unto God, and to sinners called by grace. (Ephesians v. 2.) Job presented continually before the Lord the scarlet line, in behalf of himself and his family. (Job i. 5.) Abraham often shed the red blood in his sacrifices to the Lord, (Gen. xii. 8,) and he gave utterance to a glorious prophecy concerning the true scarlet line, saying, My son, God will provide himself a lamb for a burnt offering."—Gen. xxii. 8. Isaac and Jacob displayed in their worship the scarlet line of blood. (Gen. xxvi. 25; xxxi. 54.) Then Israel and his household went down into Egypt and sojourned there, but during the long night of the bondage of the twelve tribes the scarlet line was only dimly seen, the Israelites were generally sunken in idolatry, and when they would have worshiped the Lord with the scarlet line, it was not meet to do so in Egypt, for the Egyptians would slay them. (Exodus viii. 26.) But on the last night of their bondage in the land, a night to be much remembered, behold on all the houses of Israel the token of the scarlet line of the Passover blood! "The blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will passover you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt."—Exodus xii. 13,

Thenceforth in that favored nation how magnificently the scarlet line is exhibited. Every day, in the morning and in the evening, a lamb was slain. (Exodus xxix. 38, 39.) In the yearly commemoration of the Passover, on the great day of atonement, (Lev. xvi.) in all the multitude of personal offerings, in all this typical worship of the Almighty so signally prominent is the scarlet line of the blood of beasts. Now we come to God by the blood drawn from Emmanuel's veins, by this precious blood we are made nigh to God. (Ephesians ii. 13.) We are come to Jesus, the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

But that scarlet line bound in the window of Rahab, the harlot, was unintelligible to the inhabitants of Jericho, it had no voice to them. All the tribes of Israel that encompassed the city could read its meaning, and thus they interpreted that line of scarlet thread, "There upon the wall is the house of the blessed, while all the rest of Jericho are accursed. This is the household to whom we are related in covenant bonds, and in the day of Jericho's doom this house shall stand. Thou, O Rahab, and all thine, shall be saved, and we will deal kindly and truly with thee. So to multitudes to-day the scarlet line of Christ's blood has no signification, they turn aside from it as from a thing of naught, but to believers Jesus' blood is exceeding precious. Have our hearts heard the voice of Jesus' blood? His blood speaks so blessedly to the children of God; it declares their at-one-ment with God. This then is the signification of the scarlet line of blood that runs all through the Scriptures. "It is the blood that maketh an atonement for the soul." —Lev. xvii. 11. In our earthly standing we are far off from God, depraved and

vile, outcasts, for we are alienated and enemies in our minds by wicked works. (Col. i. 21.) Is this an overdrawn picture? Ah no, as you are taught of God your eyes will be opened to see, and your heart will most painfully feel that the description is so dreadfully true, and then with what heartfelt appreciation you will cleave to blood of atonement. Christ Jesus in his great love hath reconciled us to God in the body of his flesh through death, to present us holy, unblamable and unreprouvable in his sight. (Col. i. 22.) Could anything be better? No wonder that we cleave to the scarlet line and bind it fast in the window. Our gracious God laid all our iniquities upon his dear Son, and he gave himself a sacrifice for our sin, and poured out his soul unto death; thus he put away all our sins, shedding for us his reconciling blood. (2 Chron. xxix. 24; Heb. ii. 17.) O, it is so comforting to look upon the scarlet line, and its voice is most sweet to a poor sinner's heart. Do you believe in the scarlet line of Jesus' blood? It speaks to the believer of his redemption, and that all his sins are forgiven. (Ephesians i. 7.) The blood of God's dear Son cleanses from all sin, and in this fountain opened for sin and uncleanness we are washed and made whiter than snow. (Psalms li. 7.) We are justified by his blood, and we shall be saved from wrath through him. The scarlet line gives us the victory over all the powers of darkness, it stops the mouth of our accuser. (Rev. xii. 11.) The scarlet line of Jesus' blood is faith's song in the believer's heart, and it will be our theme in glory. This line of scarlet thread lines all the way from sin to holiness and God, from bondage to eternal liberty. O, Emmanuel's precious blood has consecrated all the way from earth to heaven, (Heb. x. 19,) and thus

we draw nigh to God, ever looking with all affection to this scarlet line. If the scarlet line is so significant, what shall the child of God do with it? Look once more at the picture portrayed upon the walls of Jericho. There stands the house of the one who received and sent away in peace the two spies; at the window she stands, Rahab the harlot, with hope welling up in her heart, with eager hands of faith and love she binds the scarlet line in the window.

Daniel kneeled down upon his knees three times a day, and prayed and gave thanks before his God, his windows being open in his chamber toward Jerusalem. (Dan. vi. 10.) There was a window in the ark, (Gen. vi. 16,) and the ransomed of the Lord fly as a cloud, and as doves to their windows. (Isaiah lx. 8.) Shall we look upon this window in Rahab's house as expressive of the worship of God? Whenever Rahab looked forth, there to her heart's comfort and delight she beheld the scarlet line bound in the window. So in the window of the believers praises and prayers unto God the scarlet line is seen. In seasons when guilt is so conscious to our spirit, when accusations roll in upon us like a flood, when sin-stained, with a wounded heart and with a blushing face, how shall we look forth at the window unto God? Ah, when in my soul's conflicts, when so buffeted by sin and Satan, imploringly I would look to the Lord, let the holy Spirit ever instruct me to bind the scarlet line in the window. Let others aspire after the fleeting things of earth, if thou wilt reach forth thine hands after wealth and fame, but give, O give to me, a perishing sinner, a true token of thy everlasting love; give me, O Lord, the scarlet line, the priceless token, the blood of the new testament shed for the remission of

sins.

"She bound the scarlet line in the window." God commanded Israel to bind his words for a sign upon their hand, and they shall be as frontlets between thine eyes. (Deut. vi. 9.) Solomon says, "My son, keep thy father's commandment, and forsake not the law of thy mother: bind them continually upon thine heart, and tie them about thy neck. When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest it shall talk with thee."—Prov. vi. 20-22. So the called of God are effectually taught to bind in their window the scarlet line of the Savior's blood. Examine yourself whether you have the scarlet line bound in the window, for that religion which lacks that personal, experimental knowledge of the blood of Christ, is valueless before God. The elect are chosen unto the sprinkling of the blood of Jesus Christ. (1 Peter i. 2.) Without this scarlet line we cannot know our election of God. What have you bound in your window? Is it your self-righteousness? What! filthy rags? (Isaiah lxiv. 6.) Some bind in the window of their religious profession their supposed work for the Lord, the many wonderful works, which they declare they have done for Christ. Such religionists very fitly sing to themselves,

"A charge to keep I have,
A God to glorify,
A never dying soul to save,
And fit it for the sky."

But Christ will say in that day, "Depart from me, all ye workers of iniquity."—Luke xiii. 27.

Others display in their windows the doctrines of men, and the doctrines of devils, some in the bare theory may mention Christ's blood, but their non-experimental, heartless religion will avail them nothing in the day of God's wrath. But

you, poor souls, who feel so unworthy, sinful, polluted, who long for freedom from all sin, whose hearts crave reconciliation with God in the free remission of all your sins, to you how sacred is the scarlet line. With all desire you contemplate Emmanuel's blood, and muse with affection upon its efficacious fruits, (yielding to believers so richly redemption and forgiveness of sins, and everlasting peace with God) so with believing hands you bind the scarlet line in the window. "Wash me, Savior, or I die."

That language in Leviticus i. 3, is very descriptive of the spirit in which God's people worship him in the shedding of blood. "He shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the Lord." It is written, "Thy people shall be willing in the day of thy power."—Psalm cx. 3. So we are brought with all willingness of heart to bind the scarlet line in the window.

Day by day in our journey we are being wounded and bruised by temptations and sins; it is therefore needful for such poor ones as we are to constantly have in our sight the cleansing blood of the Lamb, the precious scarlet line. And as we look again and again upon the Savior's blood, all is well, we have a comfortable trust and taste the sweetness of the atonement, Jesus' reconciling blood heals all our disorders, and sheds upon us its consoling fragrance, our hope is renewed, and our hearts are inspired with sweet gratitude to him who remembered us in our low estate, and gave us the true token of the everlasting covenant, the scarlet line. The scarlet line also very beautifully presents to our faith all the blessed revelations of Christ's gospel, all so gloriously, divinely interwoven, and made so infinitely strong by the immu-

table decrees, the promises and oath of God, and all scarlet colored with the precious blood of the Lamb.

Let us return to Jericho, and glance again at what is transacting there. "Now Jericho was straitly shut up because of the children of Israel: none went out, and none came in."—Joshua vi. 1. Once a day for six days the men of war compassed the city, following the seven priests with trumpets of rams horns, and the ark of the Lord; on the seventh day they compassed the city seven times. During these days there streams from the window of Rahab's house, upon the wall, the significant scarlet line. All Israel took affectionate notice of it, and of the house upon which was this mark. (Ezek. ix. 4-6.) While all the inhabitants of Jericho are in restless suspense, and their spirits faint within them in apprehension of their coming doom, in Rahab's house there is supporting hope, her house upon the wall is sanctified by the scarlet line, all within that house are in covenant safety, and shall be saved in that day. "By faith the harlot Rahab perished not with them that believed not." She looks forth upon the host of Israel, but she fears no evil of them, for her heart is toward them, and toward their God, and if at any time her heart wavered, and unbelief and fears intruded, there, to strengthen her hope, she sees that true token of the sworn friendship between herself and Israel, the scarlet line bound in the window. One affectionate glance at this and her hope revives, and all is blissful peace. "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."

At length the day of Jericho's doom is come. "And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the

city after the same manner seven times: only on that day they compassed the city seven times. And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the Lord hath given you the city. * * * So the people shouted when the priests blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city. And they utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword." When the noise of the tumbling walls is hushed, and the dust of the ruins is fanned away, there unshaken stands that house upon the wall, that monument of God's sovereign grace, the sanctuary of the saved ones, the house of Rahab the harlot.

"And in the window still bound fast,
Above the fatal ram's horns blast,
There streams the precious covenant sign,
The token true, the scarlet line."

"But Joshua had said unto the two men that had spied out the country, Go into the harlot's house, and bring out thence the woman, and all that she hath, as ye sware unto her. And the young men that were spies went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had; and they brought out all her kindred, and left them without the camp of Israel. And they burnt the city with fire, and all that was therein; only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the Lord. And Joshua saved Rahab the harlot alive, and her father's household, and all that she had; and she dwelleth in Israel even unto

this day; because she hid the messengers which Joshua sent to spy out Jericho."

Thus Rahab came forth in sacred blessedness, with gratitude filling her heart, and then in due time she is adopted into the family of Israel, for she is united in marriage to Salmon, a prince of the house of Judah, by whom she gave birth to Boaz, who married Ruth, the Moabitess, who gave birth to Obed, and Obed begat Jesse, and Jesse begat David, of whom as concerning the flesh Christ came, who is over all God blessed forever. Amen. (Matt. i. 5; Ruth iv. 21, 22.)

The grace of our God is exceeding abundant, for it lifts up the poor from the dust, and the beggar from the dunghill, to set them among princes, causing them to inherit the throne of glory. Our Savior hath washed his people from all their pollutions, in his own blood, and his church is without blame in his sight. Who shall lay anything to the charge of Rahab, the wife of Salmon, the prince of the house of David? Who shall lay anything to the charge of God's elect? It is God that justifieth; who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

May this, dear reader, be our consolation, and when we draw near our journey's end, and our exodus from the earthly house of this tabernacle is at hand; when the things of time, our dearest earthly friends, and all nature swoon away, recede and fade from our view around our dying bed, what then? Then, O thou gracious Redeemer, give me a true token, hold thou before mine eyes the scarlet line; enable me with eyes of faith and love to look upon thy precious atoning blood. O Lamb of God, smile upon me; then with this true token a

passport into heaven's glories shall be mine, and everlasting praises shall be thine.

FRED. W. KEENE.

NORTH BERWICK, Maine.

CHRISTIAN EXPERIENCE: WHAT IS IT?

BY what rule shall we be governed in determining what is or what is not an experience of grace, which is the experience of one who has been born of the Spirit by the will of God, and not of man? I believe that any experience, which leads to God through faith in Christ, is christian experience. It may have been short or long, it may have been gentle and mild, or intensified to the deepest degree of awful terror of the Lord and of the majesty of his power, but in each degree of it, it causes the knowledge of sin with a felt sense of condemnation by the holy law of a just and righteous God. "For by the law is the knowledge of sin," and without this knowledge there is no sense of guilt, and therefore no consciousness of sin in the heart of man.

Taking the run of the subject, there must be the sense of guilt weighing down the heart, traveling the bitter ways of mortal life, before there will be a true desire to turn away from the world and the lust of the flesh. For the lust of the world, and the lust of the eye, and the pride of life, are of the world, and not of the Father. He who comes to God by repentance is dead to the world, and to him its vanities are stale and unsatisfying, and he hungers and thirsts after righteousness. Belief in God is a necessary quality in the heart of a sorrowful sinner, "For he that cometh to God must believe that he is, and that he is the rewarder of them that diligently seek him." Belief in God implies a knowledge of his

character, and a hope in his promises. This belief in God, and hope in his word, implies a revelation of his name and power, and of his goodness leading to repentance, which is the work of a godly sorrow for sin in the heart, which is now to that man a yoke of bondage, loading him down with the corruptions of the flesh, which deprives him of all power to approach to God, although he labors so to do with all his might.

In solemn sadness he pines away in his uncleanness, and in the sin of the flesh and spirit. Now, in this condition, owing to the strength of sin by the law, on his conscience, and the knowledge of the law of sin in his members, the self-condemned sinner prays to God for help and mercy, pleading that, "As for himself, he is cut off for his part," and no way of approach to God is presented to his view, though to the God of holiness, power and love, he longs to come.

Now he learns the truth of the words of Jesus when he said, "No man can come to me, except the Father which hath sent me, draw him." Here his hope perishes. He says within his heart, I would but cannot come to thee, O God, my prayers are sinful, and my breath corrupt, and my way is death, I have no light, whither shall I flee from thy righteous wrath; forbid it Lord that I should sin again, wherever I go or wherever I stay. Such an one is dead to sin, and how can he live any longer therein? What fruit is there in sin for such an one as he? He is dead to sin and the world, and yet alive to it under the law, and feeling its dreadful curse upon every one that continueth not in all things written there to do them. Here lies the man on his way from Jerusalem to Jericho, half dead and robbed of his goods, pressed down with his wounds and bleeding. Moses in

the law will not touch his yoke of bondage with one of his fingers, nor suffer the priest nor Levite to help him in the least, and so they pass by on the other side.

"Cursed is he that continueth not in all things written in the law to do them," says the prophet in the Old Testament. The willful sinner shall surely die without forgiveness, is the law of Moses, and there is no help for him, the man is unclean, he is a leper, touch him not, lest ye become unclean. Thou shalt touch no unclean thing, is the law in Israel. Poor man, he must die, let him lie and perish, ye priests and Levites all.

Now in this we have the attitude of a poor, penitent sinner who is coming to God, both as regards the law of Moses, and the grace of God in Christ Jesus, and it is marvelous in our eyes. It is at such a point as this that we may understand the Savior's words when he says, "No man cometh to the Father but by me."

Remember, the question being considered is, What is christian experience? We have seen the complete failure of the covenant or law of works, to benefit a man only half dead, in the passing by of the priest and Levite under the law of Moses, or under the covenant of God with the seed of Abraham in the flesh, but what shall we find in the Son of David, and in the sure mercies of God in his seed upon the throne, to order and to establish it forever? It is true, as we have seen, that the letter killeth, but let us see on the other hand what about the covenant with Abraham, and with his seed forever, which is expressed in these words of the apostle, "But the Spirit giveth life." And now let us hear the gracious words of the promised seed which is Christ, "Verily, verily, I say unto you, he that heareth and believeth on me, shall never die, and he that be-

lieveth on me, though he were dead, yet shall he live." In this we see what is the attitude of the gospel toward one dead in sin, and under the curse of the law, who has come to realize these truths. Therefore, says the apostle to such ones, "Ye are dead to the law by the body of Christ, that ye may live unto God."

Therefore, as John testifies, "If we say we have not sinned we make God a liar," that is, in his law, and "If we say we have no sin, we deceive ourselves, and the truth is not in us," but, "If we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." This presents again the attitude of one coming to God in the gospel. And finally, the apostle Paul fastens the attitude of subjects of the gospel of the grace of God, by saying, "It is a faithful saying, that Christ Jesus came into the world to save sinners, of whom I am chief."

Now to have experienced these things in some small degree, is to have had a christian experience, therefore to have any experience leading up to repentance toward God, and faith in our Lord Jesus Christ, and attended by love to the brethren, is a christian experience, at least, in some measure of it. This is what I had in mind to show at the beginning of this writing; this, and nothing more. "Who-soever believeth that Jesus is the Christ, is born of God." He may have passed through the howling wilderness, or have been driven by the winds of adversity over the stormy ocean of wordly adventures, or have been carried gently in the arms of the Shepherd, or sheltered near the dwelling of the chief Shepherd, but in all the germs of the truth are the same. For ye are all the children of God by faith in Christ Jesus; ye have all been made to drink of one Spirit, and are of

the one family of God, whether weak or strong, and the Father loves all alike, in his dear Son, and having Christ, ye have a joint-inheritance with and in him. This is subscribed by one who has been in the deep, having gone down there in the ships to learn the ways of the Lord.

Dear brother Durand, I send these pages expressive of my understanding of what christian experience is, and on what it is founded in the gospel; I hope and believe that you will understand me. I have read and heard of so many doubts and fears, that were expressed by many concerning their own personal experience, because in each case they were not like that of some one else, that I have been induced to write these thoughts upon this important subject.

I will close by saying that I greatly appreciate my correspondence with you.

Your brother,

I. N. NEWKIRK.

THE BRIDEGROOM.

WHERE dwellest the Bridegroom of her whose locks are wet with dew in searching for her beloved? Where are his secret haunts? Was it not but yester'een that we looked, and behold, we saw her coming up from the wilderness leaning upon her beloved? and now he has gone from her, and she is weary of her life. With his disappearing her light has gone out, darkness veils her sky, great rolling clouds of thick darkness enshroud her soul, tumultuous fears and dire suspense increase her dreadful agony. In anguish of soul we hear her cry, "By night on my bed I sought him whom my soul loveth: I sought him, but found him not." To her love-lit eyes all nature drooped in sympathy with her sadness, the heavens looked down in pity, the stars ceased their merry twinkle,

while deep gloom spread her heavy mantle over all her weary way. Still she ceases not in her tearful searching, she goes about the city, in the streets, and in the broad ways, still she finds him not. The watchmen that go about the city found her. Then the secret chambers of her soul lit up, her hopes brightened, she felt now that she would glean some tidings of her beloved. She called to the watchman saying, "Watchman, what of the night? The watchman said, The morning cometh, and also the night: if ye will inquire, inquire ye, return, come." And she said, "Behold I go forward, but he is not there; and backward, but I cannot perceive him: on the left hand where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot see him: O that I knew where I might find him! that I might come even to his seat! I would order my cause before him, and fill my mouth with arguments. I would know the words which he would answer me, and understand what he would say unto me." O, thou watchman on Zion's walls, "Saw ye him whom my soul loveth?" But alas, the watchman had no tidings. Whither shall I go? "When thou hidest the light of thy countenance I am as one bereft." My beloved is unto me as a cluster of camphire in the vineyards of Engedi." Perchance he may be sleeping, and if so, "I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor wake my love till he please." She wanders away in the darkness, and she had gone but a little way beyond the watchman, when lo, we behold her start (as it were) into life, all alert and active, she stops, she listens, and her face, (sad, but a moment ago) is now lighted with joy, her glad soul rises higher, as she more intently listens. Now

we hear her speak, saying, "The voice of my beloved! behold he cometh, leaping upon the mountains, skipping upon the hills." How wonderful is the change, the darkness of the night has fled, the glad morning appears, for the Sun of Righteousness has arisen in all his glory. All nature breathes a glorious halo, echoing praises through mountain and valley, singing with gladsome voice, the Bridegroom, the Bridegroom is come, all hail, and saying to the lovely bride, "Put on thy beautiful garments, O Jerusalem." But he finds her with bedraggled skirts, her hair dripping with the dews of the long and dreary night, and with love and pride he takes her to his banqueting-house, and his banner over her is love. Now listen to her happy language! "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 is heard in our land: the fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away." She has discovered his places of hiding, his retreats are made known to her. She exclaims: "O, my dove, that art in the clefts of the rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice, for sweet is thy voice, and thy countenance is comely." He tells her all the secrets of his life, and how great is his love for her; he tells her he is the "Rose of Sharon," and that he is the "Lily of the valleys," a heavenly lover indeed is he to his love. The Bridegroom! without whom there would be no hope for poor, lost sinners. Before ever the mountains were brought forth, the glory of the Father was his glory, his

Father gave unto him the precious gift, (his lovely bride), away back in the ancients of eternity, and now out of the womb of the morning of this world, when she has come forth, clothed in the veil of the flesh, he follows her notwithstanding the dreadful fact that she has become a transgressor, that she has become filthy and all polluted, vile and full of sin. His love for her is everlasting, and knows no end or change. Therefore he bows the heavens, giving up his glory with the Father, comes down to earth, searches out her vile secret haunts, that he may redeem her unto himself, and clothe her with the spotless robe of his own perfect righteousness, and present her faultless before the Father's glory, as a bride adorned for her husband.

How shall we take knowledge of this precious Bridegroom, who comes to us as a heavenly gift from the Father of mercies? Can we select him out from all the other lovers? By what signs or tokens shall we discover him? Love hath opened up and quickened all our perceptive faculties, our whole being is filled with love, he has sent the Spirit of his divine love into our heart, revealing the riches of his grace, the abundance of his love, and the fullness of his truth. In no other way can we take knowledge of him, only as he graciously reveals himself unto us as our Savior and Redeemer. We take knowledge of him as our Bridegroom, in that he hath betrothed us unto himself, by which we have become separated from all things we ever loved before, and so completely swallowed up in him that his life has become our life. Our faith is strong, and by it we believe him to be the only begotten of the Father, full of grace and truth. Can we select the apple tree, from amongst the trees of the wood? Yes, because our under-

standing of all its characteristics is complete: We select our heavenly lover from among all other lovers, because he has shown us the light of his countenance, which while the others are of the earth earthy, he is heavenly and divine, and refulgent in glory. The signs and tokens by which we know him, are the things which show us ourselves as totally depraved, and altogether sinful. We behold him wearing the crown of righteousness, which is laid up in heaven for us, and in our heart we hear him say, as he called to his bride in the Song of Songs, saying, "Go forth, O ye daughters of Zion, and behold King Solomon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart."

Sacred and unsearchable is the hiding-place of our precious Bridegroom, swept and garnished is our heart, and fruitful in divine and heavenly graces, because our heavenly Bridegroom has come into our heart, and has set up his temple there. With whip and cord he has driven out those who have defiled his temple, vile and slanderous thoughts disappear upon his gracious entrance, while in their stead, nuts and spices of heavenly fruit send forth sweet odors, which ascending to the throne of grace are accepted in the sight of God, who giveth every good and perfect gift. Thus we walk in newness of life, singing psalms and hymns, and spiritual songs, to the praise of the glory of his grace. As a light shining in a dark place he possesses our soul. Wisdom and knowledge and understanding are ours by virtue of the life vouchsafed unto us, as a heavenly gift from God our Father, in Jesus Christ, the Bridegroom of our soul. Faith points out to us the way of life, and the path of the just, while wisdom fills our enchanted view

with the beauties and perfection of the building of God made without hands, the eternal city, the holy Jerusalem, which God hath built, and not us. Our knowledge and understanding embrace the glorious plan of salvation through him who hath betrothed us in love, in wisdom, and in all understanding. Where then can be found a bridegroom like unto our Beloved? Exalted above all gods, the King of glory, and the High Priest of our profession, glorious in holiness, doing wonders. So let great swelling waves of gladness spread over our willing soul, in praise to him who hath delivered us out of darkness, and translated us into his marvelous light.

B. F. COULTER.

PHILADELPHIA, Pa., June 14, 1903.

CARDINGTON, Ohio, May 31, 1903.

DEAR BROTHER BEEBE:—I inclose a letter from sister Belle Gorsuch, which has proven so sweet and comforting to me that I would like to share it with the dear readers of the SIGNS. Sister Belle is one of those good Baptists whom we all love. She is possessed with humility, and love, and holy zeal to a marked degree. She seems as nearly unspotted from the world as any young lady I ever knew. Although we live only eight or ten miles apart, and sometimes spend days together, we find comfort in writing to each other. I am wholly unworthy of the kind things she says of me, and feel that she is greatly superior to me. I have desired that I might be as I appear to her; but I know that I am not. If I really appear to any as a monument of praise, it must be in showing how great and condescending is God's love, which can embrace one so totally unworthy.

To me, her love toward me is a proof of her great charity; our fellowship is

very sweet. If I were as worthy as she, our love for each other could be said to be like that of David and Jonathan. But her letter will tell you more of her than I am able to tell.

My dear brother, I pray that you may be given every needful grace, and be enabled to feel that our dear Savior bears all your grief. He knoweth every pain and heartache and will not give one too many. But I feel sure that you know more of the tender mercies of God than I can tell you. When called to pass through trials of any kind, we find how sweet it is to be able to say, It is well, the Father gave me this; he is greater than all the powers of earth and hell, and will not give one needless stroke. Although we cannot always feel his presence, he always appears when we really need it, and when the burden is becoming too great for our strength, how lovingly he removes it, or gives us to feel that his strong hand will sustain us, and that he loved us with an everlasting love, and will not forsake us. And when it is so dark that we know nothing but our own helplessness, the Lord is there, though our eyes are holden that we know him not.

My dear brother, knowing that you are in poor health, I felt a desire to speak a word of comfort to you, but feel that I have made a failure. But I hope that sister Belle's letter may cheer you a little.

Yours unworthily,

JOIE E. WICKHAM.

MARENGO, Ohio, May 10, 1903.

VERY DEAR SISTER JOIE:—This has been a lonesome day, and I have wished for the company of some of the precious family of God, and yet, O, how unworthy and unfit to be in their midst, for O I am so utterly cast down beneath such dark

clouds of doubt and unbelief that I am wondering if in truth I am a hypocrite, or am I deceived, or is this thing called religion a delusion? Is it possible that those who have indeed been born again ever have such thoughts? O, can you, dear Joie, can you bear testimony with me, or have you no fellowship for one who has such a vile and sinful heart? Years ago I was made to realize that in me dwells no good thing, but I vainly thought when I grew older I would grow in grace and in the knowledge of the truth. Yes, that I would be more spiritual minded, and that my life would show forth the love of Jesus, but alas for me, I am only made to feel more and more my sinful depravity, and realize how very far short my daily life has been of a true follower of Jesus.

O, when I take a backward view of my past profession, I feel to hide my face in shame, and I am made to wonder how the brethren can bear with one who is so prone to sin, and to wander in forbidden ways. Surely if they could see me as I am, they would shun me as an evil thing. And yet if they should cast me out, what would I do? for if I know my wicked heart, I love God's dear people; they are everything to me, and often when with them, and I hear them tell of their joys and sorrows, and the goodness and mercy of God, I feel like Ruth of old, "Entreat me not to leave thee," and amidst all my doubts and fears I take courage to press on, feeling somehow, "Though he slay me, yet will I trust in him." Where else can we trust? God alone hath the words of eternal life. It is written, "Of God are ye in Christ Jesus." And truly indeed I have learned, dear Joie, that unless Christ of God has been formed in me the hope of glory, I am of all creatures the most miserable.

All our hope of salvation is in God. It is of him, in him, by him and through him, and all to his glory. And we are taught from day to day that every spiritual blessing with which we are blessed is treasured in Christ, and must come from him. He is our all in all, if indeed we are God's children. Your "life is hid with Christ in God." "Their righteousness is of me, saith the Lord." Yes, he is our righteousness, wisdom, sanctification and redemption. "Unto you therefore that believe, he is precious," for we are given redemption by his blood, and forgiveness of sins according to the riches of God's grace, and it is "not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost."

All these precious things are of Christ, and by his righteous merits. Truly indeed "of him are ye in Christ Jesus." It is not the work of men nor angels, but if so be ye have tasted that the Lord is gracious, ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, chosen in him before the foundation of the world, and being justified by his grace we should be made heirs according to the hope of eternal life.

O, dear, beloved Joie, surely these are true and precious things to God's dear children, and even I love to meditate upon them. Yet what evidence have I that I have experienced them in my sinful heart?

When I read the Scriptures, the grand and glorious principles of salvation by grace are taught so plainly, and I love to contemplate the almighty sovereign power of God, his holy character, his infinite love and wisdom, his great mercy, and the riches of his grace. And the thought comes to me sometimes, Could all these

things be so beautiful and interesting to me, if indeed I have not been taught them of the Lord?

While I feel it is very little that I comprehend, if indeed any, yet even this very little is better than to be left in total blindness and ignorance, and somehow I desire to be thankful for this little portion of knowledge, for surely I am highly favored, and must acknowledge the goodness and tender mercy of God to me, a poor, undeserving sinner, unworthy of the least of remembrances.

But, Joie, I must not weary you with uninteresting thoughts. I have not written as I have desired to, and perhaps when you read these lines you will never wish to hear from me again, but O, how many times I have longed for your company, while I feel so cast down and shut up, yet I could sit at the feet of those whom I cherish as God's children, and listen, to gather, if possible, some crumbs of comfort. The very presence of some dear brother or sister seems good. Sometimes just a few words strengthen my drooping soul.

If you can have patience with one so weak and full of complaints, please write to me soon; I long to receive one of your good letters. It seems to me you are always in the Spirit, and always have a word of cheer to the praise of our blessed Lord. May God continue to bless your precious gift. Come over and visit us when you can, it does seem so long since I have seen you.

I will now close. Pardon all that you see amiss, and remember me at a throne of mercy, and may love and grace abide with you to the praise of him from whom every blessing comes. With love to you and each of your dear household, I am yours sincerely,

BELLE,

OAK LANE, PHILADELPHIA, Pa., Oct. 10, 1902.

DEAR BROTHER CHICK:—I have a desire to write to you, and so in the midst of my work I will commence. A part of last week I was as a blank, and seemed to have no thought upon the better things, and hardly any on natural things. Brother Coulter was out here on Friday, and I felt surely he will not want to come again, for I was so mute, and even seemed too lifeless to listen. I said to him that I tried to read the Scriptures, but that they were so sealed to me that it was hard work, and I had no understanding as I read. "Well," he said, "it is just so with men digging ore, they work hard at digging day by day and find none, but they are encouraged to dig on, because they know that beyond there is a mine," and I have been feeding upon this thought of his ever since, for how true it is; time after time, I have found nothing in the reading of the word, and then again some part has been given me, if not in clear and full understanding, then a morsel, of comfort, so I find here a little, and there a little.

This morning about my work there came to my mind something about the man who is God's fellow, and the smiting, so I just left my work and searched for it, and found it in Zech. xiii. 7. I cannot say that I understand it, but such a sweetness has come to me, and I cannot help repeating, "And they shall say the Lord is God." I do keep trying to see if I am one of the third part that he will bring through the fire, and refine as silver is refined, and will try as gold is tried, and whether I do call upon his name, and whether he hears me, and whether he does say, "Thou art mine," and do I from my heart say, The Lord he is God? How searching is this, and do I stand the test? If I were left to

judge myself, I would positively answer, No, but I know the Lord is judge, also the church is the bar before whom I stand, yet we may hide many things from our brethren, but there is one from whom we can hide nothing. Do I stand the test before him?

I will now close this letter, I know that you will have many letters by this time, but I wish to say that I am glad of the encouragement which you have from so many old members, telling of the steadfastness of the SIGNS to the former principles; how much rejoicing it must bring to the editors. I inclose a letter from Thomas Cabbage, I leave it to your judgment. I remain your sister,

MARY HILL TERRY.

1941 PATTON ST., PHILADELPHIA, Pa.

MR. AND MRS. TERRY—DEAR FRIENDS:—Being at your house I saw a number of letters on the table from your friends, and hearing some read, I noticed they were all of one tone, Love. It would infer that the writers had John's experience, and were commanded to write. "And he said unto me, Write; for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end, I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son."

If I may have the privilege of writing, I would like to write a little of this vision of John contained in the twenty-first chapter and first verse of Revelation, "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea."

"A new heaven," The word new im-

presses us as of something recently come into existence, of late origin, or the opposite of that which is old. And how better apply it in this text, than to the new covenant, which the Lord makes with his people? "I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people; and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me." Under the old covenant they were commanded to teach one another. It would seem here that John saw Christ, as that new heaven or law, because he was the end of the old law in that he fulfilled it. Now how can an old law be erased? Only by a new one standing in its stead, and so if Christ fulfilled the law, which he did, he became the end of it by becoming the new law or covenant, which is put in the minds, and written in the hearts of the people of God. Then is not his judgment-seat set up in the hearts of the people? And he, being the Judge, the Light, and the revelation and life, all who are embraced in this covenant, have an unction from the holy One, and know all things, and need not to be taught of one another.

If then we in our experience see Christ as our risen Savior, we see also in him that new law and our righteousness. Paul said, "Yet now henceforth know we him no more after the flesh." And, "If any man be in Christ he is a new creature. Old things are passed away, behold all things are become new." "And there was a new earth." This, in my opinion, represents man when in the condition in which John was when he saw all these things. He said, I was in the spirit on the Lord's day. This condition comes through the exercise of

faith, and when faith is exercised, it is always the Lord's day. It is by faith that we see Christ, and enter the kingdom, and this faith is the gift of God. It is said that "Faith is the substance of things hoped for, the evidence of things not seen." The unseen things are the new heaven, the new covenant, the new law. And when this faith is in exercise in us, we shall say to the mountain, Remove hence to yonder plain, and it shall obey. The mountain is that of unbelief and sin. Here is the new earth. And the old earth, or the first earth, passes away, when we come into this condition. But before faith came we were kept under the old law, as a teacher, but after faith is come we are no longer under a teacher, for we are all children of God by faith in Christ Jesus, and if children of the Lord, then heirs of God, and joint-heirs with Jesus Christ, according to the promise.

We then are no longer in darkness, no longer behind the mountain of unbelief. It has been removed hence, and by faith belief takes its place, and we see Christ, with his judgment-seat in our hearts. "And there shall be no more sea." That is, there shall be no more sin, nor condemnation for sin, and unbelief; doubts, fears, trials and tribulations have passed away with the old condition things. All the saints, it seems to me, while living under the old law, which is the school-master to Christ, as Paul said, pass through all these trials and conflicts, but when we are enabled by faith to lay hold upon the promises, and see them, we are assured that "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." The one is darkness, the other is light, and so the sea of darkness has disappeared, as has

also the mountain, and shall be no more, because the daystar has risen in the heart, that bright and morning star of which David writes; because the Lord has said, "Let there be light."

I have written much, and have failed to make plain what I thought I saw in this Scripture, when I began. I find that I have not the gift to write as I wish, and will stop trying.

I remain your true friend,

THOMAS CUBBAGE.

SHELBYVILLE, Ky., July, 1903.

DEAR BROTHER BEEBE:—I was asked to give an account of our recent visit to the eastern associations, and churches, through the SIGNS, and to let the friends know of our arrival home. My daughter and I left our home May fourteenth, and attended the meeting at Hughesville, Va., first, I was very feeble in health, and barely able to get there. I trust that I was given strength by him who knoweth all our needs. The meeting there was a very pleasant and enjoyable one, and through the kind and loving ministrations of friends, I was much strengthened physically and spiritually, and I must ever remember the kind friends there, and give praise to the Lord that I, a poor worm of the dust, should find such gracious favor with the people of God. From there we went on to the four eastern associations and meetings, all of which were harmonious and pleasant; the preaching was Christ the exalted Redeemer and Savior of sinners. I cannot make mention of all the associations and meetings which I attended, and will only note the Warwick, held in New York city. This was the first session ever held with the church in that city. It yet seems to me wonderful; they were gathered in an upper chamber,

surrounded with the rush of business, and all the vain show that wealth could make, yet there in the midst of it all, but completely separated from it all, was the church of true worshipers of the meek and lowly Jesus. There was the singing of the ever sweet and melodious song, "We have a strong city." I thought that I had never attended a more quiet, peaceful and harmonious meeting. Eighteen Elders were at the meeting. Elder Grafton and myself remained there over Sunday, together with the pastor of that church, Elder John McConnell. Three were received for baptism at the close of the afternoon meeting. How cheering to see the dear ones of the Lord gathered into the fold to be with believers enrolled. The church there seems to be in a healthy, prosperous state.

We left New York city on Tuesday afterward, by boat for Albany, and from there on to Canada, where we attended a third Sunday meeting, and the quarterly meeting at Ekfred, embracing the fourth Sunday in June. Five were received for baptism at the latter meeting. How constantly we were reminded of the faithful promise of our God concerning Zion, and that it is he that giveth the increase, for which we are often prone to look to man. Elders Durand, Eubanks and Curry, attended this meeting.

After filling an appointment at Detroit, on Tuesday evening after the quarterly meeting at Ekfred, we left for our home, arriving here on the evening of July second, finding all as well as when we left. We were absent in all seven weeks. O, how great the mercies of the Lord to usward.

Dear brethren and friends, we thank you all for such wonderful kindness as was shown to us. As I look back over all the way, I feel that the benefits were

all mine. Surely I have reason to sing of the mercies of the Lord forever. Will you kindly accept love and best wishes from both my daughter Goldie and myself?

Sincerely,

P. W. SAWIN.

BIRMINGHAM, Ala., July 23, 1903.

MR. B. L. BEEBE—DEAR BROTHER:—If you deem this worthy of publication you can use it. Your editorial in the last issue of the SIGNS is the truth in a plain and simple way expressed, and I feel like I would be glad to add my feeble testimony to the truth of God so ably set forth, and boldly defended. I had rather use defensive armor than offensive, and as the question of preaching to the unregenerate has become a question in some sections, and cunningly devised fables are composed to deceive the simple, I would say to such as might be deceived, "Beware lest any man spoil you through philosophy and vain deceit, after the rudiments of the world, and not after Christ." There are those who have more ability to deceive than to edify. When I left the New School Baptists, in 1880, I feel confident that God showed me the folly of that system then, and I am slow to admit that what he shewed me was not the way. The true church has understood and practiced the truth on the subject of gospel address and gospel subjects, and I have been made to see that the every creature in the command of Christ meant creatures of God in a spiritual sense, and not natural creatures. Those were created in Christ Jesus unto good works, and the restriction of Jesus, when he forbid giving that which was holy unto dogs, and casting pearls before swine. Paul, one of the princes who was to rule in judgment, also said, "The natural man

receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, for they are spiritually discerned." Jesus also said, "Ye cannot hear my word, because ye are not my sheep," and all God's word harmonizes, and if there is a promise to the dead or the unbelieving, I do not know where it is, and there is no quality or quantity of preaching that I have ever heard or known that would make a believer. Jesus said he spoke to them that were without in parables, that seeing, they might see and not perceive; hearing, they might hear and not understand. In fine the gospel system is high and holy, and consistent with itself, and the infinite divine wisdom of God. This idea of working with the dead is presumptuous and vain; the living in Jerusalem are the ones we delight in in a spiritual sense, and not the dead, who know not anything. It reminds me of the man who mocks the Isaiaic gospel which feeds the sheep, and tries to insist on the Hagar law, which can only produce a mocking Ishmaelite. What the gospel says, it says to them who are in the gospel, and what the law says it says to them who are under the law.

Brother Beebe, you are right, it is a cunningly devised fable, and a will-o-the-wisp, a vain light of fox fire, which has the glow of reason and only dazzles to lead astray. But if it were possible they would deceive the elect. God save us from such vain delusions, and keep us unto his heavenly kingdom.

Yours in hope,

W. LIVELY.

EAGLE, Ont., May 13, 1903.

EDITORS OF THE SIGNS OF THE TIMES—DEAR BRETHREN:—I thank you very much for sending me the SIGNS. You

will find inclosed the balance of my subscription. We look forward for them as we would for a sermon. Dear brother Vail's short letter was so good, I always loved to hear him preach the unsearchable riches of Christ. The message was for me or I never would have heard in Spirit. Also that good letter from dear brother Scates. The meeting in Duart which he speaks of, was to me a glorious meeting. The sermon which our dear pastor, brother Carnell, was enabled to preach on the communion, was to me a feast of fat things, it was sweeter than honey in the honeycomb. Also discourses by brethren Curry and Frazee were good.

Our quarterly meeting was held in Dunwich last Saturday, Sunday and Monday, and we did indeed have a grand and glorious meeting. Dear Elders Eubanks and Curry were here to assist our dear pastor. Their preaching was in power, for they gave God all the power and all the glory, and we were blessed with all spiritual blessings in heavenly places in Christ Jesus. I felt it good to be there. All was peace and harmony. O, how beautiful for brethren to dwell together in unity. We know God directs all our steps, he created all things for himself, yea, even the wicked for the day of evil, he does nothing wrong, but works all for good. With men things are impossible, but with God all things are possible; he speaks, and it is done; commands, and it stands fast; there are none who can stay his hand, or say unto him, What doest thou? He reigns in the army of heaven and among the inhabitants of the earth.

We had a most beautiful and grand discourse by brother Curry on Sunday, from the words, "For thine is the kingdom, the power and the glory, forever and ever, Amen." And on Monday

from, "Ye are a chosen generation, a royal priesthood, a holy nation, and a peculiar people."

Pardon this poor scribble, I hope you shall long be spared to publish the SIGNS, and to always crown our God with majesty, and power, and all the glory be to his holy name, forever and forever.

I am your poor, helpless sister, saved by grace if saved at all,

(MRS.) CHRISTINA MURRAY.

SHERIDAN, W. Va., May 12, 1903.

DEAR EDITORS OF THE SIGNS OF THE TIMES, AND ALL THE DEAR ONES WHO READ AND LOVE THEIR CONTENTS:—As duty calls on me to pay what I justly owe for our beloved medium of correspondence, and as I said in my last letter to you that I wanted to take the SIGNS as long as I was able to work and earn enough money to pay for them, and as I feel that it is very becoming in any person when they make a promise to fill it or give the reason why, I make this attempt, after some delay, to talk a little to you all, and tell you that I am yet starving for preaching, only what I get from the SIGNS. I have a great desire to be patient and wait the Lord's time for him to send some of his messengers to these parts of this desert wilderness, so to speak of a place so destitute of pure gospel preaching; the word of God rightly divided, and rightly handled, sent by the Holy Spirit and accomplishing whereunto it is sent, quick and powerful; sharper than any two-edged sword, dividing asunder both joints and marrow.

Brethren and sisters in the Lord, severe drought is upon our land here, and vegetation is suffering for rain, sickness and death of most all descriptions is very prevalent. But I take courage in these words,

"Plagues and death around may fly,
Till he bids I cannot die."

I also take courage from the words in the Acts of the Apostles iv. 13, when some took knowledge of Peter and John because they had been with Jesus. They being ignorant and unlearned men, men in private life, who had not been instructed in the schools, or by the doctors of the law.

If I do know anything about myself, my one great desire is to be kept humble, and to know that God omnipotent reigneth. "His promises will ripen fast, unfolding every hour." I know he has a perfect right to rule and govern all created things, for he is almighty Maker and Preserver of all things.

Dear brother Beebe, I am sorry you are so afflicted, but these old earthly houses have to be torn down, in which we live and groan, before we can be clothed with our heavenly garments.

Correct errors, and do with this as you think best.

ELIZABETH JOHNSON.

KALAMAZOO, Mich., Sept. 15, 1902.

BELOVED EDITORS OF THE SIGNS OF THE TIMES:—Inclosed find two dollars for the renewal of my subscription to our dear family paper. We love to read the SIGNS because it is comforting to our hearts to hear from those of like precious faith, it brings glad tidings to us in our old age, for in its pages are found no divisions to mar the peace and enjoyment of the children of God. For this, my dear brethren, I hope that I am thankful to our God; I think that I am thankful to him for guiding the dear editors in publishing the SIGNS OF THE TIMES, to the comforting and edifying of his dear people, and O, dear ones, may the King of kings lead you to know

the truth as it is in Jesus, from time to time, as he may see that you have need. O, Lord guide these soldiers of the cross with might and power in the future, as thou hast in the years gone by.

I have often had a desire to write something for your paper, not that I think myself in any way worthy or competent, and my feelings of unworthiness and inability to write have kept me from doing so before, for sometimes I feel so far away from the fold, walking in by-paths, easy to travel, that I grow faint-hearted and weak, and look back over my life, and wonder if it be possible that one so careless can be among the sheep that belong inside of the happy fold? I believe it is spoken of in the Bible, that the wayfaring man is one who hungers and thirsts after righteousness, and that he is weary, and feels himself far away from home.

Dear ones, how sweet it is to bring that burden to the place of refuge, the church, and receive the sympathy of the dear people of God. We, as a church, at Woodstock, Michigan, are living in peace. This is where we hold our membership. My wife and self attended an association held at La Fontaine, Indiana, September 5, 6 and 7, where a goodly number of the dear saints met. I was made to rejoice with joy untold to meet so many fathers and mothers among the dear saints of our God. Some twelve Elders were present, aged from twenty-five to eighty-seven years, and all spoke as is described in Isaiah, chapter fifty, verse four. O, how my poor heart did rejoice to hear such able young men proclaiming the gospel of our Savior, with such zeal and love, as I never heard before in all my life, and all to the glory of our God, and to the comfort of his people. The above are my feelings often.

My wife joins me in this letter. Pray for us. May we be ready and willing when the Master calls.

Yours in hope of eternal life,
(MR. & MRS.) D. D. McALPINE.

APPEAL FOR AID.

DEAR BROTHER BEEBE:—There is a little band of brethren and sisters in Tampa, and suburbs, that were constituted into a church some two and a half years ago, and who have held their services in a rented house ever since. They have lately bought two lots on Third Ave. and Twenty-sixth St., and appointed a building committee, and the church instructed them to solicit aid from any who are willing to help in this cause. The church is poor, but worthy, standing firm in the apostolic doctrine, predestination, election, resurrection of the dead, salvation by grace, and the things that accompany salvation, good works. I have hesitated somewhat to make or ask help through the paper, in view of the fact that so many appeals are made upon the liberality of the brethren. However, brother Beebe, if you feel that it is not out of place, and any brethren, sisters or churches should have it in their heart to help El-Bethel build a house for worship, be assured that all help will be appreciated by the brethren, and I will acknowledge the receipt through SIGNS, with brother Beebe's permission.

Contributions can be sent to either one of the building committee, or to me, their pastor.

The names and addresses of committee are as follows, viz:

H. L. Meeks, 1118 Second Ave., Eleventh St., Tampa, Fla.

Nathan Roberts, Gary, Fla.

J. A. Oberly, Gary, Fla.

M. L. GILBERT.

DADE CITY, Fla., August 5, 1903.

COSBY, Tenn., August 4, 1903.

DEAR FRIEND BEEBE:—I have thought I would write you for a good while, but it seems that my mind does not get into the right frame or condition. There are no real Baptists here, that believe in the doctrine that the good old SIGNS advocates, or not to my knowledge. I would like for any and all that live here, in east Tennessee, to write me, that believe in the doctrine that the SIGNS so ably defends. I think that there are a few here in old east Tennessee, especially in Powell's Valley. I know of plenty that call themselves Old Baptists, but they are not, and hate the SIGNS because it is true and honest in its defense of the doctrine once delivered to the saints.

Friend Beebe, if it is not too much to ask of you, please publish this, for no other reason than that I may become acquainted with some of the true Old Baptists that live close to me.

Yours very truly,

SAM WILSON.

CARTHAGE, Ill., August 4, 1903.

B. L. BEEBE—DEAR BROTHER:—Inclosed you will find postal order for two dollars, to be applied on my subscription to the SIGNS OF THE TIMES, and I can say the SIGNS are as good now as they were fifty-three years ago, as I have taken them that length of time, and expect to take them to the end of my time here. I am in my seventy-eighth year.

B. F. TUCKER.

GUTHRIE, Okla., July 31, 1903.

BRETHREN EDITORS:—Please publish in the SIGNS OF THE TIMES that my post-office address is Guthrie, Okla.

With all good wishes for your prosperity, yours in the one hope,

WM. S. SPEER.

EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 1, 1903.

Entered in the Middletown, N. Y., Post Office as
Second-Class Mail Matter.**EDITORS:****F. A. Chick, Hopewell, N. J.****B. L. Beebe, Middletown, N. Y.**

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

THE BETTER COVENANT, ESTABLISHED UPON BETTER PROMISES.

(Hebrews viii. 6.)

IT is in our mind to present a few thoughts upon the general subject of the new covenant, as contrasted with the old, for the gospel covenant is founded upon altogether different ground from the legal or old covenant. That this is so we need but to read the verses following the text quoted above to learn, and also Jer. xxxi. 31-34. Also read 2 Cor. iii.

We desire first to briefly note some of the contrasts between the first and the second covenant. The first was of the letter, the second of the Spirit. The first killed, the second gave life. The first was a ministration of death, the second of life. The first was graven upon stones, the second upon the fleshly tables of the heart. Paul here must especially refer to the tables of the ten commandments. The ministration of death had a glory, but the ministration of life has a superior glory, so much so that the first had no glory, by reason of the glory that excelled. The first was done away, the second abideth forever. Of the first covenant Paul said that the children could not steadfastly look to the end of that which was abolished; of the second he

says that we with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord. All this we quote from 2 Cor. iii. One thing is clear, Paul was not in this chapter speaking of the ceremonial law, but of the law of ten commandments. For he specially speaks of that law which was written upon tables of stone, and the ceremonial law was not thus written. Therefore the covenant made in that law of ten commandments is abolished, and in its place the gospel covenant comes in. We do not say that the ten commandments are abolished, but the covenant made with Israel upon the ground of the ten commandments is abolished, and that covenant is abolished, not by the passing away of the commandments, but by the fulfilling of them in Christ Jesus, for and in behalf of his people.

Now, in Hebrews viii., some other contrasts are noted between the two covenants called here, "the old and the new." The first covenant was faulty, the second was faultless. The first was broken, being made with a sinful, fallen, carnal people, and so was the cause of death to them, rather than life. The second, or new covenant, cannot be broken, seeing that Jesus, the perfect man, has fulfilled all that is or can be demanded of the people of God, and so they cannot break it, because it stands in him, and they also stand in him. The first covenant was written upon tables of stone, while the second is written in the heart and in the mind. Under the first covenant its terms could be taught by one man to another, and one could urge upon another all outward obedience, while under the new covenant, the law of God is written in the hearts of men by the finger of Almighty God, and this writing no man

can perform upon another. Under the first covenant the sins and iniquities of the people were remembered continually against them, while under the new covenant, not one sin shall ever be remembered against those who are under it, or in whose hearts the law of God is written. Under the old covenant the Jew, who was completely carnal, could observe the outward form of obedience demanded, but under the new covenant all who partake of the benefits of it are spiritual. A carnal Jew could abstain from stealing or murder, or adultery, and so might be said to have kept the law in outward form, but the carnal Jew could not abstain from coveting his neighbor's goods, or from hatred of his fellow man, or from looking upon a woman to lust after her in his heart. The new covenant secures to those in whose hearts it is written, what the law of the old covenant could never secure, viz: love to God and to the neighbor, upon which two commandments hang all the law and the prophets. The old covenant promised blessings if the people complied with its conditions, and were obedient to its commandments, but after all, this covenant was worthless to them, because they were not able to keep it, and one chief design in the choosing of that people, and in giving to them this law, was to clearly show forth what a total failure fallen man is, even under the most favorable circumstances. The law teaches some needful lessons, and among them is this, that salvation cannot come by the obedience of man to the commandments. The law is but the schoolmaster, as says Paul, to Christ. By the law is the knowledge of sin, but by the law no obedience is wrought in the heart; if outward conformity is induced to what it requires, it produces no love to God nor to the law, and God sees

that the heart is not in the outward obedience, therefore the obedience is valueless in his sight. The best that could be looked for under the old covenant then, was an outward conformity to what the law said in the letter, and not in the spirit. But even this outward conformity was not secured very often, nor very long, among the people, as witness the words, "which my covenant they brake."

On the other hand, what the law could not do, and what never was done under the old covenant which was of the law, Christ does fulfill in his people. "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 new covenant secures to us in Christ what the old covenant demanded but could never bestow. Every convicted sinner learns sooner or later that he is not able to obey the law, and so to attain to favor in that way with God. The law in his first experience teaches him as a schoolmaster many, to him, bitter lessons, and the chief of them is that salvation cannot come by the deeds of the law. When the sinner has been taught this, he is just where the new covenant can come in, and where Jesus is revealed as doing all for him, and securing full and free salvation to him. But more than this the very law of God which he has seen to be holy, just and good, but which he strove in vain to fulfill, is now written in his heart, and he can say as did David, "O, how I love thy law." This is the fulfilling of the law in him, through Jesus Christ, as was promised should be the case under the new covenant. Now, no one can lay anything to his charge, since for his sins

Jesus has died, and since the very law itself is now engraved in his heart and mind. What a precious truth it is to that sinner when he comes to realize that he is no longer under the law, but that the law is within him, a precious and well loved guest. What a difference there is between being under the law as a burden, and having the law in the heart. It is now no longer a burden, but a great and lasting joy. Henceforth he works not to obey the law, in which work he must ever fail, but now he rejoices to find love and peace and joy dwelling within his heart. The dawn of a new and everlasting day has risen in his heart, and henceforth he loves the God he serves, and serves the God he loves. The law of God is no longer a burden to that man. The only thing that to that man can be a burden is sin. He will always deplore his unlikeness to Christ until the perfect day has come, but meanwhile he by faith sees Jésus as his righteousness before God, and rejoices that it is his privilege to come into the holiest by this new and living way. There is no human effort nor human merit here, all is of God, and all must redound to his praise, and the true believer can sing no other song but this, "A sinner saved by grace."

But there are some other things connected with the former covenant that we desire to call attention to for a little. First, it must be remembered that there was no promise of ETERNAL LIFE, OR SALVATION, in the old covenant. If one had fully kept the law of that covenant, still the blessing was but temporal. It was, "Ye shall be blessed in basket and in store." In every place in the Old Testament where Israel is urged to obedience, the promise annexed to that obedience was not eternal life, but present prosperity as a nation, or as individuals. Even

in those places where the words death and life are used in prophetic addresses to that people, only temporal life or temporal good things on the one hand, and temporal distresses and afflictions on the other hand, are intended. Eternal life never in all the history of the world has been offered to any child of Adam upon the ground of any goodness or obedience in him. Indeed, eternal life has never been offered upon any terms or conditions of any kind. We presume that among all who believe in and love the grace of God in truth no one will dispute the statements made above. From the beginning, the faith of the truly spiritual has looked to Christ as the true sin-bearer, and has realized full salvation, and full and perfect righteousness to be alone in him. Men who have been saved in heaven at all, have always been saved by grace alone.

Now this is most important to be considered. If the old covenant did not relate to eternal things, but only to things of time, and the salvation obtained through obedience was but a time salvation, then it follows most certainly that even as regards that salvation which is here in time, conditionalism utterly failed, and must give place to another way, if men are to be saved in time at all. God declared concerning that covenant that it ministered only death. He did not mean eternal destruction or death, but such death as living after the flesh produces. Now then God has found fault with that covenant and has given a better. It is not then true under the new covenant that our blessings come to us through our obedience, seeing that the best obedience we ever have rendered has been so mixed with sin as to demand chastisement rather than reward or blessing. God made test with Israel of the futility of

the hope of obtaining any present blessings by keeping man's side of the covenant. Of it all just this simple language is used, "Which my covenant they brake." The words are few, but how pregnant with meaning. Nothing else is ever said of them regarding that covenant. It is not said that they kept it, but "they brake it."

Conditional salvation then was a failure under the old covenant, and because it was a failure God has made a new covenant with his living people better than that; a covenant of life rather than death, and in this new covenant he writes all his commandments, not upon tables of stone, but in their hearts. Under this covenant he does not say, "If ye be willing and obedient ye shall eat the good of the land," but all the promises of this covenant are secured to halting sinners in Christ, and are sure to all the seed. Not one mercy comes to such a poor sinner save as to a sinner, and not one blessing comes to that sinner except as a free gift of God through Christ. God most surely has not imposed upon his people conditions which were all total failures when they were tried. If to-day it were to be said to any humble believer, If you will be willing and obedient, and will do my commandments, for instance by feeding the hungry, visiting the sick and those in prison, by attending faithfully the appointed meetings of the church, and by freely giving of your time and substance to the support of the cause, then I will see that you have happiness and peace of conscience, and you shall prosper in all good things, that humble believer would with sorrow say at once, Then I shall never know what peace of conscience is, nor ever rejoice. Such a sinner knows himself so well that he can base no hopes upon such conditions as

this. No, he will say, I must have a more solid foundation than this to build upon. To him it would be like signing his death warrant to say such things. He would say, "How have ye helped him that is without strength?" and again, "Miserable comforters are ye all, physicians of no value."

It has seemed a joy to us for a long time to be sure that in Christ Jesus all the promises of God are yea and amen to the glory of God by all his people. The gift of God is eternal life through Jesus Christ. This does not mean alone eternal life in the abstract, but also eternal life in its manifestations in the people of God day by day. In its present manifestations it is also a gift; we have never earned it; it never is offered upon conditions to us, but is a gift of grace in every way. Here is just where the new covenant is superior to the old, wherever conditions lie in the way of a blessing, they always work death, and never life. Thank God, the blessings of the new covenant are always free, either as relates to this present time, or as relates to eternity beyond.

To sum the matter up before closing, we again call attention to the fact that the old covenant which was taken away contained no promise of eternal life for obedience. All its rewards were temporal, and so were its curses. The PRESENT blessings which we could not gain under that covenant by obedience, now are secured to us in Christ, therefore these present blessings are not conditional, save as they were conditioned upon the perfect obedience of Christ for us, and as he did perfectly obey all his Father's commands, the blessings conditioned upon that obedience are secured irrevocably to all the heirs of promise; they are secured beyond the possibility of a

failure. Now if a man be willing and obedient, it is because the law has been written in his heart, and not upon tables of stone. It is never said under the new covenant, If ye will be willing and obedient, you shall receive blessing, but to men whom God has made both willing and obedient, there does come other blessings also, all of which are in perfect keeping with the first blessing, viz: Having the law written in the heart and mind, and it is in this keeping of the commandments, all of which are summed up in love, that we do find a great reward. Yea, love is its own exceeding great reward.

We leave these thoughts to the perusal of our readers; they have seemed very precious and comforting to ourself while we have been writing them. C.

WORSHIPING THE MOLTEN CALF.

IN reading the history of the children of Israel one cannot but wonder how they could so often and so soon forget the judgments and the mercies of the Lord, and return to their idolatry and rebellion, but if we examine ourselves will we not find that we are of as rebellious a nature as were these Jews? While we may not manifest our rebellion in the same overt acts, yet we just as positively prove our carnal enmity to the law of God as did they. In fact the record of the travel of the Israelites from their native land to Canaan, is a very striking type of the travel of a child of God from his native state in nature, to grace.

It would be too tedious to attempt to follow all the events in the history of this people, but it will be sufficient for what we wish to express, to note a few of the more prominent incidents in their history. We will commence with their captivity in Egypt; here we find them in

bondage, totally unable to deliver themselves, and the more they labored, the more their task-masters demanded of them. Thus it is with every child of God, he finds himself in captivity, or under bondage to the law, and the more he struggles to fulfill that law, the greater he finds its demands. As the captive Israelites were unable to free themselves from their bondage, so every heaven-born child found himself unable to free himself from his bondage; both must have perished in captivity, had they not been miraculously liberated by the mercy and power of God. But after having been thus liberated, it would seem that one could never again doubt the love of God, or his care for his people. Yet how soon all is forgotten, and the subject of grace again returns to striving to please the flesh by trusting in man, and making flesh his arm.

What is more particularly on our mind is the idolatry of Israel in making a molten calf, and ascribing to it their deliverance from bondage, saying, "These be thy gods, O Israel, that brought thee up out of the land of Egypt." It will be remembered that this molten calf was composed of the jewels that were borrowed from the Egyptians, and brought up with them from their captivity. They never were of any use to them, only as ornaments, worn to charm the natural eye, and gratify the pride of the flesh, and it does seem strange how they could attribute their deliverance to these relics of their bondage, when blended into a molten calf. It doubtless was a beautiful object to look upon, but how could they possibly imagine it had wrought the miracles that had freed them from their bondage? Does it not seem strange that they could be so deluded? But let us not censure their weakness too much un-

til we are sure we of the present day are not guilty of just as gross idolatry. It is not at all likely that these people, as slaves of the Egyptians, were in the habit of wearing jewels, and all they possessed they borrowed of those whom they were in bondage to in Egypt. It is not surprising that these poor creatures that had been born and lived all their lives in slavery, should be enamored of the beauty of their gold and silver jewels, and doubtless were very proud when decked out in their borrowed trappings, and this very haughty spirit is what caused them to forget the mercies and goodness of God in delivering them from their enemies, and attributing to this golden image the power that liberated them. Thus the covetous spirit of the flesh always leads from God, and into idolatry. Have not some at this age who are claiming our name, and whom we have reason to believe the Lord has delivered from their state of bondage under the law, in which they were born, who are forgetful of how they were brought up out of that bondage by the high hand and mighty power of God, unaided by any effort of man? Every subject of grace by nature is in bondage to the law, and struggle as they may their shackles only become the more galling by their efforts to free themselves. But when the Lord's appointed time arrives, he makes bare his arm in their salvation, and the poor captive is set free, and then he knows that it was only by the grace of God that he was saved, and then he fully appreciated Paul's language when he said, "By grace are ye saved, through faith, and that not of yourselves, it is the gift of God."

Now can it be possible that this quickened vessel of mercy can ever become forgetful of how deliverance came to him, and attribute salvation to anything but

the love, power, mercy and grace of God? It does not seem possible, yet of late there have been advanced among us theories that attribute our present or time salvation to other powers from the one that brought us up out of our original state of bondage. This new theory appears to us to be very much in likeness to the idolatry of the Israelites, in merging all their beautiful ornaments in one image and worshiping it in concert. There is a secret disposition in all of us, which is commonly called Arminianism, which causes us to value as beautiful everything that flatters our pride, or feeds our conceit, and we are prone to attribute to such things some virtue in the work of salvation, in time if not in eternity.

There are many jewels which worn as ornaments beautifully adorn the natural character. How beautiful is the character that is adorned with such jewels as honesty, kindness, sincerity, benevolence, virtue, &c. These jewels are more valuable than gold, or silver, or precious stones. Solomon places the price of virtue far above that of rubies. Yet valuable as are these in adorning the natural character, they have no efficacy in the work of the salvation of the saints from bondage, either before or after they have been quickened by the holy Spirit. Paul says, Though he possessed these jewels, if he did not possess charity, (the love of God) they were of no avail. (1 Cor. xiii. 1-3.)

The jewels which the Israelites brought up with them out of their captivity, well represent the traditions which we bring up with us out of our state of bondage. In the vanity of our carnal nature we are prone to cling to some of our pretty ornaments, and sometimes we become so bewitched with their beauty that we attribute a supernatural or spiritual power

to their allurements, and say if we live an honest, law-abiding, benevolent, virtuous life, these ornaments will deliver us from bondage; then we can cast all the jewels in together and get cunning workmen to fashion the whole mass into a beautiful image, or in other words, formulate all these beautiful theories into a tangible form, that we may all dance around it, get up excitable meetings, with shoutings, and cry, "These be thy gods which brought thee up out of captivity." Not only the layity, as they are called, entered into this idolatry, but they were led on by Aaron, their priest, and so it is now; most of the errors the saints are suffered to embrace, they are led into by their priests, or pastors. All the confusion that has disturbed the peace of Zion has nearly always been caused through the public preaching or writings of men in the ministry.

Dear brethren, as we were not brought up out of our former captivity by any of the beautifully wrought works of cunning craftsmen, let us not now look to any works that can be performed by man, no matter how gratifying they may be made to appear to our natural pride; they are but filthy rags, when compared to the robe of righteousness wrought for us by our blessed Redeemer. "Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?"

The traditions we brought up with us out of our bondage, which were born and bred in our Arminian nature, are hard for us to become weaned from, yet it is just as much idolatry for us to ascribe our continuance in the liberty of the gospel to anything we can do, no matter how moral or commendable it may be from a natural standpoint, as it was for the Israelites to claim that their jewels when fashioned by cunning workmen into

a beast of dazzling beauty, was the god that brought them up out of their bondage.

May we be enabled to "Stand fast in the liberty wherewith Christ has made us free, and be not entangled again with the yoke of bondage." "For, brethren, ye have been called unto liberty, only use not liberty for an occasion to the flesh."

B.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

JOHN X. 12, 13.

DEAR BROTHER BEEBE:—I have concluded to ask a favor of you, which is this, your views on John x. 12, 13. As I wish for all Old School Baptists to agree when they walk together, I am sorry to hear some say they think the wolf there spoken of catcheth the sheep, while others think he catcheth the hireling. This passage may seem to you so plain that any one that can see at all could see through it, but my brother, if I have any light at all, I feel myself to be so far from the fountain of light that I have nothing but the flickerings or glimmerings, so that I cannot see to satisfy my desires. I have frequently been to hear the truth preached, and on account of the crowd have been situated so remote from the speaker that with all the attention I could pay there would be some of his words that I could not understand; I know I heard him speak, but was not sure I understood what he said. Now, if I have any spiritual sight or hearing, I know that I have fallen so far from God my Savior that if he by his Spirit ever speaks to me, I am so far off that I have doubts whether it is really him who speaks or not. If he speaks a promise to my poor soul, which for an instant almost makes me mount up with wings as eagles, and soar away from this world, the next instant I find myself just where I started from, and doubting whether that promise was mine; I cannot depend upon my hearing at such a distance from the speaker. Then I try the little glimmering light that seems to be flickering about me, with which I try to examine my landmarks, to see whether I am in the way or not, but the light is so dim, or my eyes so blind, that I cannot satisfy my mind, and I am often so benighted that I am almost afraid to call an Old Baptist brother, and if it were not that my name is in the list, and our rules require it, I believe I should not often apply the endearing term. I have no doubt of the Old School Baptists being the children of the living God, and the only people on earth that have the

right to call the Savior of sinners their Elder Brother, for it is right for God's children to call each other brother and sister, but my fears are that I am not of that family. I have been for the last forty-five years trying to draw up close to that Great Preacher, our Elder Brother, that with my dull ears I might hear every articulation and understand every syllable, and read by his great light, so that I might, with my weak eyes, read every word, and distinctly see every letter in the promises; but alas! those forty-five years travel have landed me where I first found myself, away in our polluted world, where I could, by nature, neither see nor hear him whom I trust my soul loveth. Now, notwithstanding I have been striving so long to get up close to the Savior, I do not suppose that my nearest neighbors ever thought I was doing any good works. But I know more about that one thing than they do, for I know to a certainty that in all that time I never did, of myself, do one good thing, and I know I never can, for by sore and sad experience I know that in my flesh there is no good thing. What then can I work with? There being no good principle, what can I work from?

But please pardon me for troubling you to read so much, for I merely intended to send you the remittance, and ask your views on the above Scripture. I have my views, such as they are; if I am wrong, I wish to be right. If my views are right, others are wrong, and as we believe you are blessed with more than ordinary light on the Scriptures, your views are anxiously requested.

My brother, I try to pray God that his Spirit may shine in your heart, and open up the Scriptures plain to your view, so that you can expound it to his dear children, wherever they may be.

Yours, if not a brother, at least a friend,
J. P. TRUEAX.

SANTA FE, Ky., July 26, 1860.

R E P L Y .

IF not mistaken, we have already given our views on this text, but as our brother, and possibly some others, seem unsettled in regard to its true import, we will cheerfully give such views as we have. The principal difficulty seems to be to understand who it is that the wolf catches, the sheep, or the hireling shepherds. The text reads thus, "But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth,

because he is an hireling, and careth not for the sheep."

This illustration is designed to show the difference between the good Shepherd and an hireling. In the preceding verse Christ saith, "I am the good Shepherd: the good Shepherd giveth his life for the sheep." To show his claim to this character which he assumes in the context, he contrasts the characteristics of a good shepherd and an hireling. The good Shepherd has an interest in the welfare of the sheep, and holds them dearer to him than his own life, so that he will throw himself between them and danger, and if necessity requires he will die for them rather than they should be destroyed by their enemies. This he has done: he has died to save his people, or sheep. Because he is thus related to them, he is their Shepherd, they are *his own* sheep, he had a right of property in them which he valued more than life. And as he has redeemed them from death with his blood, he is now pledged that they shall never perish, neither shall any pluck them out of his hand.

All this goes to prove that he is truly the good Shepherd, whose own the sheep are. But the characteristics of an hireling are the very reverse of this; he performs his task or labor only from selfish, mercenary considerations, he careth not what becomes of the sheep, if he can only secure his wages; when he sees danger approaching his first and only object is to take care of himself. The wolf may scatter or even catch and destroy the sheep for aught he cares, for he careth not for the flock, if they are destroyed the loss does not fall on him, but on the owner of the flock. These are some of the differences between the good Shepherd, who gave his life for his sheep, and a mere hireling, who would not expose

himself to danger to save the flock from the devouring jaws of the enemy. The reasons assigned by our God why the hireling will desert the flock in the hour of danger are:

First, because he is an hireling.

Second, because he has no interest or right of property in them—*Whose own the sheep are not*, and finally, because he careth not for the sheep.

Hence, we may infer, if we as the sheep of Christ were dependent on a hired shepherd, one who only saves conditionally, or who only works for pay, we should certainly be destroyed by the wolf, but we have reason to bless God that such is not our case; we have a good Shepherd, who owns the flock, and is able and willing and determined to save them with an everlasting salvation. He is no hireling, and we may implicitly rely on his protection. "The Lord is my [our] Shepherd, we shall not want."

Should we so interpret the text as to represent the wolf as catching the hireling instead of the sheep, we would destroy the whole figurative design of the comparison. Beside it would violate the plain rules of our language. The noun sheep is plural, and agrees with the pronoun *them*, which is also plural. But in the text, the hireling or *an hireling*, is in the singular number, and cannot grammatically be the antecedent of the pronoun *them*.

This figure is not used to express the idea that the sheep of Christ are left in the fruitless and unreliable charge of the hireling, or that any of them can ever be destroyed by the wolf, for Christ declares that he himself is the Shepherd of his own sheep, and therefore they shall never perish, as they most undoubtedly would if their Shepherd were an hireling who did not own nor care for the sheep.

MIDDLETOWN, N. Y., September 15, 1860.

RECEIVED

IN RESPONSE TO BROTHER D. M. LEONARD'S APPEAL
TO RAISE A THOUSAND DOLLARS
TO CLEAR THE "SIGNS OF THE TIMES" FROM DEBT.

Previously acknowledged.....	\$789 70
L. A. Robinson, Ill., \$1.00; Norman Brown, N. Y., \$1.00.—Total.....	2 00
Total to date.....	\$791 70

OBITUARY NOTICES.

It again becomes my painful duty to record the death of another of my dear sisters, **Martha Midkiff**, who departed this life the 4th inst., after a lingering fever of over two months duration. She bore her affliction with great patience and resignation to the will of Almighty God. My sister's age was forty-nine years and a few months. She leaves her companion and six children to grieve for their dear wife and mother's help and counsel. How many dear friends we have seen die! How many an hour have we spent in the contemplation of death! Surely can we not say that we have seen the doors of the shadows of death, even if they have not been opened to us? No, we have never seen them. We have seen the eyes close, the breath cease, the pulse grow still, and then our imagination has followed the spirit, as we thought, on its viewless journey to its eternal home. But in all this we have been strictly confined to the world; our imaginations have been material and worldly. We have never yet seen what it is to die, except what appears to the outward view, nor had a glimpse of the realm beyond. It is impossible for the human mind to conceive of a state of existence where neither space nor time is. Faith only has looked beyond, and mortal comprehension cannot conceive the knowledge of faith. We only know of faith that it is a confiding grasp and embrace of the word of God: "The substance of things hoped for, and the evidence of things not seen," and that it brings peace and rest. And Job has uttered a wish that he might find its darkness (death) and silence a release from his affliction.

E. JOHNSON.

SHERIDAN, W. Va., July 29, 1903.

APPOINTMENTS.

THE Lord willing, Elder Wm. Lively will be at Justus, Pa., Sept. 17th; Waverly, Pa., the 18th; Otego, N. Y., third Sunday, 20th; Brookdale, Pa., 21st. From 22d to 25th, appointments not made, will be later. Cammal, Pa., 26th and 27th; Ingle-side, N. Y., 29th. From there expects to go to Canada.

D. M. VAIL,

MEETINGS.

THERE is to be a yearly meeting held with the Old School Baptist Church of Cammal, Pa., fifth Saturday and Sunday in August, (29th and 30th) 1903, the Lord willing. Hope to see a goodly company of sinners, and preachers to minister to our comfort. Those coming from Williamsport will take Pennsylvania division of New York Central & Hudson River R. R. to Cammal. Those coming via Corning, will come on same road to Cammal, inquire for Sammy Moffat, living a few rods from depot. All who come will be made welcome.

D. M. VAIL.

THE Spoon River Association of Regular Predestinarian Baptists will meet (the Lord willing) with Union Church, five miles south of Colechester, McDonough Co., Ill., Sept. 3rd, 4th and 5th, 1903.

Those coming by rail will be met at Colechester, on Thursday before, and on Friday morning, from the south. Only those from east, west and north of Galesburg, will come to Galesburg by 5 p. m. Thursday, where we will endeavor to get reduced rates from there on. All are cordially invited, especially ministering brethren.

S. H. HUMPHREY, Clerk.

THE Old School Baptist Conference of Maine, will be held, the Lord willing, with the Old School Baptist Church in North Berwick, Maine, commencing on Friday, Sept. 4th, 1903, and continuing three days. We shall gladly welcome all who love our Lord Jesus Christ in sincerity. Those coming will be met at North Berwick, on Thursday before the time appointed for our yearly conference.

FRED. W. KEENE.

THE Mount Pleasant Regular Baptist Association will convene with the Mount Pleasant Church, in Henry Co., Ky., on Louisville & Lexington division of L. & N. R. R., on Sept. 4th, 1903, and hold three days. Will be glad to welcome as many as can be with us at that time.

C. F. DUDLEY, Church Clerk.

THE Greenville Old School Predestinarian Baptist Association will be held in Lima, Allen Co., Ohio, commencing on Friday before the first Sunday in September, (4th) 1903. We would be glad if the Lord would direct some of his servants to us. If there should not be any-one to meet train, take the street car at the depot and ask the conductor for transfer on West Market St., get off car at Jamerson Ave., and go one square south, to 1014 West Spring St., to place of meeting.

GILBERT C. MILLER, Clerk.

THE Roxbury Association will be held, the Lord willing, with the Second Church of Roxbury, at Roxbury, Delaware Co., N. Y., on Wednesday and Thursday, the 9th and 10th of September, 1903, beginning at 10 o'clock a. m., when we expect to meet and greet our brethren and sisters, and friends to truth and righteousness. The place of meeting is two miles from Roxbury village, and six miles from Kelly's Corners, at which places those that come can stop and be taken to the meeting. Trains will be met on the Ulster & Delaware R. R. on Tuesday evening before the meeting, at both places.

We hope to see a number of ministering brethren with us.

J. D. HUBBELL.

THE Maine Old School Baptist Association is appointed to be held, the Lord willing, with the South Gardiner Old School Baptist Church, commencing on Friday before the second Sunday in September, (11th, 12th and 13th,) 1903, and continue three days. All lovers of the gospel of Christ are cordially invited to attend. Parties coming by rail will be met at the South Gardiner depot and cared for.

J. C. CLARK, Clerk.

THE Licking Association will convene with the church at Bethel, Shelby Co., Ky., on Sept. 11th, and continue the two following days.

Those coming by rail can come via Louisville Southern from Lexington to Hemp Ridge, Busey or Shelbyville, where they will be met Thursday p. m. and Friday a. m. Over the C. & O., come to Shelbyville from Louisville. Trains on all roads will be met Thursday p. m. and Friday a. m., except the Mixed train on L. & N. (which is uncertain as to time of arrival.) Should any fail to be met, inquire for Middleton's hack, and come to our place in Shelbyville, Ky.

A cordial invitation is extended to all lovers of truth to meet with us. We pray and hope to be favored with a pleasant season. The Lord in his mercy grant us his favor according to his will.

P. W. SAWIN.

THE yearly meeting of the Old School Baptist Church of Albany & Troy, will hold a yearly meeting, the Lord willing, Wednesday and Thursday, Sept. 23d and 24th, 1903, at the residence of the late Wm. W. Vandenburg, near West Sand Lake, N. Y. Friends will be met at Bath, a station on the D. & H. R. R., just across the river from Albany, N. Y. Please drop a card to Mr. Herriek Green, West Sand Lake, N. Y., or Mr. Delos Becker, Defreestville, N. Y., who will meet the friends that come, especially those coming Wednesday morning. The regular meeting of the church is the Sunday following, and visiting friends are invited to remain over. We hope to see a goodly number of friends; several ministering brethren are expected.

D. M. VAIL.

ELDER D. M. Vail wrote me that Elder Wm. Lively was coming to Burdett, N. Y., and also Elder C. Bogardus wrote me that Elder White was coming to this place about the same time, and would come to Burdett. I take the liberty to ask you to give notice in the SIGNS that the Lord willing, there will be a two days meeting at Burdett, N. Y., the 24th and 25th, Thursday and Friday, before the fourth Sunday in September, 1903. We invite all that can make it convenient to come; we will be glad to see them. Any one coming can inquire for brethren S. M. Baker, A. Ayres, Alexander Wheat or H. B. Elliott.

H. B. ELLIOTT.

ELDER Carnell, of Dutton, Canada, will preach in hall, 42 Gratiot Ave., second floor, on the fourth Thursday in each month, at 7:45 p. m.

All members and friends are cordially invited to meet with us.

Z. GILLIES.

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10:30 A. M.

2:30 P. M.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 71. MIDDLETOWN, N. Y., SEPTEMBER 15, 1903. NO. 18.

CORRESPONDENCE.

HARBOURTON, N. J., June 27, 1903.

ELDER F. A. CHICK—DEAR BROTHER IN THE LORD:—By your request, and that of others, I will try to pen my experience in passing from nature's darkness to the light of the glory of God in the face of Jesus Christ. I tremble at the attempt, fearing that it will crowd out much richer and better pasture than has grown in me, but if God has planted his word in my heart, and I am made to feed upon it, and to be nourished by it, why should I be ashamed of his workmanship? I hope that I never shall, although at times it seems but a dream and almost gone, yet I cannot forget that wonderful change which I was made to feel most thankful for. It was plainly shown to me that I had no part in this work, and it could not be taught by human knowledge, but it is given from above, and is of the free mercy of God. Words spoken by the apostle long ago suited my case, “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.” It is the gift of God, free and complete, and I saw that I could do nothing but gladly accept his mercy,

and walk in humble submission to his will.

It might be well for me to go back to the time of my birth of Adam's race. I was born at Yardville, N. J., April 5th, 1873, and spent my childhood days with my twin brother and three sisters there on my father's farm. I seldom went anywhere to church, as my father was not a member of any church, and my mother was a member at Hopewell, twenty-one miles distant. She could go but a few times in a year, and the most of the time we children were left at home, to keep house when we were old enough. Sunday afternoons Sunday School was held at our district schoolhouse, and against our mother's wishes we children would sometimes go. I was not interested in the Sunday school lesson, but went to see my schoolmates. I well remember one of the teachers telling me about little children in heathen lands without the gospel, and that they without it would be lost, and she said that I with others should bring some money the next time with which they would send a preacher to save them. I did not know what being saved meant, and so did not take the money the next time.

Mother would quite often talk to me about Jesus, who died to save his people from their sins, and of how sinful we all were, and I would get much interested in her talk, and thought it would be dreadful to be destroyed, and in burnings forever, yet I would soon forget all about it.

At the age of ten years I had a strange dream: I thought the world was coming to an end; I was going to school it seemed, and I could plainly see the devil, as I thought it was, gathering up the wicked and throwing them into a large furnace on wheels, red with the heat, and I was greatly alarmed, and feared that he would take me, and longed for my mother's presence. Instantly she was by my side, and I told her what I was afraid of, and asked her that I might hide under her shawl, and then it seemed that we both crept under the fence out of sight as the devil passed by. This childhood's dream left such an impression on my mind that I never forgot it entirely, and to-day I can go to the very spot where it seemed that we hid. But soon again my mind was upon fun, and a good time, as I then called it. I can well see myself as I look back, rolling sin as a sweet morsel under my tongue, loving the world and its vanities, laughing at other people's calamities, until the Lord spoke and said, "Thus far shalt thou go and no further." And truly I was ripe for a fall, for sin was my all. I had now reached the age of fifteen years, and was slender and very tall. I remember well thinking what a man I was becoming, far ahead of my twin brother and others of my age. Now my fall came; trouble knocked at my door and walked in upon me. That summer my father had a large hay crop, and some of it we sold right from the field. One day I drove a load of hay to market, and while I was wait-

ing for my father to come and unload it, there came a very heavy shower, and fearing the hay would spoil I went at it in great earnest, unloading it alone. That was the last of my work for the summer, I had suffered a strain, and for two long years I was able to do but little work. I now realized that pleasure and health were taken from me, and this worried me greatly, and so at last I thought it would be best for me to starve myself to death. My oldest sister coaxed me hard to eat, but I told her that I would not, for I wished to die, and she left me out of patience. When my mother heard all this she told me that I must not think of such a thing, and that in time I would outgrow this weakness and be all right again. I obeyed my mother, but was discouraged in getting well, as the doctors said it would take a long time. Thinking over my condition, and of what would become of me if I did die, I spent many, many nights crying, desiring no sleep.

At that time I cannot tell just how my past life would come up before me; thoughts like this would come, What an evil, wrong, wicked, sinful, vile life I have led, and soon I would forget my bodily affliction, and began to grieve over my sins, which had now become my chief trouble; I knew not what to do nor where to go; I spent my time in sore distress, crying and weeping week after week, and month after month, until I was compelled to seek the Lord for forgiveness and pardon. My poor heart prayed earnestly and constantly that my sins might be blotted out in his sight, but instead of any relief I grew worse and worse. While in this miserable state, one day I picked up one of mother's papers, the SIGNS OF THE TIMES, and I became interested in the reading, as it told

of things which I had passed through. I was amazed, and did not know how to believe it, for I thought my case was an outside one, and that none could be half so vile as I. From that time until this I have been greatly comforted by the rich things contained in that paper.

About this time sister Lawshe and other Old School Baptists arranged to have meetings at their homes in Trenton, and would send us word, and sometimes mother would ask me to take her, and the preaching did me much good. The Elders spoke of the Lord's people being poor and afflicted, vile and sinful, so that they hated their own nature. This was the very way that I felt, yet I did not want it known by any one. I felt a great desire to know the truth, and resolved to read the Bible, but the more I read, the more it seemed to condemn my wicked ways, and my feelings became such that I can never describe them, for I saw again that I was lost, and that I could not help myself, and what to do I did not know, yet I was begging God for mercy all the time, but as yet no relief came; sorrow, grief and afflictions seemed my only friends, for they were with me day and night. Truly I longed for a ray of light.

One morning while caring for the horses, the words came to my mind clearly and forcibly, "How firm a foundation, ye saints of the Lord, is laid for your faith in his excellent word," and there came a smile on my face, for they seemed to take me in. O, how sweet to my soul these words were; I never can forget them. For days I seemed to live upon their richness. But joy brings sorrow, and sorrow brings joy, and soon I sank more deeply than ever in gloom and distress, and doubted all that I had passed through. About this time we received a

card saying that Elder Vail would preach in Trenton, and father, mother and I went. I do not remember the text, but every word went to my heart and condemned my whole life, and my wicked ways. So weeping was all that I could reap from it, and this was what I needed, though then I could not see it so. When we reached our gate on our way home I told my parents that I would open the gate and walk down the lane. As soon as they had passed through I lay down on the ground and cried bitterly, because I felt so badly and so condemned. When I arose my eyes were fixed upon the sky, and it seemed that walking among the stars down towards me I saw the form of a man with large white wings, and in his hand he carried a sword. Speaking to me by name he said, "Willie, you are my child," and disappeared. It was most wonderful to me, but I said nothing about it.

The friends in Trenton were so kind as to let us know about the appointments there, and we got to them quite often. My excuse was to take mother. Several times that we went there was no preaching, but this did not discourage either of us. I dearly loved the doctrine which they proclaimed, but thought such mercies could not be for me. These thoughts would bring fresh tears down my cheeks, and then I would seek the Lord in prayer, but while praying such thoughts as this would come into my mind, You know that you do not deserve what you are asking for; be still, and bear what belongs to you; do not place your wrong upon the innocent. This I could not deny, and I would get up and leave the place. O, how I feared the Lord because of my sins. I felt that I was lost, and lost forever, yet I begged the Lord that he would save me from hell and destruc-

tion, which path I had all my life been walking in. But the way of God is in himself, and what he does is ever best.

Now the meetings and the SIGNS had become a great comfort to me, they never failed to bring a sense of peace to my troubled mind when bowed down in distress. As I look back over those then dark, sad days, I now count them the best and happiest days of my life, and can see that they were good for me, turning my thoughts toward Christ Jesus, setting my feet upon the Rock, establishing my goings, and putting a new song in my mouth, even praise to our God. At the age of twenty-one years, and through the kind providence of an all-wise God, we moved to my mother's old home at Ewing. How glad I was that we were nearer Hopewell, yet I thought, What can I do with my sins? for they have grown like mountains before my eyes. I seemed to sink deeper and deeper into the miry clay. Many, many times I wished that I was dead, and several times I dreamed of my own funeral, but would awaken disappointed.

I tried to get relief from my burden and sin, and I went into young company, but soon found it a task to enjoy myself; the things they cared for I did not, and so instead of relief, it but added sorrow to my heart.

One Sunday night Elder Wm. L. Beebe preached at sister Lawshe's, in Trenton. It being a stormy night, I went down alone, and after the meeting sister Lawshe spoke to the Elder about me as one interested in the word, and asked him to talk with me about it. He spoke many lovely and comforting words to my mind, but I felt afraid to open my mouth. At last I expressed my feeling as being in the hymn 1022: "I am so vile, so full of sin, I fear that I'm not born again." He took the

book and read the hymn, and turning to me said, "If these words express your feeling you should make it known to the church, for in that hymn there is a rich experience of a child of God." This was in the winter of 1895, and this winter had brought more sorrow to my poor soul than any time before. Truly I had come to hate myself, and felt that I was not fit to sit at the table and eat with the rest of the family. I asked constantly that the Lord would take away my sins, and guide my wayward feet in the paths of righteousness. I do not think that I could get into a much worse hell than my ownself seemed to me to be. I slept but few nights that winter without my pillow being wet with tears. One night I slept but little, and had a wonderful dream, in which I saw the end of time, with the heavens on fire, and above the sky I saw a great white throne made of white marble. It was long and narrow. In the centre Jesus stood, and his twelve disciples around him, and at one end was a door, which was also of white marble, and I could plainly see his people going in. I was so happy walking on the clouds in heaven, and I soon came to the door, then the thought came, You are not fit, you are that wicked one. I cannot describe the feeling. I started back as it seemed, to everlasting punishment. Going down I seemed to meet my father and mother, and they told me that was the only way to enter in, at the door, and I broke out weeping. At this moment these words were spoken to me in a loud voice, which awoke me from my sleep, "Thou shalt be made willing in the day of my power." I wondered and felt to praise God for such a token, for it made me so happy, and relieved my sorrow.

At different times that spring these words out of the Bible, that I never re-

membered reading, or of having heard read, would come upon my mind, as though I had known them by heart: "As many as are led by the Spirit of God, they are the sons of God." "How shall we that are dead to sin, live any longer therein?" "We know that we have passed from death unto life, because we love the brethren." "The world by wisdom knows not God." It was in the school of Christ that I was taught these things. I now began to feel and know that the Lord was shining round about me, and had become merciful to my unrighteousness. O, how happy I felt because of his love. One morning at the table my sister Lizzie about her work was singing a gospel hymn; the words touched my heart, and I left the table crying. My father followed me into the shop and inquired what was the matter. I asked for my mother, and begged him to forgive me all my wrongs. As soon as I could I told my mother all the trouble of heart that had been mine so long. My mother broke down crying with me, but said she was glad the Lord had led me thus, because it was a true christian experience, as she believed. She said if I felt like telling it to the church, it would be right for me to do so. I felt to ask all the family to forgive me all the wrong that I had ever done them. My love for the people of God grew stronger and stronger, until I asked my parents if they would not ask you down to see me the next time you came to Hopewell, for as you know they were without a pastor at that time. I thought I would like to talk with you when you came. You spent the night at our home, and quite a number came in, and in a weak way I told them what I have here written. You deemed it a good experience through grace, and that it was not mixed with

creature goodness or self-righteousness. Some of the hymns that were sweet to me were sung, and they seemed very sweet that evening. I will mention the numbers of a few in Beebe's collection: 751, 464, 1022, 671, 881. The next morning I took you to the train feeling much better. When I bade you good bye I hoped that I would be able to come to the church before long, and I told you to arrange a time, for I longed to be with them, and the second Saturday in June I came and related what I trusted had been the dealings of God with me, and that I had been made to trust in him alone for salvation, that Jesus was the only way given under heaven and among men, whereby we must be saved. I was received as you know. But while I was so glad to be numbered among them, I do not think that I ever felt so broken up, and unworthy, and out of place, as I did standing there asking favor from so good a people. This Saturday was a clear, beautiful, balmy day in nature, but the next was cold, and it rained in torrents, nevertheless three others as well as myself were baptized. I shall never forget the hymn that was sung before we went down into the water: 1129, "Jesus, and shall it ever be, a mortal man ashamed of thee?" Also the words that you spoke to me when you gave me the hand of fellowship; they sank deep into my heart. It all seemed too good for me, but I was happy, and I could not help it.

Happiness is like the wind, it comes and goes without our control. Before dawn the next day the devil seemed to take possession of me, and doubts and fears and blind unbelief filled my mind. When I got home it was a very dark, sad night spiritually to me, and I prayed earnestly that I might know if I had done wrong in uniting with the church,

for I thought that perhaps I had deceived the people of the true and living God. Some time the next day the Scripture came sweetly to my soul, "This is the way, walk ye in it." Instantly my fear was gone.

Dear brother, I have been trying ever since to walk in the way in a becoming manner, but I am so blind to spiritual things that I go stumbling, falling, fearing, and am so faint and weak that at times I am almost persuaded that I am not a saint at all. Then the word comes as an anchor to the soul sure and steadfast, holding me up to praise his great name, through faith, hope and love, which are the foundation of any experience of grace.

Now in closing, I wish to say that I feel that the dear Lord has been very merciful to me all the days of my life; I have nothing with which to repay him, but desire to be thankful and submissive to his will. Since I have been in the fold I have seen many brought into the banqueting-house of God, to sit down with Abraham, Isaac and Jacob, in the kingdom of heaven. Two of them are very near to me by natural ties: one my twin brother, and the other the wife of my bosom, for which I feel very thankful indeed.

I give this to your hands imperfect; after reading it and correcting it, if anything is left that you think would comfort one of the dear children of God, you are at liberty to put it in print, not to the honor of my name, but alone to the glory of God.

WM. T. YARD.

HARBOURTON, N. J., June 7, 1903.

ELDER F. A. CHICK—MY DEAR PASTOR:—To-day I will try to comply with your request, which you made last fall,

that I write an account of what I hope has been an experience of grace, for you to do with as you think best.

As you already know, I was raised by Presbyterian parents, and attended meeting with them until after I was married, and went to Sunday School whenever my health and the weather permitted. I do not remember ever seeing myself a sinner until the winter of 1893. That Christmas I was given a Bible by the Sunday-School for having perfectly memorized and recited the shorter catechism. Being thirteen years of age, a few years younger than the most of the girls in my class were, when I had gained that knowledge, and received their reward, I felt very proud, and told one of my friends that I was going to read it all through that winter, and in the spring I was going to join the church. I thought by that time I would be good enough. But very soon afterwards I was made to feel ashamed of that remark, and I worried over it day and night. I was made to know that I never could make myself good enough, nor a fit subject for baptism, if I should read my Bible through fifty times. I sincerely hoped that my friend would forget what I had said, and would never mention it to me or tell any one of it, but my wish was not gratified, for some time during the spring months she asked me why I had not united with the church, as I had told her in the winter I was going to do. Then I tried to tell her how I had been ashamed of and had worried over that remark, and what a sinful girl I felt myself to be, but she did not understand me, and I could not explain it to her.

At that time I had never heard an Old School Baptist preach, nor of a christian experience, but somehow I felt that before one should join a church they should

have some assurance that their sins were forgiven, and that they were the children of God, and I thought that if they united with the church before they had received that assurance, it would be the greatest sin that could be committed. But this I could not make my friends understand; they thought every one was saved who was willing to be, and so I was left an outcast in religious matters. After this I continued in and enjoyed worldly pleasures, yet all the while mourned because I was such a sinner.

In the winter of ninety-eight there were meetings in the schoolhouse every evening for two weeks, and I attended one evening, and was again shown my sins as such a mountain before me. Another friend came to me, when the meeting was over, she saw I was exercised, and asked why I did not stand up, when all who wanted to be saved were asked to arise? I told her it was because I had no hope that my sins were forgiven. I only saw such a stack of them heaped before me, and she said that the Lord had done all that he could for me, that he had sent his only begotten Son to die for sinners, and that now if they would not accept of his love, and open their hearts to receive him, they would be lost, that he was unable to do anything more for them, and that it was their duty to act now, and if they would repent and be baptized, they would never feel sinful again. But this talk did not comfort me at all, there was no healing in it for a sin-sick soul, and so I did not attend again. I felt that I would be better off out of the company of people who would be guilty of trying to take the power out of God's hands.

After I was married in June, 1900, I heard my husband talk of his experience, and was brought in company with many

Old School Baptists, and heard them all talk of the same blessed theme, salvation by grace, and ascribe all praise to God, and not claim any goodness in themselves. I felt at once that they were the people of God, and that they knew of the things that I desired to know. It was always a pleasure to me to listen when they were talking, and to get my husband to talk of his experience, yet I did not want any one to know I enjoyed it. I continued on in this way until some time in May, last year, when I first received a hope in the blessed Redeemer. I cannot say at just what moment I first saw the light, but received sweet assurances through several sermons which I heard preached, and in heart feelings, when alone. But I did not want to say anything to any one about it, for I was afraid I would deceive them. I felt to be so great a sinner, that God could never have mercy upon me. But as sinful as I have been, ever since then this hope which was given me, has never entirely left me, although at times it seems almost gone.

There seemed to be two things within me fighting each other; one was a wee hope of better things, and the other my own disagreeable nature, which too often would win the battle. It seemed so easy for me to yield to temptation that my mind was not at all settled. It was on Sunday, July 30th, that you first spoke to me of these things. You said, If you were not mistaken, that I was interested in spiritual things. I had to confess that I hoped that I was, and told you that I was so vile that I did not want to tell any one that I was interested, for fear of deceiving them, and you said that the fear of deceiving, and of being deceived, went with a christian experience. This was a great comfort to me, and as often

as you spoke to me you comforted me, yet a hope in the mercy of God seemed too good for me. I knew I could not deserve it, and I hardly dared to claim it, yet what else had I to trust in? I had no goodness in myself to boast of, I was a very sinful creature, and could not do anything good, as much as I desired to.

During the summer I was greatly blessed by having hymns come into my mind; the first one I remember was,

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

I never remember hearing any one sing it, but I looked in my husband's book and found it there, and it was a comfort to me all the way through. Another was,

BUNCEMAN "Blest be the tie that binds
Our hearts in christian love,
The fellowship of kindred minds,
Is like to that above."

This I used to hear Mrs. Mary Pierson sing, when I was a small child. I think she was a member either at Harbourn or at Hopewell, and she often visited in our family, and I used to think then what lovely company it must be, that dwelt together in such perfect unity, and who spent all their days praising God.

During one of the conversations which we had, you told me that these exercises of mind seemed to you like a christian experience, and you thought that whenever I was enabled to come before the church I would be given a welcome home there. I attended the meeting the fourth Saturday in August, hoping to be able to ask for a home, but when the opportunity was given I was unable to move; my sins fastened me in my seat; I yet feared that I was mistaken, and desired you to call at my home that I might

talk with you, and tell you more fully of these things, so that if it were but worldly imagination you could tell me so before I tried to deceive the church. One afternoon in September you came, and again assured me that you thought the Lord had been dealing with me. During all this time, I was enjoying sweet seasons when alone, being blessed in ways which I cannot describe. I attended the meeting the fourth Saturday in September, but not with the expectation of going before the church, for I felt just as sinful as ever, and feared that I had no right to ask for a home with such a dear people. But when the opportunity was given, I seemed forced to go by some power not in myself, and as you know, tried to tell the church the best I could of what I hoped had been the Lord's dealings with me, and to my surprise, they received me as a candidate for baptism.

That night I tried to pray that if I was not doing the will of God, he would in some way prevent me from being baptized the next day, which was September 28th, but nothing prevented, and I enjoyed a peaceful season all day. I felt that indeed the Lord was with me, and I desired that I might praise him always, and live for ever in this first love.

Since then he has led me most of the time in paths of light, and has given me feasts of spiritual things, through the preaching which I have heard, and in many ways has blessed me, and I sincerely hope that I may be thankful to him always, and never grow weary of praising him for his great goodness and mercy to me, the least of all his children, if one at all.

I hope I am your sister in Christ,

MARY M. YARD.

[THE two above narratives of expe-

rience clearly show the work of the Lord, and this work is in no wise different in this day, than in former years. To know ourselves as sinners, and to know Christ as a Savior of sinners, sums the matter all up. We would like to see in the manuscript that comes to us for publication, more frequent narratives of personal experience of grace. We can well remember in early years, how eagerly we read such narratives, and felt that we could understand them, when sermons and editorials were too deep, as it seemed, for us to understand. But we hung upon experiences and strove to see whether any had been led as we had been, and what gladness we sometimes felt when some one would speak of feelings that we thought we knew something about. The above letters from brother and sister Yard, contain all the waymarks that attend the travel of the people of God.—ED.]

“HOLY, HOLY, HOLY, IS THE LORD OF HOSTS.”

WHEN irreverence towards God so much prevails among his sinful creatures that many of his professed children are carried away by it, we cannot too often contemplate his absolute holiness. It is shockingly irreverent in a sinful creature to speak of his holy Creator as “the author of sin.” This manifests the depth of human depravity. Whoever thus presumes to charge unrighteousness to God, exalts himself above the Most High, and asserts that he is superior in wisdom and holiness to God himself. Whatever God has done, or however universal his “eternal purpose” or decree may be, the truth remains that the God of battles, the Lord of hosts, is holy. So absolutely holy is he that without holiness no man shall see the Lord. The sufferings and death in the flesh for the sins of his people, of the

sinless and spotless Son of God, is the most overwhelming proof that God in his holiness is a consuming fire to all sin, and that he has no communion or fellowship with sinners. For this very reason Jesus shall save his people from their sins. God loves his people with unchangeable and perfect love, even as he loved his holy Son, but their sins were so offensive to him that his Son must wash them from their sins in his own blood, and make them spotless and holy before God in love. How is it possible then for those who have any true understanding of God’s atonement, made by his obedient and dying Son, to yet reply against God, charging him with being the responsible author of sin, if indeed he decreed all things? If the decree of sin and wickedness makes God the author and cause thereof, then those who make this charge involve themselves in their own charge, unless they deny that God ordained the death of his innocent Son by wicked hands. But the moment they admit that God decreed the atonement by the death of his Son on the cross, their charge that God’s decree of sin and wickedness makes him the responsible or guilty author thereof, is proven to be false by the Scriptures and their own admission; for the betrayal and crucifixion of Christ were the most sinful and wicked crimes of the wicked world, yet God’s counsel and purpose determined it all. God was most holy in his wisdom and counsel, purpose and appointment, in determining every act and actor in the betrayal and murder of his holy child Jesus, and each guilty person in that most wicked of all crimes was foreknown and determined in the counsel of God as necessary, “For to do whatsoever thy hand and thy counsel determined before to be done,” said the inspired apostles in solemn prayer to the

Lord. The fulfillment of God's righteous law, the redemption and holiness of his sin-ruined people, the exaltation on high of his beloved Son, and the eternal glory of God himself in his holiness, all were embraced in this wonderful decree of God. Yet all the actors in the persecution unto death of the dear dying Lamb of God were moved by envy and hatred, and acted from wicked hearts and by wicked hands, and were the guilty betrayers and murderers of the holy Son of man. They were as much at war against the before determined counsel and decree of God as any who now live, and they wickedly labored to defeat his purpose. So did the envious and murderous brethren of Joseph, lovely type of Jesus, yet the very things they did to defeat the dreams of Joseph, only fulfilled the purpose of God and Joseph's dreams. God was holy, and wise, and merciful in it all, both to the suffering Joseph and all his kindred; yet all those purposed events, as divinely recorded in the Scriptures, are the most notable acts of awful cruelty and hardened crime, and they show that the perpetrators were steeped in sin and wickedness. But these were some of the all things that work together for good to them that love God, to them who are the called according to his purpose. And this they do, because God worketh all things after the counsel of his own will, and to his own glory. And in all his purpose and counsel and will, God is infinitely wise and good and holy.

Now, having seen both the goodness and holiness of God in his counsel and purpose, as embracing and determining the above Bible record of the most criminal conduct of wicked men, we are authorized to believe and testify that he is likewise just and holy and good in his before determined counsel and purpose

concerning all other sinful and wicked events of the world.

"I saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory."—Isaiah vi. 1-3. This caused the prophet to say, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts."—Verse 5.

This is the hallowed effect upon every one who sees the Lord upon his high and holy throne, and hears the voice of his holy messenger, saying, "Holy, holy, holy, is the Lord of hosts." The man who sees the overpowering holiness of the thrice holy King of glory, the Lord of hosts, upon his throne of glory will also see his own vile unholiness in contrast, and will confess with Isaiah, "I am undone," and with Job, "I abhor myself, and repent in dust and ashes." John likewise saw and heard those before the throne of God who had six wings, and they were full of eyes within, and said, "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come."—Rev. iv. 8. The holy apostles and prophets and patriarchs of old also ascribed holiness to the Lord, as well as supreme majesty, dominion and almighty power, but humbly confessed their own unrighteousness and nothingness in the sight of God. Likewise have the meek of the earth, the saints of all ages, to whom it was given to know the Lord, magnified the name of God as glorious in holiness, and just and righteous in all his works and ways, but

they have penitently confessed that to them belongs sin and unrighteousness and confusion of faces. Therefore we must know that whoever says that the holy Lord of hosts is unholy, unrighteous or the author of sin and wickedness, *in any event*, let him do what he will, he who thus speaks against God is led by the carnal mind, which is enmity against God, for the mind of Christ never leads any one to reply against his Maker. When wicked men went out in the darkness of night to take Jesus, to mock and scourge, torture and kill him, he meekly said to Peter, "The cup which my Father hath given me, shall I not drink it?" In the agonies of death on the cross he prayed, "Father, forgive them; for they know not what they do." Although God hid the things of his kingdom from the wise and prudent, and revealed them unto those who were as lowly and dependent as babes, his holy Son said, "Even so, Father: for so it seemed good in thy sight." It was good, therefore, and just and holy.

O, let us never reply against God, nor murmur, nor find fault with him, but ever say, "It is the Lord: let him do what seemeth him good." God hath chosen his people in the furnace of affliction, that they should be purified as gold in the fire, and tried and made white, and that they should worship him in the beauties of holiness. Therefore they are the poor of this world, an afflicted and poor people, and they shall trust in the name of the Lord. As an example, consider the Lord's servant Job, who, when Satan by wicked men had robbed him of all his wealth, slew his servants, and bereft him of his ten children, humbly bowed his head in sorrow and worshiped, and said, "The Lord gave, and the Lord hath taken away; blessed be the name of

the Lord." Then, when Satan had laid his hand on the person of Job, and sorely afflicted him with boils from his feet to his head, and his wife tempted him to "curse God and die," he said to her, "What? shall we receive good at the hand of God, and shall we not receive evil?" The Bible abounds with such God-given examples of reconciliation to him, and confidence in him, all testifying that his hand and his counsel were in all those afflictive providences, though wicked men and devils were the instruments of them, and in all God was righteous and good and holy. It is written, "In all this Job sinned not, nor charged God foolishly." So it was with Joseph, who told his penitent brothers that it was not they who sent him into Egypt, but God; and with Jesus, who answered Pilate, "Thou couldest have no power at all against me, except it were given thee from above," and with Paul, who wrote to the persecuted saints, whose houses and goods were spoiled, not to be moved by those afflictions, saying, "For yourselves know that we are appointed thereunto."

The carnal mind of man would reply against God for all those fearful calamities, and curse God to his face, as Satan said Job would do, and would say, if God "appointed" the wicked to afflict and persecute his children, even unto death, and to put his own Son to death, then God himself is to blame or responsible therefor, and is the author or cause of all that he has appointed to be done. The darkened understanding and sin-blinded judgment of carnal men thus charges God with unrighteousness, and denies the holiness of his counsel and purpose in appointing, predestinating or determining all things.

We have had a recent lamentable in-

stance of this corruption of the carnal mind, as shown by dear Elder Chick's faithful and complete refutation in the SIGNS of slanderous reports against Predestinarian Baptists, falsely charging that the practical tendency and effect of this doctrine is licentious, unholy and debasing. Let us pity those whose minds are so at war against the sovereign purpose and dominion of God in all things, that they will thus reproach his doctrine, and falsely accuse his people who believe it.

Joyfully we turn our attention to holy men of old, who spoke as they were moved by the Holy Ghost, and gratefully we hear them testify that our God is holy. "Exalt the Lord our God, and worship at his holy hill; for the Lord our God is holy." "The Lord is righteous in all his ways, and holy in all his works." "God is the King of all the earth: sing ye praises with understanding. God reigneth over the heathen: God sitteth upon the throne of his holiness." Daniel said in prayer, "O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day." John said of the victorious saints, "And they sing the song of Moses, the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty, just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy." "And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments."

O, may we be of those who thus love and glorify God, the King of all the earth, who reigneth over the heathen, and cry one to another, "Holy, holy, holy, is the Lord of hosts."

D. BARTLEY.

LEBANON, Ohio, June 1, 1903.

GUTHRIE, Okla., August 10, 1903.

✓ DEAR BROTHER BEEBE:—When I was in trouble I went an uninvited guest to the house of Elder John R. Respes, editor of the *Gospel Messenger*, and pastor of the Primitive Baptist Church at Butler, Ga. I found him seated with his son-in-law, in the spacious veranda of his fine old southern mansion. Being an utter stranger I declined a proffered seat until I had told my name and the object of my coming, which was to get some information on religious subjects, and be shown the way of salvation; that I had come to him for this purpose at the suggestion of Deacon Digby, of Brownsville, Alabama. I told him I desired to ask some questions, but not to argue any point in theology, though not pretending to be an ignoramus in current denominational tenets and views; that I had heard he was "A guide of the blind, a teacher of babes, and instructor of the foolish," and that I needed that kind of help, for I was in unspeakable distress on account of my sins and hopeless condition. The interview began at 1:11 p. m., and continued with intermissions for sleep and eating until 1:11 p. m. next day, when I took the train and left on my regular business.

Never before or since has it been given to me to hear the truth so plainly stated in its entirety, and so forcibly demonstrated as on that occasion. Somehow I asked just the right questions, and got just the answers my soul was hungering for. I saw the scheme of redemption as he expounded it. For the first time I understood the Old Baptist doctrine with the clearness of conviction of its truth. But the clearer the view of the infinite holiness of God, and the atoning blood of the Lamb of God, "shed for many," the more oppressive became my burden of sin and guiltiness, and the more depressed

my spirits. For the next five days I was with Jonah in "the belly of hell," beyond reach of any life-line human soul-savers could throw out, and utterly helpless in myself. I, too, saw that "Salvation is of the Lord" only, and my deliverance came at nine o'clock Tuesday morning, Sept. 28th, 1886, but the manner of its coming was as surprising as the joy of it was heavenly, unspeakable by word of man. I hope to talk it over with many ten thousand years from now.

Elder Respes was one of those rare great thinkers whose names are kept alive through the centuries by some formula containing "the sum of the matters," sayings to which reference is made when it is said, "A knowledge of the best things that have ever been said is called learning."

To present to the church one of his demonstrable conclusions, is the object for which this article is written, and sent for publication in the SIGNS.

As stated, Elder Respes in this interview was very cordial and profound, treating of subjects in bulk, and by no means in a "katydid wrangle" sort of way. His was a peculiar mind in this, when once a subject or text came before him for examination, (he said it of himself) he was unable to get rid of it until he had made an exhaustive investigation of it. He was once called to the charge of a certain church, and for a whole year preached on one text: "If I perish I perish." There were forty accessions to the church that year. There was little about him but mind. His bodily presence was not commanding, and for many years he was an invalid. He was a rich man, a graduate of the Georgia State University at Athens, and had served as a member of the State Constitutional Convention. But all there was of him in the days that

I knew him, he was an Old Baptist editor and preacher, towering and thrilling in the pulpit, but greatest in conversation with friends, for when heart talks to heart, things find lodgment. He was a man of convictions, humble, yet positive and frank in his expression of them. It is safe to say he seldom sent any caller empty away.

This preamble, not without interest in itself, I am hoping, prepares the reader for a saying of the Elder, to whom the Lord, who has led me about and instructed me all my days, sent me for "sweet counsel" that twenty-second and twenty-third of September, 1886. After he had expounded to me the doctrine of salvation by grace, for which the Primitive Baptist Church stands representative, he said with the solemnity of the full assurance of understanding, "That is it, or there is just nothing of it all." Words that sank deep into my heart. I saw it then; I see it clearer the more I see of the goings on of the bewildered sects, teaching that repentance, baptism, contributing to missions, supporting societies and good works generally, are conditions of salvation. For it is the organic constitution of the universe that "the soul that sinneth it shall die," or as not less graphically stated in Romans vi. 23, "The wages of sin is death." Not repentance, not reformation, not charitable deeds, not human endeavor, but death. A death must intervene; either the sinner must die for his sins, or as the Old School Baptists teach, Christ must die for him, the just for the unjust. "By his knowledge shall my righteous justify many." How? "For he shall bear their iniquities." That is the only "how." So taught Elder Respes, so teach the Scriptures in the law, the prophets and the Psalms; so taught our Lord himself, and

God has raised up the Old School Baptists to keep alive that doctrine: the atonement, the experience of grace, the eternal purpose, foreknowledge, election, predestination, and as Jonah expressed it, "Salvation is of the Lord," and of which Jesus on the cross said, "It is finished." And now the reader will concur with Elder Respes, "That is it, or there is just nothing of it all."

Not satisfied with establishing the doctrine of salvation by grace, he fortified it, making it to his hearers look stronger, by contrasting with it the absurdity of conditionalism, a process of logic of which he was a master.

Sister R. Anna Phillips related to me an incident of a doctrinal import occurring in his last illness that will thrill the heart of every Old School Baptist that reads it. She was sitting at his bedside. He reached and clasped her hand, and with great yearning of soul said repeatedly, "I want to love Jesus." She told him he did. "For have you not," said she, "as my pastor, often taught me from the pulpit, If in our heart we desire a thing spiritual we have it? Now you want to love Jesus, which is proof to me that you do love him." Thereupon they both broke down in tears.

All yours,

WM. S. SPEER.

DRAIN, Oregon, May 10, 1903.

DEAR EDITORS OF THE SIGNS:—Our subscription is now overdue, and within you will find renewal for another year. I would be so glad were we able to help pay the debt off from the dear old SIGNS. We do not see how we could get along without it. Some say that we ought to quit taking the religious papers, and take the Bible only for our guide, but to read the SIGNS only sweetens the Bible to me.

We read in the Bible of things that took place thousands of years ago. How would we know to-day whether Christ's power was still manifested in the sons and daughters of men, if we had no way of communication one with another? We might, at times, have a conflict within ourselves, but how would we know from whence it came, but by talking with or writing to others? We are strengthened through the SIGNS, and by what preaching we hear, and have the Scriptures explained, which we poor little ones often do not understand.

We have received a good letter from our dear old brother and sister Allison, which I think will prove edifying to all the household of faith, and I do not wish to lay it aside. But one thing in it is faulty, they give too much praise to us. We do not see that we have ever done anything good in all our lives, and it does make us feel so little, when we hear any praise of ourselves. It seems to me that I have one of the most unruly tongues that any one ever had. I do wish so often that I could keep silent. But the dear brethren and sisters have seemed to overlook my faults, and continue to show fellowship for me. Many times I have thought of all these things in tears. How can I keep silent when the Lord has so abundantly blessed me? Many times, it has seemed to me as if our little church was going to crumble to pieces, our pastors would leave us, and all would be dark, and we would be greatly worried, but thanks be to our heavenly Father, he still provides us with an under-shepherd to go in and out before us, and our prospects as a church now seem to be bright again. But we must not look for ease in Zion, long at a time. But let us leave all that to the Lord, and rejoice while we can.

Dear brethren, we all ought to be of a forgiving spirit. If we forgive not the trespass of our brother, how can we expect our heavenly Father to forgive us all that we do that is wrong? and two wrongs can never make a right. As we all know that we sin daily, we ought to forbear one another in love. When we do not what we ought, or do what we ought not, we feel guilty and ashamed, for every heaven-born child of God is possessed with the old, obdurate nature. Some, like myself, have ugly dispositions, and it takes the more chastisement to keep such a nature under, than others may need.

But I am saying here too much. If I could write as others do for the SIGNS, I would not be ashamed to try, but my tongue is but stammering, I cannot tell what I want to tell, but I would love to tell of the blessed Jesus, who has done so much for me, for I sometimes do hope I have felt his cleansing power in my poor, sinful heart. In closing, I want to express to you, brother Beebe, my sincere sympathy for you in all your afflictions.

Your little sister in love to all the household of faith,

S. MORNINGSTAR.

GRASS VALLEY, Oregon.

DEAR BROTHER AND SISTER MORNINGSTAR:—Through the wonderful mercy of God extended to us poor creatures of a moment, we are still blessed with sanity of mind, and are also enjoying our normal health, which is very good considering our age (we now being nearly seventy-two years of age) for all of which we desire to have grateful hearts to the Giver of all our blessings, both temporal and spiritual, and we do sincerely hope that this will reach you, and find you all well in body and mind, and blessed with

the comfortable communion of the Holy Spirit. While reading to-day your very good letter in the dear old SIGNS, my mind was called back to the good old times, which we used to enjoy in visiting you, and trying in weakness to preach the unsearchable riches of Christ in your house, and at Drain Station. O, my sister, those days will never come again, but they will never be forgotten by me, so long as I retain my memory. Those were golden days, when we could meet together in the name of Jesus our blessed Lord, and make melody in our hearts to God. Then we could sing his praise, and offer up our thanksgivings, together with solemn supplication to God.

It is a great comfort to this poor old sinner to remember the earnest and loving faces of dear brethren and sisters while I in much weakness, was trying to preach Jesus. O, how encouraging it was to me to see the glow of love and fellowship in your faces, while I was speaking. How it humbled me to be so kindly received, and so lovingly treated by the dear children of God, I felt so unworthy, and I feel unworthy still, but I feel to thank the dear Lord that though I have often been cast down, I have not been destroyed, and though I am often in darkness and have no light, yet I am enabled to trust in the name of the Lord, and to stay myself upon my God, who is God over all, blessed for evermore. Yea, he is that God who declares the end from the beginning, saying, My counsel shall stand and I will do all my pleasure. And the pleasure of the Lord shall prosper in his hand. The pleasure of the Lord is his people, for "The beasts of the field shall honor me, the dragons and the owls; because I give waters in the wilderness, and rivers

in the deserts, to give drink to my people, my chosen. This people have I formed for myself; they shall show forth my praise." And he says, "I, even I, am he that blotteth out thy transgressions for my own sake, and I will not remember thy sins." This is not for our works, nor because we had become so good that it is his duty to save us. "But now saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not; for I have redeemed thee." He does not say, I have made a way possible that ye might be redeemed if you will only become good enough by learning to say the Lord's prayer, and committing to memory some Scriptures, &c. And he says, I have not only redeemed thee, but I have called thee by thy name, and thou art mine. Yes, he has "Called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus, before the world began." Thus his people are all called in one hope of their calling, and that hope is Jesus, in all his fullness. Because he says, "Ye are mine," it follows that we are not our own, being bought with a price, and that price embraces all the suffering, and the awful death of the dear Savior on the Roman cross. Therefore he says, "Glorify God in your body, and in your spirit, which are God's."

So, my dear brother and sister, I am forced to believe in the absolute sovereignty of God. But I must stop my writing soon, but before doing so I wish to state that I was so much pleased to know, by reading your letter in the dear old SIGNS OF THE TIMES, that you were still sticking to the testimony of God, and still earnestly contending for the faith once delivered to the saints. And one deliverance of it is enough, for that

faith is the faith of the Son of God, and "He was delivered by the determinate counsel and foreknowledge of God, and by wicked hands was taken, crucified and slain." "He was delivered for our offences, and was raised again for our justification." O, blessed hope. "Who then can lay anything to the charge of God's elect, for it is God that justifies, it is Christ that died."

Now with regard to what some of our brethren call conditional time salvation, I will say that in my experience I was not taught anything on that subject, and so ashamed am I of anything that I have done, and of my nothingness, and so sure am I that salvation is exclusively of grace, that I do not like anything that seems to stand opposed to it, or that would seem to treat this great truth with indifference. The Lord Jesus cannot be scripturally preached, or savingly received contrary to the doctrine of the absolute sovereignty of God, and of salvation alone of grace, from start to finish. We may profess to love the Lord Jesus, but if we make light of his truth, we will be reckoned among his enemies, even though we may have prophesied in his name. So,

"If I must sing, I'll sing of grace,
Which raised me from the fall,
And gave my soul a hiding-place,
Jesus, my Lord, my all."

"Grace, triumphant on the throne,
Scorns a rival, reigns alone,
Come, and bow beneath his sway,
Cast your idol works away."

The grace of God is the moving cause of all obedience acceptable to God. Therefore, dear brother and sister, let your affections be placed upon things above, not on things on the earth.

With love and fellowship, your brother and sister,

J. P. & MARY ALLISON.

ST. PAUL, Indiana, Jan. 23, 1903.

ELDER F. A. CHICK—DEAR BROTHER:—For a long time before my aged and good mother died, I delighted to go with her to her church and the associations, and to hear the Baptist preachers exalt and worship the Lord our God, who was manifested in the flesh for us. Beside him there was no God and Savior, as they worshiped him. My mother was very much devoted to her church, and to the ministers. I was often made glad, and was filled with veneration toward the Lord in hearing our pastor, Elder Nay, a venerable Old Baptist preacher, exalt the Lord, who is the Keeper of the highway over which no galley with oars shall pass; and I was often also made glad, and filled with exaltation and admiration toward the Lord, in listening to wonderful sermons preached by Elder Wilson Thompson, portraying Christ as the Lord, to the glory of God the Father. Sometimes I have even thought that he was given the ability and inspiration of the apostle Paul, to unfold the Bible to the exaltation of the Lord, the God of the whole universe.

I wish also to be allowed to say of your editorial in January 15th, number of the SIGNS, upon Luke xxiii. 39-43, that surely the Lord inspired you to write it. It has done me so much good, I have had to read it over several times; there is more in it than in volumes of teachers in theological colleges; more in it to exalt and praise the Lord as the High Priest, and the atoning Savior, and the God of our salvation, and beside whom there is no Savior. So, for the continued coming of such good matter, I inclose you two dollars to renew the SIGNS.

Why cannot other ministers find enough in the Scriptures, yea, abundance

to occupy all their time in exalting and extolling the Lord our great High Priest, who has not only entered into the holy of holies, but into heaven itself for us, and is made higher than the heavens? I sometimes think, brother Chick, that if more of the ministers had their minds dwelling upon the worship and exaltation of Christ the Lord, the less time they would have for fussing and parleying about things that do not honor him; there would then be no time for anything else.

From your unworthy brother,

F. N. AVERY, SR.

118 WALNUT ST., LANCASTER, Ohio, March 14, 1903.

DEAR AND ESTEEMED EDITORS OF THE SIGNS OF THE TIMES:—It is time for me to remit for the SIGNS, as the Lord has spared my unprofitable life another year. In great fear and trembling I pen these lines. My heart seems so void of good, I feel as though I had crucified the Son of God afresh, and put him to an open shame. Some claim conditional salvation here in time; if this be so, I am lost forever; evil seems to be first with me in all that I do or think. I feel this morning as the dear Savior said before his crucifixion, "My soul is exceeding sorrowful, even unto death." I am feeling so forsaken I cannot take hold on one promise. I would love to be holy as God is holy, yet I cannot say, why hast thou forsaken me? for I can see that I deserve no better, and if my soul is sent to hell, his righteous law approves it well. Still I do not feel as I did when I thought, as it were, that I was standing upon the brink of the bottomless pit, ready to be engulfed therein, and believed that the wicked blasphemed God's name there, as they did here, and I cannot portray the horror that was mine at the thought that I

should blaspheme his name forever. But a great reverse was given me, and I was made to know him by his name, Jehovah. And then, as now, I feel that if I am sent to hell, I still want to praise his name.

I have had a name in the church since 1892. I am no better to-day than I was then. O, if I could but have that burning love, and joy, and peace that passeth all knowledge, as I did when I was in my first love. Some say to us, "Exercise faith." O, poor, weak me, who cannot even drive away evil, the evil that I do wish I could get away from. Even at the meetings I feel ashamed, I have such a careless mind. As my hearing is dull I can hear but little of some of the sermons, but when I pick up the SIGNS or Testament, I do feel I have some understanding. At times I can pick up some crumbs from the writers there. I could not do without the SIGNS, no other periodical is so dear to me, the writers seem like dear friends, I do not know any of them in the flesh, but I do hope that I know them in the Lord, and that we are all taught of the Lord. I try to pray to him to keep his people in the straight path, and after the pattern which he gave them to walk in.

With love, and wishing you God speed,
SARAH B. PEARCE.

712 W. TWENTIETH ST., BIRMINGHAM, Ala., }
Aug. 19, 1903. }

DEAR BROTHER BEEBE:—Your last editorial is just what I believe, and is in such perfect harmony with the writings of your dear father, who was a true, tried soldier of the cross. I glory in the cross, and the truth he preached and wrote, and feel thankful to God to know the same faith dwells in you as dwelt in him, and that I believe dwells in all the elect of God. I would follow it up, but feel like

it is enough. May God afford you wisdom and grace to continue to write the truth so greatly needed in all parts of Zion.

We had a fine meeting at Montgomery, Ala., which closed last Sunday night. We had been dry, but there was a shaking among the dry bones, and we hope the word of God was heard, and God breathed on the slain. On Saturday sister Nannie Barfield came forward with a letter, then sister Ella Norman, followed by sister Annie Owens, followed by brother L. O. Barfield. The last three by experience, and they all related the dealings of the Lord with them, and were received. O, what a happy time; cups of joy ran over, and it made no difference how ugly each looked as they shed tears of joy, it was deep, heartfelt joy, and they ceased not to feel they joyed in God. Our little church felt built up, and said with one voice, "The Lord hath done great things for us, whereof we are glad." Three were baptized in the Alabama River, just above the wharf. These subjects came not by my persuasion, but they were made willing in the day of God's power, and we joyfully receive all such. We feel to rejoice, and as we felt it might be of some joy to some of God's dear ones who read the SIGNS, we send you this.

I could, it seems, write a little book on the subject, but time and space forbid.

God bless Zion, and build up Jerusalem in the most pure and holy faith.

Yours to serve in the gospel of Christ,

W. LIVELY.

SHERIDAN, W. Va., Aug. 6, 1903.

DEAR BROTHER BEEBE:—I have read the two last numbers of the SIGNS with such interest that I cannot pass them by without a response. The experience of

Wm. S. Speer is so rich. I have read it through four times. O, how I have praised God for such testimony. I do believe that God does and will lead his children about and instruct them, and keep them as the apple of his eye. And the able editorial written by your dear father forty-three years ago, on "The new creature," is certainly worth the subscription price. It seems to me no one can help believing it and understanding, who have experienced what it holds forth and makes so plain. It has given me great hope.

Now, dear brother for the truth's sake, if you can find time to correct what I have written, and put it in your paper, all will be right with me; if not, still so. I trust you will live long to praise God.

ELIZABETH JOHNSON.

EDITORIAL NOTICES.

PLEASE BE SURE,

IN sending remittances for renewals of subscriptions, to give us the name in which the paper is already coming. If the party is married, and the paper is coming in the wife's name, and we receive a remittance to renew the subscription, and the husband's name is given, we have no means of knowing that it is meant for the subscription in the wife's name; consequently the husband's name is entered on our list as a new subscriber, and the paper sent to both parties. Or if the paper is coming in the husband's name and the renewal is sent in the wife's name, the same thing is likely to occur.

Also when ordering the address of your paper changed give the old address as well as the new one.

By observing the above rules you will enable us to accurately fill your orders.

EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 15, 1903

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.

CALVINISM.

It has been often charged that Old School Baptists are Calvinists, and quite frequently we have been asked the question, What is Calvinism? Perhaps some who are readers of the SIGNS have wondered what ground there is for this assertion. We feel at this time like saying a few things regarding this matter. First of all to say that Old School Baptists expressly disclaim being followers of John Calvin, and deny the right of any one to make this assertion of them. That we as a people hold to many principles of doctrine which were also held by John Calvin is no reason why we should be charged with being his followers. If in anything pertaining to the doctrine of God our Savior, he was in the truth, and if in anything we also are in the truth, thus far both he and we are followers of the Lord Jesus Christ, who is the truth. We are no more followers of John Calvin, except in point of time, than he is of us. We are expressly forbidden to follow any man, save the man Christ Jesus.

In point of fact Calvin held to many things which are utterly abhorrent to Baptists. He believed in sprinkling for baptism, and practiced it; he believed in the union of church and state; he believed

that religious education should go hand in hand with secular education; he believed that the state ought to see to it that heresy did not exist in her borders, and if it did, that the state should punish it, and put to death if needful, all who were regarded as heretics; he believed that in some real sense the body and blood of Jesus were in the emblems, when they had been set apart for the Lord's supper. All these things, with others, which were advocated and defended by John Calvin, are utterly abhorrent to all Baptists. Baptists believe that dipping is baptism, according to the teaching and example of Jesus and the apostles; they believe in the entire separation of church and state; they oppose the idea with all the might that is in them, that the state has any right to take any cognizance whatever of either religious truth or heresy, and that the only province in which the state has any right to interfere, is to see that no one interferes with the right of all men to worship God as they deem right, and that they who worship idols, have a right to just as much protection in their worship, from the state, as have so-called christian denominations. In short they believe that it is not in any degree the province of the state to discriminate between religions, so as that one shall enjoy more protection or privilege than another. They believe that from the state or public schools all religious teaching should be excluded, so that the infidel shall have as full and free access to the benefits of the school for his children, as those who believe in God shall have for their children. They believe that no religious dogma ought to be taught in any school supported by tax, which tax is paid out of the pockets of the infidel part of the community, as well as out of the pockets of professed christians, and

they believe that in no real sense is the body and blood of Jesus present with the emblems at the supper, but that the bread and the wine are ONLY emblems of the real body and blood.

It is true that Calvin did hold, and did teach with wonderful power, many principles of doctrine that are dear to us as a people, to-day, yet this does not entitle any one to call us Calvinists. Some things recorded of him in the different biographies which we have seen, have convinced us that he did know the plague of his own heart, and that salvation is of the Lord, yet he was blinded in many things, and especially in the matter of freedom of conscience. That is, that every man in his relation to God must be left to God to deal with in that relation, and that no man has a right to seek lordship over the faith of any other man. Even the apostle Paul did not claim any dominion over the faith of his brethren, but said that he was simply a helper of their joy. Calvin was a persecutor of those who dared to differ from him in faith or practice religiously. Persecution for one's faith has always been opposed by all Baptists. We might as well be called Augustinians, or followers of Augustine, who lived in the early ages of the church, and who held just as strongly as did Calvin, to the various principles of the doctrine of grace. Or, we might as well be called by the name of any other man who was sound in the faith, and who ably defended it, as to be called Calvinists. Thousands have lived in the power of this faith (and have died for it) beside John Calvin; he was but one among many, so far as belief in the distinguishing principles of the doctrine pertaining to grace is concerned.

In substance he held that man is a sinner, guilty and corrupt; man was made

originally pure and upright, but in the fall became vile, and involved the whole race of man with him, and thus he became obnoxious to the wrath of God, with all his posterity, because they are now all vitiated and perverted in their nature, and so bring forth works that are evil, which are called in the Scriptures works of the flesh; not only the punishment of Adam overtakes us, but a pestilence is instilled into us, so that even infants are vile, and condemned from their mother's womb. He taught that to redeem man from this state of guilt, and to recover him from his corruption, the Son of God became incarnate, assuming man's nature into union with his own, so that in him were two natures in one person. Thus Jesus took on him the offices of prophet, priest and king, and by his humiliation and suffering unto death, followed by his resurrection and ascension to heaven, he has perfected the work, and fulfilled all that was required of the Redeemer of men, and perfected the redeemed forever. He believed in the secret and special operation of the holy Spirit by which men are savingly and vitally united to Christ, and made members of his body; that they are also made partakers of his death and resurrection, so that the old man is crucified with him, and they are raised to newness of life; a life of righteousness and holiness. He believed in God's eternal purpose, whereby some are chosen unto life and salvation, while the rest of mankind are predestinated unto eternal death. Those whom God has chosen he believed are effectually called unto salvation, and are kept by him to that salvation. Calvin's own language regarding the fall of man is as follows: "Although therefore I thus affirm that God did ordain the fall of Adam, I so assert it as by no means to

concede that God was therein properly and really the author of that fall." Thus it will be seen that he did not believe that the decree of God that Adam should fall, made him the author of that fall. Of course this same principle would equally well apply to every other sinful act of men. If it applies to the first sin, it may as well apply to all succeeding sins which grow out of this first sin.

These were in substance the burden of the faith which Calvin held and defended. But while he was enabled to defend these principles of truth more ably than has ever been given to most men to do, yet he was but one among millions of believers in these truths. So that to believe them does not entitle us as a people to be called Calvinists. To hold these principles of truth is not Calvinism, but Bibleism, since Calvin did not originate them, but they were in the Bible, revealed before he presented them in order, and with such wonderful power. Yea, they lay in the bosom of Almighty God, in the eternity before time was, or the world of man began to be. The truth must never be lost sight of that God is the only eternal and self-existent being, and from this first and most sublime truth springs forth that other truth, that all things were made by him, and without him was not anything made that was made, and from this scriptural statement of truth springs up the other essential doctrine, that all things consist by him, and that in him we live, move and have our being, and from all this, coupled with the doctrine of the unchangeability of God, springs up the assurance that nothing shall ever thwart his will, or work to the harm of those whom he loves. Because of his faith in all these glorious principles of doctrine Paul could say boldly, "All things work together for good to them

who love God."

We leave these reflections, hoping that they may prove to be of some satisfaction to any in whose minds the question as to why we should be called Calvinists, has ever entered.

C.

WORLDLY AMUSEMENTS.

A FEW days since, we were speaking in the presence of a few friends, of the effect which worldly amusements as a rule would have upon the mind and heart of any believer who might be tempted to engage in them, and of our own early experience with regard to them, and a dear sister who was present said that she thought it would do good to present the same things editorially through the SIGNS, and added the request that we should present the matter in this way, and now we feel like complying with her request.

From experience, and from observation, we feel sure that nothing will more certainly or effectually mar and hinder all growth in grace, and knowledge of our Lord Jesus Christ; nothing will destroy all spiritual comfort; nothing will more completely interfere with a faithful attendance upon the services of the sanctuary, or take away all interest in the welfare of Zion, than an indulgence in what are called innocent worldly amusements. We think that almost all the children of God will find it impossible to turn away from an indulgence in such amusements with a frame of mind and heart suitable for the service of God in any way. It was a saying of the Savior concerning certain men, "By their fruits ye shall know them." The same general principle applies to all things of which we may speak. What are the fruits of worldly amusements? Are they a growth in grace, and in knowledge? Are they a deeper humility, and a more spiritual

frame of mind? Do they add to our love for the companionship of saints, for the word of God, and for meditation upon the things of God? On the contrary, are not the fruits of an indulgence in such amusements altogether opposite to these good things? Can any one turn away from these things in a fit frame of mind to visit the sick and afflicted, and speak to them of the hope of the gospel? Could a minister of the gospel engage in any such things as card playing, theatre going, baseball, football, tennis, golf, croquet, or anything of the sort, and feel that it was a good preparation of mind with which to enter the pulpit and there handle the solemn things of the sanctuary? If such things be not a good preparation of mind for the preacher of the gospel, are they not equally harmful as a preparation to hear the gospel?

It is a question often proposed by those who desire to indulge in these things, What is the harm in them? It is generally intended by this question, we suppose, What is there sinful in them? Are they a violation of any command of God? It seems to us sufficient to reply that whatever results in evil must be evil in itself, and are there any good effects spiritually to any believer in sharing in any of these things? The fruit is all bad. We are sure that all spiritually-minded, humble-hearted believers, who desire above all things a sense of nearness to God, and of communion with him, can never find these things in such amusements. What child of God ever felt that Christ by the Spirit was near to him while engaged in such things? Who ever had any spiritual conversation with another, or any consolation in Christ while engaged in any worldly amusements, such as have been named above? And when the mind is blessed with spiritual medita-

tions, and the love of God reigns in the heart, it seems to us sure that there will be in that heart a revulsion against the very suggestion of finding pleasure in such amusements. It will be felt at such times that there is something incongruous between the joy of the Lord, which attends an experience of his presence, and any such worldly pleasure. Yea, at such times worldly amusement will become distressing, instead of being a pleasure at all. If it be true also that whatever we do is to be done to the glory of God, as we are taught in the word, it seems sure that such worldly amusements could find no place in our hearts or lives. The people of God are not among those who love pleasure more than God, and with them there are infinitely higher pleasures than those that are of the world.

To what a low ebb has modern religion come, since it is now considered essential by the churches to provide amusement for the young members. It is thought that the world will not provide enough for its own, nor tempt those not its own sufficiently with these things, but the churches must see to it that still more abundance of them are provided, and that, too, under the garb, and in the name of religion. But perhaps nothing better ought to be expected of churches filled with unrenowned men and women, who think no more of uniting with the church than of becoming members of some worldly society, such as the Sons of Temperance, or Red Men, or Odd Fellows, or any other such worldly society, but the children of God have seen better things; they have known the Lord in the salvation of their souls; they have found Jesus precious to them, and have been called by grace out from the world, and separated in heart and mind from its allurements; their bodies are the members of

Christ. Shall they then pervert the members of Christ into the ministers of folly?

We recall in our youthful years, before and after we became one in name with the people of God, that among our friends, parties of pleasure were frequent at times. A few times we went to the houses of neighbors and friends with other young people, and with them engaged in the simple games of the time, but never once did we fail to reap bitter fruit from so doing. We recall that after returning home, on our bed we would grieve that we had so sinned against God. It seemed to us that we could not come before God in prayer, that our sinful levity had shut us out. We tried to reason in this way, What harm have we done, and what harm is there in such plays and games anyway? but we felt that we had been harmed, and that we had not glorified God in so doing. At last we came to ask this question, Can we ask the blessing of God upon us at the beginning of such an evening? Can we ask God to bless to us the amusements in which we are about to engage? And this question settled the matter with us.

In conclusion we will say, We cannot and do not undertake to lay down fixed rules for any other brother or sister, only remember that it is safest to keep as far from danger as possible. We are told to avoid the very appearance of evil. If one is to run a race, he must lay aside all that will hinder his course, and worldly amusements will hinder in the christian race.

C.

EXPLANATION OF DATES.

THE last two figures of the date next to your name on the little pink slip denote the year to which your subscription is paid. Thus: 99 means 1899; 19 means 1900; 01 means 1901; 02 means 1902; 03 means 1903, &c.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

DEAR BROTHER BEEBE:—I reckon you scarcely remember my face; but I remember yours well. I had no idea of ever seeing you in the flesh, and when I met you and brother Leachman at the Pig River Association, I anticipated that I should hear something good from you: and I thank the Lord, I was not disappointed. You had come so far, and had contended for the same faith which was once delivered to the saints. And, "Did not my heart burn within me?" and I could not refrain from shedding tears, when you and brother Leachman were unfolding the rich fullness of the gospel. It was a feast of fat things. I was so feasted that I thought surely I should not hunger again soon. I firmly believe it was the gospel in its purity. It grieved me that I could not become personally acquainted with you. I have frequently felt, since that time, that I would write to you; but I feel that I am weak and incompetent. Brother Beebe, we little folks hate to expose our ignorance. But I hope we have been taught by the same Spirit.

If you will bear with me, and it will not be intruding, I wish to ask a few questions: First. I would like to have your views on the dying with Christ, lying in the grave with him, arising and ascending with him to glory, as there seems to be some contention on those points. See the number of the SIGNS of July 1, 1855—your reply to brother Howard, in which some brethren seem to think you glory as much in the death of the sinner as in the death of the saint. I understand you, that in the purpose and will of God, Christ is as much glorified in the one as in the other; if I am wrong, please correct me. Second. Your views also, whether Christ is a created being. I believe you are able to give your views satisfactorily. Please do so. Contention and strife among brethren, I abhor. We have been taking your paper several years, and I admit there are some things which are mysterious to me, but according to my weak judgment your editorials are as sound, and unshaken, and firm, in accordance with the testimony as the Scriptures, as ever come from the lips of man. You always admit that you are liable to err, and you seem to evince the spirit of meekness, and a willingness to forgive. "If any man have not the Spirit of Christ, he is none of his." "Let brotherly love continue." I desire that you may keep nothing back that is profitable to the saints. May the Lord be with you and bless your labors, grant you all the comforts of this life, support you in death, and finally receive you up to glory, is the sincere prayer of your

FRIEND.

P. S.—I will send you a few extracts, copied from

the SIGNS OF THE TIMES, by brother Dyer, and sent to another brother, requesting his views on the subject. We have the fourth number for 1856, but have not the other two. I take the liberty of sending the copy to you, and hope you will pardon me, for I do it in friendship. I thought as I was writing, and it is concerning the questions I have asked you, I would send it. There seems to be some contention among brethren about it. My way is, if a brother or sister expresses anything which I cannot see through, to go to them, not to some one else for an explanation. I fear some brethren are trying to take unfair grounds with your doctrine. As the brethren did not authorize me to send this to you, I hope you will not use my name. Brother Beebe, I believe there are many who would rejoice at your downfall. I am sorry to so inform you; but it is truth. May you long stand as a watchman on the walls of Zion, ever ready to obey your Master's will.

A WELL WISHER.

"In the 17th volume of the SIGNS, for 1849, number 11, and page 87, he says: 'Christ, as the life and seminal head of his own church or body, dwelt in the bosom of the Father; was the begotten and the only begotten of the Father; and the begetting and setting up of the body of the head, was the begetting and setting of the body of which he is the head and life. And when that head was put to death in the flesh, the life of the body or church was taken away, and all her members were dead, so long as he lay in the grave, but when he was raised up, together with his dead body did all his members arise from death, and were quickened together with him.'

"In the same year, and in the same volume, number 16, page 121, he says: 'Though they have dealt so summarily with that portion of God's word, I will in candor answer the questions they put to me. The first is, whether the quickening and life-giving Spirit of God is a created existence? I answer, decidedly, Yes.'

"In the 4th number for the year 1856, he says: 'We do not believe that the Son of God is a created being, nor have we ever expressed an idea implying such belief.'

4/58 ✓ REPLY.

AMONG the hundreds of dear brethren and sisters whom we had the pleasure of meeting for the first time, at the Pig River Association, in August last, it would not be expected that we could distinctly recollect but few, but this one thing we shall not soon forget, that we were most affectionately greeted in love and christian fellowship by the whole

assembly of the saints who all appeared to be truly of one heart and one spirit, joyfully mingling in the worship of our God and Savior. Of the multitude assembled, there was not a face that we had ever before to our knowledge seen, except that of brother Leachman, who accompanied us in our journey to visit them. Our preaching, imperfect as it certainly was, seemed to be warmly received, and heartily indorsed by all the brethren and sisters, without one dissenting voice, and the preaching of the brethren of that vicinity was as cordially received and indorsed by us.

But we were admonished by faithful brethren, that the enemy was close upon our heels to scatter arrows, fire-brand and death, insinuating that we were abolitionists, arians, non-regenerationists, non-resurrectionists, and almost anything but what we profess to be. Being thus advised we were the more explicit in avowing our sentiments on all subjects on which we were assailed, and were happy to learn that our views on every point were in perfect harmony with the doctrine constantly proclaimed by the brethren of that section of the country, as well as in harmony with what has always distinguished the Old School Baptists from the days of John the Baptist.

Soon after our return, we were informed by a beloved brother, and highly esteemed minister of the Pig River Association, that we had been assailed by one of Zion's adversaries, and a rehash of the stereotyped slanders which had been so frequently made by our enemy, met, denied, and refuted by us, for years past, were reiterated and as boldly reaffirmed, as though they had never been contradicted by us, and garbled sentences collected from the files of the SIGNS, to fasten the base slanders upon us. Al-

though we have so frequently replied to substantially the same questions many times within the last few years, we cheerfully re-assert our views on the subjects embraced in the inquiries of our correspondent, in the order in which they are stated:

First. "On the dying with Christ, lying in the grave with him, arising and ascending with him to glory." Or in other words, our views of the vital, or life union of Christ as the spiritual Head, and his church as the mystical body of our Redeemer. That such was the identity of spiritual, immortal and eternal life of the Head and body, that when the members of the body of Christ had in their earthly nature transgressed the law of God, under which we were created in the earthly Adam, and the law of God demanded that we should die. Christ, who is the second Adam, and the Lord from heaven, came into this world, and took on him the seed of Abraham; was made of a woman, made under the law, that he might redeem them that were under the law, that we might receive the adoption of sons, and in his own person laid down that life which the law required for our transgressions, suffered the very death which was due to his people, "was delivered up to death for our offences, and raised from the dead for our justification. And thus were all his people "buried with him, by baptism into death," including as many and all who were baptized into Jesus Christ, they were baptized into his death. (Rom. vi. 3-4.) Also Col. ii. 11-14, "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ; buried WITH HIM in baptism, wherein also ye are risen WITH HIM, through the faith of the

operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he QUICKENED TOGETHER WITH HIM, having forgiven you all trespasses; blotting out the handwriting of ordinances," &c. "For the love of God constraineth us; because we thus judge, that if one died for all, then were all dead."—2 Cor. v. 14. "But God, who is rich in mercy, for the 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."—Eph. ii. 4-6. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God."—Col. iii. 1. These passages embrace all that we know, all that we believe, and all that we contend for, upon the subject of the first question proposed by our correspondent. If this amounts to heresy, we cannot see how the apostles of the Lamb can escape the charge, or what defence the Old Baptists can make for singing,

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

If there ever was a period in time or eternity when Christ was not the Life of his church, when the church was not one with him, even as he is one with the Father, we desire that some one more enlightened than we, should tell us when and where it was. We have thought it safe to believe just what the Bible says on the subject. But if Paul must be denounced as an heretic for what he was inspired by the Holy Ghost to write, it will not be the first time he has been so charged. See Acts xxiv. 14.

Second. The second point suggested,

is an article written by us on the doctrine of predestination, in answer to questions proposed by a brother Howard. We have reviewed the article, and can see nothing in it to recall. We certainly now believe, as we did in 1855, that the power, government and decrees of God extend to all beings, all things, and all events, and think we should feel quite miserable, were we compelled to believe otherwise. If to believe that God worketh all things after the counsel of his own will, be heresy, then Paul, as well as the humble editor of this paper, must lie under the imputation, for Paul has asserted it, Eph. i. 11. And with all our heart we do believe it.

Third. We are called on to say whether we believe that Christ is a created being. We answer, as we have often answered the same interrogatory before, most emphatically, We do not. We never have either believed or asserted any such thing. We have often made the same protestation, but still there are some who persist in charging us with that belief, and without paying the least regard to our disavowal, have labored with indefatigable zeal to garble something from the past volumes of the SIGNS to prove either that they know better than we do what we believe, or that we are insincere and false in our protestations. We envy not the disposition of those who can make it their business from year to year to vainly endeavor to elevate themselves by scandalizing those who can find better business.

Fourth. Next comes the extracts, said to be copied from the past files of the SIGNS. The design of which seems to be to show that we have both affirmed and denied that we hold that Christ is a created being. Take the extracts as we wrote and published them, (and not as

they have garbled and misquoted them,) and take them in their connection with the articles in which they are found, and we still indorse each of those which are copied from our own writings. But the one which charges us with saying in number 16 of volume 17, and page 121, that "*the life-giving Spirit of God is a created existence*," we positively deny that we ever wrote, published or indorsed that sentence, as our own. The words are contained in an article written by Elder Trott, in the volume, number and page referred to, and were written by him, in a controversy upon the precise meaning of the word *made* as applied to the "last Adam being *made a quickening Spirit*." It was not said by brother Trott that Christ was a created existence, for brother Trott has always contended, if we have understood him, that Christ is the self-existent God, one with the eternal Father. But in these passages, in which it is said, He is of God made unto us wisdom, righteousness, sanctification and redemption, that the last Adam *was made* a quickening Spirit, that as such he is the beginning of the creation of God, and firstborn among many brethren, whether the words *created* and *made* are in those and other passages synonymous was the point in controversy, as we understood it. But we have no recollection that we have ever even expressed an opinion in the affirmative, but upon mature deliberation we have repeatedly said in our published articles on the subject that we do not believe the term *created* is admissible in that place, especially if by creation we mean the origination of something that did not before exist, as in the creation of the world.

Is it not strange that the brother, in searching the old files of the SIGNS, should entirely overlook, should find but

one disclaimer, and then put the words of another writer into our mouth, in order to give it the appearance of a contradiction of ours? In all the other extracts he copies from us, (but not correctly in the first,) and then, in the second extract, writes, "*He says*, I will in all candor answer the question they put to me; the first is, whether the life-giving Spirit of God is a created existence? I answer decidedly, Yes." Did not the brother who copied these extracts know that in his use of the pronoun *he*, in "*He says*," that the writer of the other extracts would, according to the rules of our language, be the antecedent, and implicated as saying what *he* never said? Was this done through ignorance of the rules of our language, or was it done to convey the idea that the editor, who is charged with saying the other things, also said what is contained in that extract? Whatever caused him to make the misrepresentation, it is no less a misrepresentation and an untruth, for we never said it, we never thought it, and we have not been slow to disclaim it from time to time.

The extract purporting to be from volume 17, page 87, should read, if copied correctly, "Christ as the Life and seminal Head of his own church or body, dwelt in the bosom of the Father, was the begotten, and the only begotten of the Father, and the begetting and setting up of that Head was the begetting and setting up of the body of which he is the Head and Life." Is there anything wrong in this? If he is not the seminal Head of his church, how are they his seed? (Psa. xxii. 30; Isa. liii. 10; Gal. iii. 29, and 1 Cor. xv. 45-49.) Does he not dwell in the bosom of the Father? Read John i. 18. Was he the begotten and only begotten of the Father? See John

i. 14. Was the Head and body both born of God? Read Heb. ii. 11. Or is it more scriptural to believe that the Head was set up without the body? When Christ died for his members, were they buried with him by baptism into death? if not, when were they so baptized? Were they, his members, quickened together with Christ, and raised up together, and made to sit together in the heavenly places, or not? If they were, what is wrong in the extract? And if they were not, why did the inspired Paul say they were? (Eph. ii. 6, and Col. iii. 1.) But we will copy the rest of the extract: "And when that Head was put to death in the flesh, the life of the body or church was taken away." We hope this is not heresy, seeing that it is Bible doctrine. "For the love of Christ constraineth us, because we thus judge, that if Christ died for all, then were all dead."—2 Cor. v. 14. And all her members were dead, so long as he remained in the grave, but when he was raised up, together with his dead body did they arise from death, and were quickened together with him.

Now we have given the whole of the first extract; it is nearly all of it in Bible language, and all that is not in the very words of Scripture may be wrong, as it is only the view entertained by one who is, to say the least, quite as likely to err in his judgment as any of his brethren are. Of course we do not intend to be understood that the children of God were literally dead while Christ was in the grave, for many of them were not born, but all who were redeemed by his blood were legally dead, the death to which they were sentenced was met and canceled, and when he arose from the dead he raised up his church from sin, and death, and hell, so as to justify the express dec-

laration, that "God hath us raised up with him."

In conclusion, we hope our brethren will examine our views, and take what we have written as we have written it, and not run over the volume of the SIGNS for twenty-eight years to garble and detach passages, and by unfair, uncandid and unchristian constructions of our words, labor to make us an offender for a word, or even without a word by us, uttered to justify them.

We have been hunted like a partridge in the wilderness, for years, and we have been charged with the most awful heresies, but when our volumes are searched for years, we are glad that so little can be found to justify the charges, and we submit to our brethren whether anything has been found that when fairly construed can be refuted by the Scriptures.

MIDDLETOWN, N. Y., November 15, 1860.

RECEIVED

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Total to date.....	\$794 70

OBITUARY NOTICES.

My mother, **Mrs. Eure Ann Drake**, departed this life April 10th, 1903, at her home near Pennington, N. J. Her maiden name was Hunt. She was born April 12th, 1836, near where she lived and died, and was baptized in the fellowship of the Old School Baptist Church at Hopewell, N. J., on the fourth Sunday in July, 1883, by Elder Wm. J. Parington, who was then pastor there, where she continued a faithful member until her death. Her experience of grace was very clear and deep, and her conversation upon spiritual things was valuable and comforting to those of like precious faith. She was exercised about spiritual things while yet very young, dating her experience back to some time during her fifteenth year. She first united with the Presbyterian Church, but becoming dissatisfied was brought by the grace of

God to see that she was wrong, and soon she found a home among the people of God, and loved always to assemble among them when her health would permit. She always had poor health, and for about ten years was confined to her home most of the time, and was a great sufferer, and longed to fly away and be at rest, and when the summons came it was to her a welcome visitor. She said that she was so unworthy of the great love which had been manifested to her through her Lord and Savior Jesus Christ. She was conscious to the last, and made all the arrangements for her funeral, selecting the hymns to be read, and the text to be used, Rev. vii. 14-17. This Scripture was used as a text by her pastor, Elder F. A. Chick, and from these words he preached a very comforting discourse to a large gathering of friends and neighbors. She leaves a kind and aged companion and three children to mourn their loss. We mourn not as those who have no hope, but feel that our loss is her eternal gain.

EUGENE P. DRAKE.

[At the request of brother Drake, and also in accordance with our own feelings, we will add a few remarks to the above obituary. As the son has said, she was a woman of spiritual mind, and of deep wrought experience, by which she had come to realize the plague of her own heart, and the exceeding riches of grace in her salvation. Hers was not a letter faith, and she was not one who was satisfied with the name of religion. She desired to realize the power of it in her heart and life. She was not what is called a great talker at any time, yet her words were well chosen at all times, and it was evident to all that she spoke out of a knowledge of what she was saying. At times she would at the close of a service say a word of encouragement to her pastor in the way of expressing her enjoyment of the meeting, and this was always in a way to exalt the Lord, and not the preacher. We visited her several times during the last few weeks of her life, and once Elder White accompanied us, and sat by her side, as he said afterward, with peculiar comfort, listening to her conversation, and we both felt that our visit was blessed to us. Brother White felt that it was the best part of his whole visit in this section. The church and all her friends will deeply miss her, but we can but rejoice in the assurance that all is well with her.—C.]

Mary Campbell, of Northwood, Ontario, Canada, our beloved mother, departed this life July 22d, 1903. Her husband, James Campbell, died five years ago. They lived together fifty-five years. Seven of their ten children survive her, also twenty-six grandchildren and four great-grandchildren. She was a reader of the SIGNS OF THE TIMES forty-six years. She and her husband were baptized the same day by Elder McColl, at the Ekfrid meeting, fifty years ago last June, and remained faithful members till called home. Her mother, Catharine Kerr, was a member of the

same church fifty-seven years. She attended the meeting at Duart in February, and enjoyed meeting with the members of the church, as well as the preaching. As she advanced in age she was noticeable for the brilliancy of her intellect, her spiritual mindedness, and her keen appreciation of order in the churches. In March she was stricken with paralysis, at the home of her son-in-law, G. R. Langford. When I reached her bedside she said in a scarcely audible whisper, "His ways are ways of pleasantness, and all his paths are peace. 'My peace I give unto you.' 'Peace! peace!'" I could hear just enough to show me the beautiful vision which the Lord revealed to his dying loved one. In nine days she recovered from the stroke, but her strength was gone, and she sank gradually. Each time I saw her again she expressed a desire to be done with earth and earthly things, and her last audible word was, "Jesus." She was a good woman and a devoted mother, and we mourn, but not as those without hope. Our pastor, Elder Carnell, spoke words of comfort to us at the funeral service.

Her daughter,

SARAH McDONALD.

DUART, Ont., August 20, 1903.

OUR brother, **Eleazar Waterman Norman**, was born in Lowndes Co., Ala., Feb. 15th, 1834, and died March 12th, 1903. He was married in early life to Miss Parthea Wammack. He with his family came to Arkansas in 1859, and shortly after the war he united with Pilgrim's Rest Old School Baptist Church, and there lived the life of a true christian until called home by death. He leaves his wife and five children, three sons and two daughters, many relatives, and a host of friends that truly say, "We miss him." "Uncle Wat," as he was best known, was a loving husband and a kind father. A noble, good man is gone, and we mourn, but feel sure that our loss is his eternal gain.

(MRS.) MARY E. McDONALD.

MEETINGS.

THE Roxbury Association will be held, the Lord willing, with the Second Church of Roxbury, at Roxbury, Delaware Co., N. Y., on Wednesday and Thursday, the 9th and 10th of September, 1903, beginning at 10 o'clock a. m., when we expect to meet and greet our brethren and sisters, and friends to truth and righteousness. The place of meeting is two miles from Roxbury village, and six miles from Kelly's Corners, at which places those that come can stop and be taken to the meeting. Trains will be met on the Ulster & Delaware R. R. on Tuesday evening before the meeting, at both places.

We hope to see a number of ministering brethren with us.

J. D. HUBBELL,

THE Maine Old School Baptist Association is appointed to be held, the Lord willing, with the South Gardiner Old School Baptist Church, commencing on Friday before the second Sunday in September, (11th, 12th and 13th,) 1903, and continue three days. All lovers of the gospel of Christ are cordially invited to attend. Parties coming by rail will be met at the South Gardiner depot and cared for.

Conveyances will be at South Gardiner depot to meet all who may come on Thursday afternoon before the meeting.

J. C. CLARK, Clerk.

A two days meeting is appointed to be held (nothing in Providence preventing) with the Caroline Old School Baptist Church at White Church, N. Y., on Saturday and Sunday, Sept. 19th and 20th, 1903. Those of like faith are cordially invited to attend. All D., L. & W. (Cayuga Division) trains stop at White Church. Those coming via L. V. R. R. can get off at Wilseyville or Brookton, and will be met with conveyance if they will notify us beforehand.

G. H. BEARD, Clerk.

BROOKTON, N. Y., R. F. D. 24.

THE yearly meeting of the Old School Baptist Church of Albany & Troy, will hold a yearly meeting, the Lord willing, Wednesday and Thursday, Sept. 23d and 24th, 1903, at the residence of the late Wm. W. Vandenburg, near West Sand Lake, N. Y. Friends will be met at Bath, a station on the D. & H. R. R., just across the river from Albany, N. Y. Please drop a card to Mr. Horrick Green, West Sand Lake, N. Y., or Mr. Delos Becker, Defreestville, N. Y., who will meet the friends that come, especially those coming Wednesday morning. The regular meeting of the church is the Sunday following, and visiting friends are invited to remain over. We hope to see a goodly number of friends; several ministering brethren are expected.

D. M. VAIL.

ELDER D. M. Vail wrote me that Elder Wm. Lively was coming to Burdett, N. Y., and also Elder C. Bogardus wrote me that Elder White was coming to this place about the same time, and would come to Burdett. I take the liberty to ask you to give notice in the SIGNS that the Lord willing, there will be a two days meeting at Burdett, N. Y., the 24th and 25th, Thursday and Friday, before the fourth Sunday in September, 1903. We invite all that can make it convenient to come; we will be glad to see them. Any one coming can inquire for brethren S. M. Baker, A. Ayres, Alexander Wheat or H. B. Elliott.

H. B. ELLIOTT.

If the Lord will, the Old School Baptist Church at Cow Marsh, Kent Co., Del., will hold their yearly meeting on Saturday and Sunday, Sept. 26th and 27th, 1903, commencing at 2 o'clock p. m. on Saturday. Our brethren and friends are cordially invited

to meet with us. The morning trains on the Delaware R. R. from the north and south will be met at Woodside on Saturday a. m.

W. W. MEREDITH.

THE yearly meeting of the Old School or Primitive Baptist Church of Lexington, N. Y., Lexington Association, is appointed to be held with said church on Saturday and Sunday, Oct. 3d and 4th, 1903, when we will be glad to see as many of our brethren, sisters and friends and ministering brethren as can come to visit us. Will say to those coming on the U. & D. R. R. from Kingston, that our stage meets the morning train, and also that I will meet the afternoon train if requested. As our association is appointed to be held on Wednesday and Thursday following the yearly meeting, we hope to see a goodly number at the yearly meeting on their way to the association, and I will provide a way for them to get there.

FLETCHER MACKEY, Clerk.

THE Lexington Old School Baptist Association will hold their annual two days meeting with the Gilboa Church, on the first Wednesday and Thursday in October, (7th and 8th) and we extend a cordial invitation to our brethren, especially ministering brethren, to meet with us, and all that love the Lord and his people. Those coming on the U. & D. R. R., stop off at Grand Gorge and inquire for Miss Jennie Leonard. Will be met on Tuesday, Oct. 6th. Our church meeting is the following Saturday and Sunday, and those who can tarry will be made welcome.

Done by order of Gilboa Church, August 8th, 1903.

D. S. ELLIOTT, Church Clerk.

THE Juniata Association of Primitive Baptists will convene, the Lord willing, with the Springfield Church, in Huntingdon Co., Pa., on Friday before the second Sunday in October, (9th, 10th and 11th,) 1903, and continue over Sunday. We extend a cordial invitation to all lovers of the truth. Those coming by railroad will come on the Pennsylvania road to Mount Union, and there take the East Broadtop road to Three Springs. Trains leave Mount Union 9 a. m. and 4 p. m. Come on Thursday. Trains will be met by conveyances to places of entertainment.

AHIMAAZ MELLOTT.

APPOINTMENTS.

THE Lord willing, Elder Wm. Lively will be at Justus, Pa., Sept. 17th; Waverly, Pa., the 18th; Otego, N. Y., third Sunday, 20th; Brookdale, Pa., 21st; Broughton Hollow, Pa., 22d and 23d; Ansonia, Pa., 24th and 25th; Cammial, Pa., 26th and 27th; Ingleside, N. Y., 29th. From there expects to go to Canada.

D. M. VAIL.

ELDER Carnell, of Dutton, Canada, will preach in hall, 42 Gratiot Ave., second floor, on the fourth Thursday in each month, at 7:45 p. m.

All members and friends are cordially invited to meet with us.

Z. GILLIES.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 71. MIDDLETOWN, N. Y., OCTOBER 1, 1903. NO. 19.

CORRESPONDENCE.

IMMORTALITY—ETERNAL LIFE.

"In hope of eternal life, which God, that cannot lie, promised before the world began."—Titus i. 2.

If the apostle had used the word "immortality," instead of "eternal life," it would seem to my mind more easy to comprehend, in the above quotation. I have thought much about this passage of Scripture for many years. Especially was my mind exercised upon its teaching on receiving a letter from an Elder many years ago, at the close of which he said, "Your brother in hope of eternal life." I had read it many times as it is recorded in Titus, but it did not seem to strike me with so much force as when the brother used it at the conclusion of his letter. I thought much about its meaning; I asked myself the question, Have we *now* eternal life, or do we just hope for it? I thought of the many times that I had heard the brethren say in preaching that the saints possessed eternal life, while this natural life was in existence, or during the life that the saints now live in the flesh. The proofs of this fact I had used many times in preaching, but now in closely examining the above from the eminent apostle Paul, there seemed

to be a conflict of sentiment with what Jesus taught in John x. and other places. I thought, Did Jesus mean the same life as Paul did when he said, "I give unto them eternal life"? If that eternal life is given in time, why does the apostle say that he was hoping for it? Surely Jesus was not mistaken nor the apostle. He that believeth hath eternal life abiding in him. Belief is the work of God. None can believe on Jesus until a new and holy principle is imparted to him, which cometh from above. This is *new* life to him that was dead, but to God it is not new, it is the same eternal life which was from the beginning. In the manifestation of this life in God's people it is said to be "Christ in you the hope of glory." From this it is evident that there is a hope of glory, a hope of a full development of that which is sown in hope. The imparting of this life is called a sealing. The receiving of it is called, "The earnest of the Spirit;" "The earnest of the Spirit in our hearts." It is also called, "The earnest of our inheritance until the redemption of the purchased possession." Earnest means a reality, a pledge of a promise given. Then we have received from God a reality, a sub-

stance of things hoped for, an evidence of things not seen; a certain pledge of what has been promised. This durable substance is also called, "The first fruits of the Spirit." This is very significant, for if there be first fruits, the full harvest is surely coming. Israel was required to gather the first ripe bundle of grain as first fruits unto the Lord, thus securing the harvest, or a certain pledge that the harvest should be gathered. While the harvest was not yet gathered there was hope that it would be reaped. That hope even to Israel in temporal blessings was "both sure and steadfast," because the first ripe sheaf had been sanctified, or set apart by the Lord, and insured the harvest. It was just like the field full of grain, because it came from the field, and was a piece of it. They who have received the earnest of their inheritance have a hope which is an anchor of the soul, "both sure and steadfast." Sure, cannot fail, because the substance in measure is given, and leads to the complete fullness of the measure of Christ in that glory day for his people, when hope shall be no more, as a guide through the desert. That hope is now steadfast, or unmovable; it holds them till the full manifestation of what God has promised. He has promised eternal life, and that life is in his Son. This life shall be fully realized by all of the heirs just as sure and unmovable as it is that the earnest has been given. The Lord has greatly blessed his people while on their earthly pilgrimage. They have received much from his mighty hand; he has saved them and called them with an holy calling, bestowing heavenly favors upon them, but they are made to hope for much, very much more than they have yet received, in the unbounded fullness of the harvest of time. They are hoping

that way, they are looking that way; "Looking unto Jesus, the author and finisher of our faith." Those redeemed from earth shall be different from any other beings when they come into their full inheritance with the saints in light. Their personal experiences in all the changing scenes which they shall pass through, shall be different from those characters that never needed any redemption, whether they be of earth or heaven. They shall experience many surprises in their rising from the corruptions of sin to the exalted height of immortality, to be made like him "Who only hath immortality dwelling in the light." Their deliverance from sin, corruption and earth shall far surpass and exceed anything of the kind known to men, angels or any beings, except the Supreme. So great is the contrast between their exaltation, and the greatest lifting up among created beings, that words fail to tell us what it is like. Inspiration tells us that we shall be made like Jesus. No man can tell us what Jesus is like in his exalted power or glory, for, "Which no man can approach unto, whom no man hath seen, nor can see." Mortal eyes cannot endure the ravishing sight of the glorified Redeemer at his appearing and kingdom. All flesh shall wither before him quicker than new mown grass before the noonday sun. Before his face the earth shall flee away, and shall not be found at all, "When he shall come to be glorified in his saints, and to be admired in all them that believe in that day." One glimpse of his presence, an instantaneous sight, grander and more sublime than anything yet ever seen by mortals, will be sufficient to change the living saints from mortal to immortality. It shall be as the lightning's flash for rapidity, for we that are

alive and remain at the coming of the Lord shall be changed in a moment, in the twinkling of an eye, and shall be caught up to meet the Lord in the air, and so we shall ever be with the Lord. This accords with prophetic language that he should appear in the clouds, and come with ten thousands of saints: "Who rideth upon the heavens in thy help, and in his excellency on the sky." He doth send out his voice, and that a mighty voice. He it is, the God of Israel, "That giveth strength and power unto his people." "His strength is in the clouds." "Who maketh the clouds his chariot, who walketh upon the wings of the wind."—Psalm civ. 3.

The hope of immortality is most precious to the believer, for this is the goal of all their prospects for futurity. In its realization and consummation all saints shall be fully satisfied to all eternity. They then shall be perfected, for they shall be like Jesus. When that which is perfect is come, then that which is in part shall be done away. Hope shall then be in the past, for we shall have nothing to hope for, having received all the fullness of the blessing through Christ our Head.

J. F. BEEMAN.

CARMEN, Okla., August 3, 1903.

GUTHRIE, Okla. Terr., August 24, 1903.

DEAR BROTHER BEEBE:—If you can be patient with me a few minutes to read further, I desire to tell you a thing personal to myself, and in a way to you. One of your subscribers, a sister Wortham, seeing sister Hutchison's name and mine in the SIGNS, and overjoyed to know after a long wait that she is not the only Old Baptist in Guthrie, addressed a postal card to me through the post-office, giving me her street and number, and of course

I called, and of course I was not slow to go to sister Hutchison's and gladden her with the news that she has a sister living only a few blocks from her, and anxious to see her. Of course the sisters will rejoice in the mutual find. If you are sending the SIGNS to any other names in Guthrie please let me know who they are, as it is desirable that we have a church constituted here.

WHAT THE "SIGNS OF THE TIMES" HAS BEEN TO ME.

Last winter, after my return from Boston, Dr. Hughes, a dentist of this city, whose people in Alabama were Old Baptists, and of whom I was making inquiry if he knew of any Old Baptists here, told a friend of his, Elder Thomas Veach, of Crescent City, Okla., sixteen miles out, of my being here, and he in due course came to town and found me, and told me of sister Hutchison here, and introduced me to her. At her house I saw a pile of pamphlets entitled SIGNS OF THE TIMES, which she had been long taking. She offered me the loan of them, five or six at a time, which I eagerly accepted, and in the course of ten weeks I had borrowed, read and returned the block, fifty or sixty numbers. This was all of the Lord, who has all my life led me about and instructed me. I had never before read a number of the SIGNS, and was not anxious to, some brethren in Georgia and Texas and Tennessee having mentioned that paper with disfavor as being an extreme publication. Your father's name always representing a man of convictions, just the style of man I like, and always liked, but in this case taking brethren's opinion of the man with no opportunity to form one for myself.

These numbers of the SIGNS I read at a time when I had decided that the true, the proper, the most instructive way to

think of and believe on Christ, is not so much as a worker of miracles, a great teacher, and model life, as the Lamb of God suffering the just for the unjust, that he might bring us to God, the *ultima thule* of pious aspiration. And imagine, for you can, my joy that in the SIGNS I found that the editors and contributors had "so learned Christ," just as I had many years been studying him and hoping in him. In my present frame of mind, brother Beebe, I may use language somewhat extravagant, but it seems to me your writers like your father and St. Paul, were determined to make known nothing but Christ and him crucified. That I take it is the meaning of the words on your title page, "Devoted to the Old School Baptist cause." Then "Christ, and him crucified," is the Old Baptist cause. Let it stand at that, O beloved.

Every article seemed inspired by a love for Christ as the author and finisher of our salvation, and as being himself that salvation. Day after day I read, and every reading impressed deeper in my soul the everlasting consolation of the doctrine of salvation by grace. Number after number repeated in endless variety of phraseology Jesus, the Lamb of God, the Sin-bearer, the sin offering, the good Shepherd, my Savior, even mine, poor sinner me. To cap the climax, after I had returned all the borrowed numbers to sister H., and I was left without "the strong meat" always furnished by the SIGNS, here comes a writer from North Berwick, Maine, and taking the scarlet line that Rahab bound in her window for a text, writes the most beautiful summary of the faith of God's elect that I have seen. How lovingly he mentions the dearest of names, "the Lamb of God." After feasting at this heavenly banquet

spread in nearly every number of the SIGNS, and meditating thereon was, as I may say, a finishing of my preparation for an experience so full of rapture. I want to tell it to my friends, what a great thing the Lord has done for my soul, in leading me in the way to find the peace promised as a result of learning of him.

"Learn of me," said our Lord. If this means, I will teach you, or if it means, Learn from the prophets concerning me, in either case the learning will be about himself.

Well brother, here is what I am trying to tell you: One day two weeks ago the peace that passeth all understanding pervaded my soul; the fear that hath torment was all gone; I felt that I was one of the children whom his indwelling Spirit prompts to cry, Abba, Father! It reminded me of my first experience, and the joy I then had, but it was calmer, sweeter; I had found "rest." The writer of the letter to the Hebrews said, "We who have believed do enter into rest." Here and now he means, and he tells also of a rest that remains. These are spiritual matters, and the spiritually minded love the recital of them; to the natural man they are foolishness.

I thought to tell you this much as a sort of discharge of a debt I owe you as editor of the SIGNS. It was after realizing the peace and quiet and feeling of acceptance, that the text came to me with a new and grander force, "Learn of me, * * * and you shall find rest to your souls." I had been learning of Jesus through the SIGNS, and a letter from a brother in Philadelphia that was so genuine, so brotherly, and so sweetly assuring me of "fellowship in a precious hope in Jesus," all strengthening my faith in salvation by the grace of our Lord Jesus Christ, the love of God, and the commu-

nion of the holy Spirit. I should not think it strange, should I, that a holy calm and peace and rest filled my soul that day and yet? an earnest of that eternal, absolute, unmingled rest that remaineth for the people of God.

If you wish you may publish this letter not written for publication amidst contributions ranking as high class literature, but as a heart to heart talk with a worthy son of an illustrious defender of the truth as it is in Jesus.

I beg as a closing to use the language of your North Berwick correspondent, Fred. W. Keene, who has won my heart because he feels what he writes: "O thou gracious Redeemer, give me a true token. Hold thou before mine eyes the scarlet line; enable me with eyes of faith and love to look upon thy precious atoning blood. O Lamb of God, smile upon me; then with this true token a passport into heaven's glories shall be mine."

With much love and fellowship in the truth, all yours,

WM. S. SPEER.

NEWARK, N. J., May 28, 1903.

MR. AND MRS. FRANKLIN TERRY—MY DEAR BROTHER AND SISTER:—My time at this writing is somewhat limited, yet I will indulge in a little talk to you on paper, as it is a very pleasant way to spend a few leisure moments, and I enjoy writing to my dear kindred in Christ when it is the pleasure of the Lord to open up the avenues of my mind, and thus put me in a writing mood. I often sit down to write upon those heavenly and divine things that are so comforting to you both, as well as to myself, and while I am thus writing, or after I have finished, the devil, who has been a close and busy companion all the while, and ready to make suggestions every now and then,

tells me that I am writing about things that I know nothing about experimentally, and I am almost made to believe sometimes that he is telling me the truth. But let me be what I may, there is always one pleasant and comforting thought, and that is that what I have been writing I believe is God's eternal truth, that will stand when time shall be no more, when the devil and his angels shall have been cast into the bottomless pit, and the poor, trembling children of God, who have been so tried and tempted in these low grounds of sorrow, will be singing in a nobler, sweeter song, God's power to save. It was my privilege to attend the meeting in New York city the Sunday after the association, when four of God's redeemed children were enabled to come forward and testify in Zion's courts the gracious and marvelous dealings of their heavenly Father with them, and to manifest their desire to honor and glorify their Lord and Savior, in submitting to the solemn ordinance of baptism. On last Sunday it was again my sweet privilege to be there, and to listen to the glorious gospel of God our Savior as proclaimed by our brother, Elder Cole, and after meeting to witness the administration of the ordinance of baptism by Elder McConnell, in the Hudson River, at the foot of 158th St., when those four willing and obedient children were led down into the liquid grave, and buried in imitation of the example that was set before us by our glorious King and Lawgiver.

The lowering clouds that had so recently showered down upon the seriously parched earth, and its anxiously looking inhabitants, were now in this very auspicious and joyful hour brushed gently away, that the great luminary of the day might once more come forth, and shed his bright, warm rays upon the sons and

daughters of Adam, and cheer the hearts of the dear children of God, who were once more gathered upon the banks of the Hudson, to witness the solemn, beautiful and figurative ordinance of baptism, and to make the eventful hour and place more joyful, (perhaps) as it was a most solemn occasion to those heaven-born children whose glad souls had been warmed by the glorious rays of the great Sun of righteousness. And while they were being led down into the liquid grave, where there was "much water," in joyful obedience to the command of their Lord and King, receiving the solemn and beautiful ordinance, the heavens above and the earth beneath were made bright and glorious by the handiwork of God. The words of the poet would seem upon this occasion especially fitting to those heaven-born children, as they were perhaps to others who stood around the baptismal waters:

"What a mercy is this,
What a heaven of bliss,
How unspeakably favored are we!
Gathered into the fold,
With believers enrolled,
With believers to live and to die."

It has sometimes been the pleasure of the Lord to take me back in my mind, and refresh my memory with the awfully deceptive manner in which the devil was permitted to tempt our dear Savior upon that memorable occasion when he took him up into a high mountain, and showed him all the kingdoms of the world, in a short space of time, and when the devil had the unblushing assurance to assume to be the possessor of all this great wealth and power, and when he was so desirous that the dear Savior should fall down and worship him, that he offered him all this great wealth and power, as the price he would give him in return. All this was deceptive, for the fact was that the

devil did not own one foot of it, and was chained beside. This remarkable circumstance took place, and it is on record by divine arrangement, and is in harmony with God's most righteous will, as well as his eternal purpose, that his dear children might learn a salutary lesson in all subsequent time. For he loved his dear children too well to bring them through this pilgrimage journey without knowing the fellowship of Jesus' sufferings, that they might be made conformable to his death.

So, my dear brother and sister, when the clouds gather and overspread your pathway, and the sun is hidden from view for a time, when Satan is permitted to assail you, and your little bark is tossed upon tempestuous seas, do not conclude that the Lord has forgotten you, for back of every dark and threatening cloud the sun is still shining, and though he hides his smiling face, it is still in loving-kindness that he deals with you thus. For the sweet and comforting declaration is, "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Then cheer up, for "The clouds ye so much dread are big with mercy, and shall break in blessing on your heads."

"Glory to God above, the waters soon will cease,
For lo, the quick returning dove brings home the sign
of peace.

Though clouds his face obscure, and dangers threaten
loud,

Jehovah's covenant is sure, his bow is in the cloud."

And, my dear brother and sister, when a few days or months or years more are passed away, with their weight of sorrow, the sweet sentence from your heavenly Father's lips will fall joyfully and peacefully, I doubt not, upon your listening ears, and earthly friends who have been so dear, and earthly associations that have been so pleasant, will vanish from

sight, while your enraptured souls will be ushered into the blissful rays of the glorious Sun of righteousness, which forever shine in that eternal day.

I have written you to great length, far beyond what I had thought to do when I first sat down to write. When I began I was not in that happy frame of writing that I could desire to be in. But I must now close, and in doing so will transcribe a few lines which have and do still afford me a great deal of comfort in singing:

"There is no grove on earth's broad chart,
But has some bird to cheer it;
So hope sings on in every heart,
Although we may not hear it.

And if perchance the heavy weight
Of sorrow is oppressing,
Perhaps to-morrow's sun may bring
The heavy heart a blessing,

For life is sometimes bright and fair,
And sometimes dark and lonely:
Then let's forget its toil and care,
And note its bright hours only."

Affectionately and hopefully your
friend and brother,

GEORGE D. CONKLING.

GREENVILLE, W. Va., May 13, 1903.

G. BEEBE'S SON—DEAR BROTHER:—My mind has been called back to former years and past events. I would like to give one expression of gratitude and thanks, and to keep in memory, and to cultivate a desire to keep in memory still, the kindness of the Beebe family, who were so good and so kind as to send the SIGNS to my poor afflicted brother, Ward Mann, for the space of twenty years. He had but one eye to read with, and I can see him lying upon his back with the SIGNS fixed in a split stick, reading its contents, his mind being led after the precious truths which were contained in its columns. But he is gone, and a great many of the writers in the SIGNS are gone; they suffered and toiled

in the vineyard of God, and bore the burden and heat of the day until the fulfillment of the measure of time was accomplished, and then the Lord said to them, "Come up higher." They had taken a low seat at the feet of Jesus, and they did not wish the uppermost seats in the synagogues; they wished to repent in dust and ashes, they were glad to be counted worthy to suffer in the cause of their master.

It is very uncommon for me to go back to these sad reflections, or to those things that cause sadness, but, dear brother, there is something that underlies all these reflections which is as an anchor to the soul, both sure and steadfast, and which entereth into that within the veil, whither Jesus, the forerunner, hath for us entered, and that is the hope of immortality which lies beyond this mortal life. If we were enabled to throw off the shackles of the perishing things of time, or of this present evil and unregenerate world, we should indeed exclaim, blessed hope! but we are enabled to see only so far as faith gives it to us; we walk by faith and not by sight. Faith is always moving in a forward direction, it has no backward movement, it is always pressing forward to the mark for the prize of the high calling in Jesus.

"With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." Here are two essentials. First, a belief of the truth, and second, a confession of faith. He that has been begotten by the Spirit has been quickened by that life-giving power; the heart has been moved upon by some mysterious, unseen power outside of the natural powers of man, mental or otherwise. The power of the righteous law of God has been made known to that man, for by the law is the knowl-

edge of sin; living faith has taken up its abode in his heart, and he is a new creature, for "If any man be in Christ, he is a new creature: old things are passed away; behold all things are become new," he is a new man in Christ; he is not the same man that he was before he received the spiritual birth, he is dead to the world, and freed from sin; "His life is hid with Christ in God; the old worldly hope to which he held for deliverance has passed away; he has no confidence in the flesh; his thoughts and his mind are raised to a higher and more exalted plane; he is enabled to trust in God for faith, and hope, and for strength to acknowledge Christ as the way, the truth and the life; "For by grace are ye saved through faith; and that not of ourselves; it is the gift of God."

When a man passes from death to life he knows that it is a gift to him, a free and an unmerited gift on the part of the receiver. When the blind man received his sight he said, "Whereas I was once blind, now I see." We know that what we once loved, we now hate, and what we once hated, we now love. Like Jacob of old, we have been turned about.

If I could write anything that would comfort the weary pilgrims in Zion, I would gladly do it. I am now in my seventieth year, and my mind is so much drawn out after our people. They are a poor and afflicted people, and their trust is in the name of the Lord, and their hope of salvation is in a crucified and risen Redeemer, and if saved, it is to the exclusion of all the gainsaying powers of the present evil world. The God of Abraham, Isaac, and Jacob is he in whom we trust. Tribulation, affliction and trials, are on all sides, more especially in time of old age, or at least

then they are more sensibly felt.

The good old SIGNS OF THE TIMES has stood the storms of about seventy-one years, and it is still edited as strongly as ever; the same truth is being proclaimed through its columns; it has been read by thousands with sadness of heart, or with tears of joy, of those who are nineteen hundred years behind the age; it never has gathered up the weapons of carnal warfare to fight the enemy with; its warfare has been in demonstration of the Spirit, and with power. God, who works all things in heaven and earth after the counsel of his own will, and to whom all things are open and naked, and beside whom there is no other name in heaven or among men whereby we must be saved, has been with the SIGNS all these years.

There is but one redemption plan, and that is by the blood of the new and everlasting covenant, which was made between the Father and the Son. God said, For behold, I will make a new covenant with the house of Israel, and with the house of Judah. I will write my law in their hearts, and in their minds. This is a way which is elevated and lifted up, and the lion's whelp has not trodden that way, nor the vulture's eye seen it. It is a way unseen and uncared for by the world, and in it all the blood-washed throng are led, and are saved until they come to that home not made with hands, the celestial city, the New Jerusalem in the heavens.

I love to read the SIGNS; I want to hear from all the household of faith. The Lord has spoken good concerning Israel.

Brother Beebe, I leave this to your better judgment to do with as you think best. I remain your brother,

JOHN MANN.

SOUTHAMPTON, Pa., June 21, 1903.

DEAR BROTHER CHICK:—I send you a letter from sister Lizzie Fetter, which it seems to me ought to be published in the SIGNS. Please send it on.

Your brother in hope,

S. H. DURAND.

ELDER S. H. DURAND—MY DEAR BROTHER:—I have written to the church as you see, kindly see if I have said anything amiss, words are poor when I attempt to put down what is in my mind. I feel sometimes as though I could not endure the struggle that is in my heart, sin is so strong, yet I feel that it is kept in subjection by a stronger power. God grant that I may be kept in the right way. I have a feeling of sadness to-day that I do not understand, I feel as if I was alone, and yet not alone, for his hand is under my head, and his right hand doth embrace me; I am sadly waiting until he says, "Rise up, my fair one, and come away." Then, because his hand is underneath, I will arise and come away, and his power will be made manifest.

I am a mystery to myself; pray for me, for I am in need of prayer. One prayer is enough, and that is the prayer of Jesus for all his Peters, "I have prayed for thee, that thy faith fail not." And it will not fail, for Christ is our strength, and "As thy day, so shall thy strength be."

571 CENTER ST., TRENTON, N. J., June 13, 1903.

DEAR KINDRED IN CHRIST:—I have a desire to talk with you as you are brought together once more to testify of Christ, and of the great works of him who is mighty to save. When I think of the great kindness of my all-wise Maker, in giving me a home among you all, and

also in giving me strength to meet with you at times, I am made to cry out, Why such love to me? and the words of the poet answer me,

"'Twas the same love that spread the feast,
That sweetly forced me in,
Or I, without a saving taste,
Had perished in my sin."

And the hand that prepares the table before me in the presence of mine enemies, will also anoint my head with oil, and fill my cup full. There is not a miracle recorded in the Bible more wonderful than what has been done for me. I have been blind, deaf, lame, sick and a leper, have been filled with devils and unclean spirits, and the Lord has delivered me out of them all, and enabled me to say, "I know that my Redeemer liveth."

I find that the trials of the flesh count as nothing when compared to the deliverance of our souls from the body of the flesh which keeps us prisoners: "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." Says Paul, "No chastening for the present seemeth joyous, but grievous; nevertheless, afterward, it yieldeth the peaceable fruits of righteousness, unto them which are exercised thereby." How true that seems to me; I can see how afflictions and chastisements have been very hard to me, yet when the Lord has enabled me to see that all things are in his hand, then I find that the glory that has been revealed, and the peaceable fruits that they have yielded unto me, are more to me than the whole earth, were I possessor of it. I have learned whatever state I am in therewith to be content, for I know that God rules in heaven and in earth. I have learned this through trials. "I cried unto God with my voice, even

unto God with my voice; and he gave ear unto me. In the day of my trouble I sought the Lord: my sore ran in the night, and ceased not: my soul refused to be comforted."

Now, because he gave ear unto me, and enabled me to see my unworthiness and sinfulness, I feel that I can never doubt his grace and strength again. There is in all the trials, doubts, bereavements and losses of his people, that life manifested in the walk and conversation, which enables each one to see the glorious union of Christ and his people.

When you spoke to me at the last meeting, I found that we had traveled the same way. We have been in the valley of Achor, and found it a door of hope; we have been with Jacob in a strange place, yet the Lord made it to us as to him, a very gate of heaven. Surely was the Lord in that place and we knew it not; and as the poet says,

"Out of my stony griefs
Bethels I'll raise,
So by my woes to be
Nearer, my God, to thee;
Nearer to thee."

I would not have you think that I have had more love shown me than has been shown to you, but my sins are more, and the grace and love seems greater, because I have been raised above such a mountain of sin. We all learn that salvation is by grace, and we are as nothing in ourselves, but in him are we parts of that great and glorious body, which is fitly joined together in him who is our head. There is no time, nor age, nor sex, in the glorious life of his people. It is written, They shall not marry, nor be given in marriage, in all the holy mountain.

To me that is not some future state or place, but the day that commenced when Christ satisfied the law by his death, and glorious resurrection, the glorious Sab-

bath day of rest in his holy mountain begun then, and a never-ending day to his people. We do not love each other because of sex, or because married or single, black or white, but because we are members of Christ's glorious body, possessing the life of Christ, which is without sin. We are holy, because he is holy, our holiness is in him. As the branch of the tree receives its life from the root, and one branch has no more life than another, so is Christ the root and offspring of David, and the bright and morning Star, and we are all possessors of the same life.

Dear friends, pardon my imperfection by the grace which God gives you. I hope that in all my sojourn here on earth I may be able to look beyond, so as to behold Christ as my help, and be enabled to say that I have a house not made with hands, eternal in the heavens.

"The Savior, whom I then shall see,
With new admiring eyes;
Already has prepared for me
A mansion in the skies.

I feel this earth walled cottage shake,
And long to see it fall;
That I my willing flight may take
To him who is my all.

Burdened and groaning then no more,
My rescued soul shall sing;
As up the shining path I soar,
Death, thou hast lost thy sting."

May God give to each one present at your meeting a hearing ear and understanding heart, and fill each with his manifested love, so that all may be able to say, It is good to be here. God grant that I may be remembered in your prayers, for I am weak. Yet in him I am strong, for he is my strength.

Brethren, farewell. Yours in the fellowship of Christ,

ELIZABETH P. FETTER.

[OUR sister may feel well assured that her brethren and sisters remember her in

love, as she has desired, in their prayers before God. God has heard and will hear when his children cry. Even Paul said that his brethren helped him by their prayers. How precious the truth that in all their affliction Jesus was afflicted, and that the angel of his presence saves them. Our sister, and our brother, her companion, have found it so thus far, and his love and pity shall never fail them. Our sister has learned the deepest lessons, as all the children of God have, in affliction, and she also has found the peaceable fruits of righteousness in it all.—ED.]

LUKE XIX. 10

“The Son of man is come to seek and to save that which was lost.”

This truth was spoken by our Lord and Savior when he bade Zaccheus come down saying, “To-day I must abide at thy house.” Zaccheus had climbed a tree so that he could see Jesus as he passed, being small of stature, and so unable to see him for the press. No doubt Zaccheus loved him. Now when Jesus made known his purpose to abide at the house of Zaccheus, it is recorded that they murmured, saying that he had gone to be guest at the house of a man that was a sinner.

As Jesus came to save sinners, and sinners alone, when one gets so far along that he does not feel himself to be a sinner, then such self-righteous ones certainly have no part in the everlasting salvation which Jesus wrought out for his people.

First. He came to seek and to save that which was lost. Who are the lost? The whole race of Adam, and with them, the people of God as a part of that race. Jesus knew the work that he came to do; he knew well the enormous debt which was charged against his people,

and he was their surety; he came to do the will of his Father, and this was the will of him that sent him, that of all that the Father gave him he should lose nothing, but should raise it up again at the last day. What was the debt charged against the people of God? They had broken God's most holy law. They had turned every one to his own way, and had gone astray, and were completely lost. Hence Jesus must fulfill God's holy law in all its jots and tittles, in their room and stead. He made the law honorable, and magnified it, he brought in everlasting righteousness, he satisfied every claim of the law against his people, and made them meet to be partakers of the inheritance of the saints in light. All their sins were laid upon him, and he suffered, the just for the unjust, that he might bring us to God. There is might and power here, for there is a needs be that all his people be saved, for if but one be lost, then the work of Jesus would not be perfect, but all power in heaven and earth is given into his hands, and his work is a perfect work; nothing can be added to it, and nothing shall be taken from it. So his people are all saved from the least of them to the greatest, “None of the ransomed shall ever be lost, for Jesus' dear blood they did cost.”

Second. It is said that he will seek the lost. This also is his work, and he will accomplish it; he will bring the blind by a way they knew not, and in paths that they have not known will he lead them, and he will not forsake them, and they all shall come to him, and shall know him, from the least of them to the greatest. He bids “The north Give up; and the south, Keep not back, bring my sons from far, and my daughters from the ends of the earth, for I have

redeemed them. He paid every claim that was against them; he died the cruel and ignominious death of the cross, and cried, "It is finished." Now, for one of the totally depraved, weak and sinful mortals of Adam's race to say that the work is not finished, is indeed to cast the deepest reproach upon Jesus. It is saying that his work is not perfect. But his work is perfect. It is worthy of the God of the heavens and earth, and he bids his own to come unto him.

Fenced with Jehovah's wills and shalls, firm as the everlasting hills, and firm as his throne his promise stands. He seeks them then, and he finds them, and he also brings them. This work is not left for the preacher, or for any other mortal to do. Jesus is the good Shepherd. O, how wonderful all this is, and how suited to the needs of poor sinners who have no righteousness of their own, and who realize that all their own righteousness is but filthy rags. The more we have of such a righteousness as this, the worse we are off. Yet the work is carried on; Jesus is the author and finisher of our faith, he will carry the work on to its perfection; Jesus is the builder of the church, and the kingdom is sure to the little flock; he is our shield, our buckler, and our high tower, here indeed we can find a safe refuge, in every time of need. The time is short with us, our pilgrimage soon will end, and all will be hushed to rest, and then this people will enter into everlasting rest, and be forever with the Lord. This sore travel, which is given to the sons of men to be exercised with while here, will soon flit away, for our life is as a vapor that appeareth for a little while, and then vanisheth away.

With love to the household of faith,
yours in hope,

WM. F. SLOAN.

MACOMB, Ill., August 4, 1903.

DEAR EDITORS OF THE SIGNS:—The time has come for me to send my remittance for your paper. I have tried time and again to do without our dear family paper, but as it gives me so much pleasure and comfort I have decided to not try any longer, and hope to take it as long as I am permitted to live and read it. I often think one piece, or some experience of a dear old brother or sister who feels themselves poor and needy, is more than worth the price of a whole year's subscription. I feel my inability and unworthiness too much to expect to comfort or edify any by my writing. I have felt for some time like I wanted to address a few lines to the household of faith, not that I expect to benefit any one, but to ease my mind, and let my dear friends know though weak in body, strong and unchangeable in the faith once delivered to the saints. This faith and salvation are all that can do any of us poor mortals any good, and without this free grace and salvation we are a lost and ruined people, for what is poor man's help toward seeking this great salvation? It is not given to us for any of our help, or anything we have done, no "salvation is free for you and me," and if it was in us to walk and direct our steps, I fear many of us would fall by the wayside, and be left in the miry clay. Our blessed Lord has fixed all this, and before the foundation of the world his plans were all laid out to save his people, and not one shall be lost, but all shall be raised up at the last day to reign with him in glory. Owing to poor health and great distance, I am not able to attend my meetings often; about twice a year I am permitted to go and sit in the sanctuary where his banner over me is love, and I am allowed to listen and drink in

the words spoken by our dear teachers and feeders of the little flock gathered there. The dear people at New Hope Church still bear with me, and I have tried in my feeble way to attend as often as I can, and when I am not there in body I hope I am in spirit and mind, and I only ask them to bear with me awhile longer, as there my happiest hours have been spent, listening to the sweet songs of Zion, and the messages of love from our pastors, many who have gone to their long sleep. A deep sadness comes over me when I enter our church at Green Bush, so many old faces gone; my father, who was pastor many years, and old Elder Dark, whom many of our readers knew, have gone to their reward, and now we are called on to give up our much esteemed and beloved pastor, Elder Ketchum, who has moved west for the benefit of his family's health. We are left without any regular pastor, but we hope to have brother Ketchum with us again soon, as he is sadly missed. We hope that it is the Lord's will to send some one to proclaim his word from the walls of Zion, and comfort and cheer up the now despondent brethren and sisters of our church. He has promised to be with us in the sixth trouble, and not desert us in the seventh; not leave us nor forsake us.

"E'en down to old age all my people shall prove,
My sovereign, eternal, unchangeable love."

We have been blessed with several visiting brethren in the past year, who came with sweet tokens of the gospel, comforting those sitting under their voice, and drinking in the words of salvation proclaimed by them. Brother Frazee, of Bently, was with us in June, and if I am any judge, he knows how to rightly divide the word, and it seemed he was blessed with great liberty of speech,

and handfuls of comforting words were let fall and enjoyed by those under his voice. I felt like I was led in his banqueting-house, where his banner over me was love; his everlasting arms holding me up. With this comforting thought we are enabled to say,

"On the wings of his love,
I was carried above."

These happy moments are not with me long, and I am made to see and feel my unworthiness, not feeling worthy to be called a friend, much less a sister in the church. All I ask is to be counted the very least of all of my brethren and sisters, and to be found at their feet asking forgiveness for my weakness. No other place have I to go, and if they refuse me, I want no other home on this earth.

Dear readers of the SIGNS, write on for our paper, and pray that it may be sustained and kept up, not allowing our editors (who have worked so faithfully for its maintenance) to be embarrassed in their work.

To all the readers, and the editors of our paper, I send christian love, and only hope you may all be sustained by his almighty power and grace, and that heaven's choicest blessings may rest upon each and every one, is my humble wish and feeble prayer.

MARY SHIELDS.

RIVERVIEW, Ala., August 17, 1903.

DEAR BROTHER BEEBE:—I have just read the SIGNS for Sept. 1st, 1903, and feel a desire to tell you and its readers and contributors how much comfort I have derived from its contents.

I have read the Bible a great deal recently, and it seemed to me the more I read the less I understood it, and I even felt that if I continued to read it I would get to where I would doubt its divine

authorship, and such darkness it seems to me I have never before realized. I have been reading in Exodus, Leviticus, Numbers, and so on to 1st Samuel, and noting the many strange things that are recorded, and the immoral conduct of many of the reputed servants of God, and many other things in the history of the children of Israel. I just got into the brush every way, and was at my wits end.

Is it not strange that just at this juncture I should get the SIGNS, and read Elder Chick's article on the two covenants, B. L. Beebe's on the molten calf, and Elder Keene's conclusion of the "scarlet line," &c., all written upon the very things that I had been reading about, and could not understand? And is it not stranger still that I who have passed as a gospel minister for nearly twenty-five years should become so engulfed in darkness as to doubt the authenticity of the Scriptures, and the reality of the religion of Jesus Christ? but such is the fact. But how plainly now it seems to me. I can see the "scarlet line" of the blood of Christ running all through the Bible, from Genesis to Revelation. What a magnificent display of God's sovereign grace and election in the salvation of the harlot Rahab and her father's house. While reading the SIGNS to-day I felt that I was enabled once more to see Jesus as the "only name under heaven given among men, whereby we must be saved," and the precious blood that flowed from his veins as the only remedy for sin, and as the only hope for poor, perishing sinners.

Surely the Lord is mindful of his poor, tempest-tossed children, and will not suffer them to sink in hopeless despair. Knowing their whereabouts, and all their sore trials and temptations, he prepares his servants (without the least knowledge

on the part of either) to minister to the comfort of those who are "ready to perish." The Lord certainly uses men (men of his own choosing and qualification) to minister to them "who shall be heirs of salvation." He sent the man Moses to deliver the children of Israel from Egyptian bondage. It was two men that appeared to Abraham in the plains of Mamre as he sat in the tent door, and delivered the thrilling message that Sarah should have a son. These same two men spent the night with Lot in Sodom, and delivered Lot and his family from the fate of that wicked city, and many other places recorded in the Scriptures of the Old Testament. It was the man Ananias that went to Saul, in Damascus, and laid his hands upon him and called him "brother Saul," and preached the gospel to him. The Ethiopian eunuch needed "some man" to "guide" him in his understanding of the prophecy of Isaiah. So it seems to me that God has his own way of making his power and grace known to his people.

I have written the foregoing to relieve my own mind. What is the SIGNS but a medium or channel through which the Lord ministers comfort and instruction to his children?

Yours in fellowship,

H. J. REDD.

EDITORIAL NOTICES.

EXPLANATION OF DATES.

THE last two figures of the date next to your name on the little pink slip denote the year to which your subscription is paid. Thus: 99 means 1899; 19 means 1900; 01 means 1901; 02 means 1902; 03 means 1903, &c.

EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 1, 1903.

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.

SLANDEROUS CHARGES REFUTED.

DEAR BROTHER TODD:—Our regular meeting at Providence passed off with a great degree of pleasure. Elder J. T. Oliphant being present and preaching with so much zeal and power that made us to rejoice. We had with us our distinguished relative, friend and once neighbor, Ex-Gov. Halcomb, of Nebraska, now serving as Supreme Judge of the state, who, during his vacation is spending some time in his old neighborhood. At the close of the regular service the Judge, by request of the pastor, came forward and addressed the audience a short time with a well directed heart talk. As he spoke of his early associations with our old church in his boyhood and early manhood days, of the old names and faces, some seen yet some gone to their reward. The remembrance of his father's relation to the church, his mother's interest felt and manifested at our monthly meetings when she lived and moved among us, his emotion all but mastered him. The climax, however, was reached when he spoke more lengthily of a mother's influence on a boy. He said in part: My widowed mother and the younger children went out west nearly a quarter of a century ago and settled in what then seemed to be discouraging environments. Since then I have had many ups and downs, encouragements and discouragements successes and reverses, but in and through them all I had a constant, attentive friend in the person of my mother. When in my darkest moments, oppressed with the cares of the world, my skies overhung with darkness I have gone to mother to catch some word of cheer concerning the present and hereafter, and such was and is her confidence in the reality of my religion that I have gone away light hearted. Judge Holcomb united with the church under the Pastoral charges of Elder James Stuckland, but during a visit of Elder E. D. Thomas to our church and was afterward baptized by Elder Stuckland. On moving out west, he studied law while teaching school, afterward enjoyed a lucrative

practice in Broken Bow, Neb., elected Circuit judge one term, as Governor of state two terms and as Judge of Supreme Court where he now is serving. He married a lady of the Christian church and attached himself to the same, there being no Baptist church convenient and this suggests a question, why do not our Baptist people organize and maintain churches in the cities? Will you please answer?

ANSWER:—I am requested to answer the following question: "Why do not our Baptist people organize and maintain churches in the cities?" Many reasons all of which are so many sins might be given. First after the split with the Campbellites and Missionaries our people became fearful of every grade of arminianism and became antinomian in practice to a great extent. The first time in the history of the church we find the doctrine of predestination expressed by the phrase, "absolute predestination of all things" is found in the minutes of the Black Rock convention which convened September 28th, 1832. This doctrine was promulgated and taught by the SIGNS OF THE TIMES and spread its baneful influence over almost the entire Baptist family in America. This doctrine of fatalism has been and its spirit now is a curse to the church of God. It crops out in such expressions as the following: "When the Lord's time comes you will repent and join the church." "I couldn't help it." "God knows all things, I can't do otherwise than I do." "God predestinated my sins and my salvation." No sin, no Savior, no Savior no heaven, therefore God predestinated my sins." "God has all His children in the church he wants in it." No use to preach the gospel to sinners because they are dead and can't hear it. "Preach to the sheep the goats can't feed on sheep's food therefore no use to preach to them." Now I say the spirit of Antinomianism crops out in these expressions and the Black Rock convention is the place of its birth. This doctrine has crystalized every effort to spread the gospel and consequently we have no churches in our cities and centers of civilization. This is our shame, and never until we are free from the spirit of antinomianism will we obey the voice of heaven which says, Isa. liv. 2, "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes." Among all the reasons I can give, the first and father of all reasons is the baneful influence of antinomianism that spread like the pall of death over the household of faith. This is the incubator in which the almost endless brood of "little foxes that spoil the vine," were born. That spirit quickened the temper of carelessness and covetousness to such an alarming extent that but few of our ministry have received compensation enough to live comfortably while pastoring the churches. They could not go into the highways and the hedges."

and compel those who were bidden to come to the gospel feast of fat things. Many bitter tears and unnumbered groans have been shed and uttered because of all this, arminianism is wrong and so is antinomianism. But honestly if I was compelled to choose between them I could soon make the choice. I am glad to see the dawn of the morning and the sun of restoration arising over the eastern hills of hope. I am glad our people are urging the children of God to "dare to do the right" even if some old fellow does put on a long face and say, arminianism. More people are joining our churches than ever before. Show me a church where hard shellism is being taught and I will show you a dead one. The child of God cannot live on bone food and "wild gourds" and such doctrine will sooner or later trail the banner of the cross in the dust of disrespect and death and shame. This is the cause of "church declension" throughout many of the best states of our Union. The churches will continue to die where the spirit or the letter of antinomianism is believed and preached and obeyed. This is why we have no churches in our cities and thousands of hungry hearted children of God are STARVING FOR THAT WHICH WE WILL NOT GIVE, "the bread of life." My soul is full of sorrow when I see great cities, towns, counties and half states that never hear the pure rich gospel of Jesus. Is God well pleased with the course we have pursued from the Black Rock convention until now? If so why do our churches perish with a gifted ministry and a densely populated country to draw from? Something wrong brethren somewhere. Please don't be harsh with me and think unkindly of me when you read this, but just ask yourself if these things are not true. I love our cause to well I hope to nourish error among us though by such a course I bring down anathema upon me. Pray that the sun may shine again. Let some other brother answer the above question.

H. T.

R E P L Y .

THE above is a letter copied from the *Gospel Light*, a paper published in Indiana by Elder H. A. Todd, together with his reply to the same. We ask all our readers to carefully read and consider the reply to the question asked by his correspondent, Mrs. Compton, "Why do not our Baptist people organize and maintain churches in the cities?" We publish this question, and the reply, that our brethren may see how far some have gone in the way of Arminianism, who yet claim to be Old School Baptists, and in order to call special attention to some things contained

in the reply from Elder Todd to the above question.

We have nothing special to say concerning the letter from Mrs. Compton, except that the fact that there is no organized Old School Baptist church in any city where an Old School Baptist may dwell, furnishes no excuse for such an one to unite with the enemies of truth and godliness. There is absolutely nothing in common between those who call themselves christians, or disciples, and who are commonly called Campbellites, and Old School Baptists, as regards their faith. Campbellites believe that without baptism no one can be saved finally. Thus they reject Christ as a Savior, and entirely throw aside the atonement of the Lord Jesus as that which justifies a sinner. They also reject the new birth of the Spirit, and laugh at what believers regard as a christian experience. It is sure that no child of God can have fellowship in truth and in heart with that body of people. Every time a child of God, who knows the plague of his own heart, and who knows Jesus through the Spirit as his Savior, and his personal Friend, and who has tasted and handled of the word of life, hears the preaching which rejects the most precious treasures of his soul, he must feel, Here is no place for me, and where Jesus, my dear Savior, is rejected, I cannot go. Campbellites, by their own confession, have nothing in common with a soul that is exercised by the Spirit of God. By their own confession they are not born again, and do not believe that there can be such a thing. If a man has no friends near him, is that therefore any reason why he should walk hand in hand with the enemies of the cross of Christ?

Now with regard to the reply from Elder Todd, we have no desire to enter

into any debate with him, but simply wish to call attention to the fact that he announces that the doctrine stated and promulgated at the Black Rock Convention, concerning the predestination of God, is nothing but fatalism, and has been a curse to the church of God, and still is so. He states that through the teaching of the SIGNS OF THE TIMES this doctrine spread its baneful influence over almost the entire Baptist family of America. He attributes to it, that is, to this doctrine, a number of ridiculous assertions, which no true believer in the doctrine of predestination ever made or ever thought of, and asserts that the doctrine is responsible for these assertions. He says that this doctrine contains the spirit of antinomianism, and that it has crystallized every effort to spread the gospel, and consequently we have no churches in our cities, and centers of civilization, whatever that may mean. He says that never till we are free of this shall we obey the voice of heaven which says, "Enlarge the place of thy tent," &c. Out of this doctrine, he goes on to assert, has spread a pall as of death over the household of faith. Out of this doctrine, as an incubator, has sprung an almost endless brood of little foxes that spoil the vine. He declares that out of this doctrine sprang up a temper of covetousness and carelessness, to such an extent that ministers were neglected, and but few received compensation enough to live upon, while pastors of churches, and so they could not go into the highways and hedges, and compel them to come in. He says that he prefers Arminianism to antinomianism, and that thousands of God's hungry children are starving for that which we will not give, and he puts this last assertion in small capitals to emphasize it. He concludes by asking, Is

God well pleased with the course we have pursued from the Black Rock Convention until now? But we will not quote more, as the editorial speaks for itself.

First, we ask, Are the brethren of our order in the west, where *The Gospel Light* is published, ready to receive all this as gospel? Would Elder Wilson Thompson, and others who stood with him seventy years ago, have sanctioned any such assertions, or held in fellowship any one who would have given expression to them? We cannot believe that the great body of ministers and members in the section where *The Gospel Light* is published, are ready to accept any such statements as are made in this reply from Elder Todd. We shall wait with anxiety to see what response will be made to these assaults upon the old faith dear to the hearts of our fathers, and sacredly held by them as the truth taught in the holy Scriptures. It was indeed true that for many years the action of the Black Rock Convention, and the doctrine advocated in the SIGNS, in harmony with that convention, was never questioned among Old School Baptists all over the country. The old fathers loved the doctrine there stated, and contended for in the SIGNS, and no thought of ever departing from it entered their hearts. It has remained for one belonging to the generation, to which the grandchildren of these aged fathers belong, to arise and denounce that convention, and the SIGNS, as the authors of well nigh all the evils to which the church has been subject since then. One thing seems sure, viz: Had Elder Todd been living then, and had he been present at the Black Rock Convention, he would not have been found with those who came out from those who were false brethren. He would have considered that the action of the counsel was fraught

with such evil tendencies that in all good conscience he must have separated himself from them. Had he been living then, and present there, and had he spoken the things which he has written here, he would have been applauded by all the New School Baptists who might have heard him. If New School Baptists read his paper now, they will applaud this article from his pen, and rejoice that one at least has come to see the folly of the criminal and sinful course pursued at the Black Rock Convention. Old School Baptist faith was defined there, and as Elder Todd condemns that faith, he is not an Old School Baptist.

As we have read over the editorial to which we are calling attention, we could but feel as though we had but to close our eyes and hear it read, to imagine that we were once more a youth, and that we were once more listening, as we did sometimes then, to some New School Baptist preacher, as he denounced the doctrine of predestination or personal election, and the "do nothing" system, as salvation by grace alone was stigmatized then. There is not a sentence in this whole editorial that a New School Baptist could not adopt. There is not a sentence in it all that when a child we did not hear fall from the lips or see from the pen of those who then opposed the truth. And to-day we should not be surprised to see just such charges made against the truth by all Arminian orders, and neither should we think it worth while to call attention to the matter, if such charges had emanated from them, but the writer of these charges claims to be an Old School Baptist still, and so, if unnoticed, it may be thought that Old School Baptists have become convinced of the error of their ways, and of the unwisdom of the Black Rock Convention, and that we are all

now ready to denounce the doctrine which was dear to our fathers, and which when we united with the church we professed was dear to ourselves. For ourself, we want to say that the faith which we loved as a child, we love still, and unless we forget the lessons of experience, and the teachings of the word of God, we expect to continue to love the same faith to the end. We enter therefore a solemn protest against the assertions of Elder Todd as being Old School Baptist doctrine, any more to-day than they were seventy years ago. The fathers who subscribed their names to the statement of faith adopted at the Black Rock Convention, were known and recognized by all their brethren as godly, earnest, self-sacrificing men, who were ready to yield the good things of this life if need be, but not the truth. Their faith did not make them ungodly in their lives, and neither did it make them careless, or less zealous in seeking to promulgate the truth at all times, and in every place where Providence called them to labor. And in our limited acquaintance the men who have believed these principles of doctrine now denounced by Elder Todd, have not been lukewarm, and neither have they been idle in the vineyard. We have known of no ministers who have been willing to sacrifice more for the faith that was in them, than these same men who have believed the "baneful" doctrine of predestination. On the contrary, this very doctrine believed in their hearts has girded them with strength to go forward, fearing nothing, not even the rage of the devil, against the doctrine of God. And so far as our knowledge goes, those who have believed this strong doctrine have been more stern and strict in their judgment of themselves as sinners, and more jealous of all their words and

deeds, lest they should sin against God, than their opponents have ever been. In this we do not boast, save in the doctrine itself, the power and influence of which has produced such blessed results. To-day, and in past centuries, it has been true that those nations and peoples which have been under the influence of the doctrine of predestination, election and all cognate truths, have been more stern in their morality than those nations and peoples which are and have been under the influence of Arminianism.

Ere we close we desire to call attention to one expression especially, in the editorial from the pen of Elder Todd. He says that one of the expressions which have had their growth out of this doctrine of predestination is, "Preach to the sheep, the goats can't feed on sheep's food, therefore no use to preach to them." Does Elder Todd mean to say that he considers the truth expressed in these rather common expressions, a baneful fruit? Does he believe that the mission of the minister of Christ is to hold him out to the unregenerate, the goats, as he uses the term? It would seem so from the way in which he has written. What does he mean by preaching to the goats? Does he mean that Christ is to be held out to those who feel no need of him? The business of the gospel minister is to preach Christ and him crucified. Is Christ to be held out to the Jew, to whom he is a stumbling-block, or to the Greek, to whom he is foolishness? Again he says, that it is the result of the doctrine that men will conclude from it that it is of no use to preach to sinners, and indeed that this is what believers in the doctrine do say. Again we ask, What are we to understand from this statement? Does Elder Todd mean that it is of use to preach to dead sinners? If so, of

what use is it? Does he mean that preaching the gospel is a means of quickening dead sinners?

We will leave our readers everywhere to say if this is Old School Baptist doctrine. We know that it is not Bible doctrine.

Now, in conclusion we desire to say that those who believe the doctrine of predestination have preached the gospel in cities, as much (to say the least of it) as any who deny the doctrine have done, every since the division in 1832. There has been almost constant service in Baltimore, Philadelphia and New York, which have been and are still among the largest cities in our country. In London we are informed there are perhaps a dozen flourishing churches, not one of which would acknowledge any belief in addressing dead sinners as such, and calling it gospel. We will add to the above, that in Washington city, the capital of our country, there has been a church and regular gospel preaching in all these years, and yet in all these cities in our country predestination, with all its cognate doctrines, has always been held and preached, and we have yet to learn that in any cities where predestination of all things has been rejected, there are any more faithful and steadfast churches than in these cities.

We fear that Elder Todd cares more for numbers than for the truth, and the kind of material matters little, so that there is an abundance of it. If indeed the love of the truth be uppermost in his heart, at the end he will find that he shall be saved as by fire, for much with him will have to be burned up. If he succeeds in building up churches in membership upon grounds for which he has contended in this editorial, much will prove to be wood, hay and stubble, and he will suffer loss, if in-

deed he be a called minister of Jesus Christ.

Of course we can have nothing personally against Elder Todd. For aught we know he may be a good citizen, and a kind neighbor, and a pattern of good behavior among men, and we have not written against the man, but against the doctrine which he upholds, and in defense of the old faith, and of the fathers who loved it before us.

Our voice is but feeble, but yet, feeble as it is, we should be guilty did we not raise it against such departures from the faith. We cannot be still when the vital truth which we love, and which we are persuaded all subjects of grace divine must love, is assailed in the house of those who ought to be its friends. We wish to frankly say that we could not and would not suffer such sentiments to be advocated in any pulpit where we serve. If preached in our hearing we should feel that our simple duty demanded that we at once arise and oppose it.

We hope that God will give to Elder Todd a more perfect knowledge, if indeed he knows the truth at all, and also that the faithful, humble-hearted brethren, especially in the section where these things are advocated by him, will lift up their voice in protest, and show that they can have no fellowship with these assaults upon the doctrine of God our Savior.

C.

WHILE with brother Chick we feel no disposition to enter into a debate with any man who may be so blinded or regardless of the truth, as to make such baseless charges against the faith so dear to every spiritually taught child of God, yet we desire to call special attention to the fallacy of one charge in particular made by Elder Todd against the SIGNS

OF THE TIMES, which is that the doctrine advocated by the SIGNS OF THE TIMES spread its baneful influence over almost the entire Baptist family in America, and that it is now and has been a curse to the church of God.

In refutation of this base and malicious falsehood we have but to refer every candid reader to the condition of the Old Baptists in America for the first fifty years the SIGNS exercised its "baneful" influence unchallenged by those claiming to be Primitive Baptists. For more than fifty years the brotherhood while under this "baneful influence" were practically a unit, and peace and fellowship reigned universal throughout the United States among all claiming our name.

It is too early for the enemies of the truth to attempt to falsify the history of the Old School Baptists in this country, for there are too many living witnesses yet upon the earth who are prepared by personal knowledge to refute any such wicked misrepresentation and base slanders as are made by Elder Todd.

Whether the principles advocated in the SIGNS from its commencement to the present day are truth or error, this one fact is certain, that for the first fifty years of its publication the brotherhood of Primitive Baptists were almost universally at peace, and still at the present time where the SIGNS OF THE TIMES' circulation has not decreased, the brethren are enjoying that same sweet peace and fellowship that was enjoyed by the brotherhood in general, for nearly two generations. These are positive facts, and all who are acquainted with the history of the Old School Baptists in America must acknowledge they are facts.

There are many reckless statements in Elder Todd's letter which have not the slightest foundation in truth, either liter-

ally or spiritually, but we will not weary our readers by citing and replying to them. It is not the open attacks that are as dangerous to the peace of Zion, as are the covert enemies that insinuate their pernicious doctrines among us to the confusion of the minds of the saints.

Any one who can read the article written by Elder Todd and sympathize with it, we have no hopes of being able to convince of its untruthfulness. If what he says is true, then those dear old soldiers of the cross, Jos. L. Purington, Wm. J. Purington, Robt. Leachman, O. B. Hassell, Gilbert Beebe, Thos. P. Dudley, J. F. Johnson, and hundreds of other faithful warriors, all fell on the battlefield fighting to spread this "baneful influence over the Baptist family in America."

What think you, brethren? Can this be so, or are the charges false? 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.

Also when ordering the address of your paper changed give the old address as well as the new one.

By observing the above rules you will enable us to accurately fill your orders.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

MARK XVI. 15.

BROTHER BEEBE:—Please give your views through the SIGNS on Mark xvi. 15: "And he said unto them, Go ye into all the world, and preach the gospel to every creature," and oblige.

WM. G. HOWARD.

POWHEATAN, Ala., September 28, 1860.

R E P L Y .

WE have often expressed through the SIGNS our understanding of this text, but as our brother Howard has not been a subscriber long, we will offer a few remarks on the subject for his consideration.

It is clearly the exclusive province of our Lord Jesus Christ to call, qualify, commission and send forth whomsoever he pleases to preach his gospel, and also to appoint to them the field of their labor, and to sustain them in their work. Before his crucifixion, while with his people under the law, he sent forth many of his disciples into the cities of Judea, where he himself designed to go, commissioned to announce his advent, and that the kingdom of heaven was at hand, and would soon be delivered from the dominion and curse of the law, and set up according to the prediction of the prophet, (Daniel ii. 44,) but he charged them to go not in the way of the Gentiles, nor even into any of the cities of the Samaritans, for the time had not yet come for the organization of his church among the Gentiles. But now, after his death and resurrection, having redeemed his people from under the law, broken down the wall of partition, and being now invested with all power in heaven and in earth, that restriction to the cities of Judea was no longer necessary, for he has redeemed his subjects out of every kindred and nation under heaven,

and signifies his purpose to send the glad tidings abroad from the rivers to the ends of the earth. This gospel of the kingdom he had before informed them, should be preached in all the world, for a witness unto all nations, but the preaching of it must begin at Jerusalem. Now that he was about to ascend up personally into heaven, he gave the commission under consideration, to the apostles, but ordered them to tarry in Jerusalem until they should be endowed with power from on high, which endowment they received when the day of Pentecost had fully come. (Acts ii. 1-4. The commission bid them, Go ye, not send somebody else, for to give them that liberty would have been a surrender to them the right which belongs to him exclusively of sending whomsoever he would. Not even the apostles themselves were invested with power to make ministers, or to choose, call or qualify them for the work, as none but him who had led captivity captive, and ascended up on high, had received gifts for men, consequently none other could give gifts unto men, and distribute the gifts as it hath pleased him, giving some prophets and apostles, and some evangelists, and some pastors and teachers, for the perfecting of the saints; for the work of the ministry; for the edifying of the body of Christ. They were not then at liberty to tarry at home, for mission boards to raise funds, build seminaries, educate men, or to send substitutes, but the imperative command was "Go ye." Where? Not now merely to the cities of Judea, but wherever the creatures of God (that is, human beings, of course,) are found; into all the world. And what are they commissioned to do? Was it to organize Sabbath schools, preach missionary or educational sermons? Was it to regenerate and evangelize the world?

to make christians, save souls, &c.? Not a word of the kind is found in the commission, nor can anything like it be inferred from the commission. Their work is clearly stated; it is simply to *preach the gospel*, not *read* the gospel, nor preach a gospel, but the gospel; this gospel of the kingdom. To preach it is to proclaim it, to publish it by divine authority. He who gave them the commission to preach, retained in his own hands the power to give ears to hear and hearts to understand it. "Preach the gospel to every creature." They had nothing else to preach, either to Jew or Gentile, to bond or free. This preaching is to proclaim the finished and complete work of Christ, his full, free and everlasting salvation, all of grace, from first to last, from beginning to end, and all of the Lord.

While the commissioned servants of our Lord faithfully obey the orders of their King, they have nothing but the gospel to preach to any, and that they are to preach in all places and to everybody, where a door is opened in providence. They have no power to apply their preaching to the edification of any. The same God who gives ability to preach, can give the hearing ear and the understanding heart to receive it, and make it profitable, edifying and comforting to the hearers. They unto whom it is preached cannot be profited by the preaching, except it be mixed with faith in them that hear, for without faith it is impossible to please God, and whatsoever is not of faith is sin; and faith is the gift of God, not the gift of the preacher. Presenting the demands of the law, or describing the horrors of the damned, or commanding sinners to save themselves, is not preaching the gospel; for there is no gospel in any such preach-

ing. The gospel is *good news*; *glad tidings*, inasmuch as it proclaims salvation in the name of the Lord, and preaches a full and perfect Savior, who saves unto the uttermost all who come unto God by him, and that includes all that the Father has given to the Son, for he says, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out;" and "No man can come to me, except my Father which hath sent me draw him, and I will raise him up at the last day." The preaching cannot give life to the dead, but it is for a witness to all nations, and as a faithful witness it will demonstrate who are and who are not ordained to eternal life. "As many as were ordained unto eternal life believed." And "He that believeth and is baptized shall be saved: he that believeth not shall be damned." It will feed the church of God which he hath purchased with his own blood; but it will not suit the carnal and depraved appetite of the natural man.

MIDDLETOWN, N. Y., November 15, 1860.

CIRCULAR LETTERS.

The Old School Baptist Conference of Maine, held with the Old School Baptist Church at North Berwick, Maine, to the associations with whom we correspond.

WE wish you all grace and prosperity in the kingdom of God. Another year has passed since we last addressed you, and we are still journeying, we hope, to the city which hath foundations, whose Builder and Maker is God. We have in Jesus our Savior a lively hope to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, saith the apostle Peter, who are kept by the power of God through faith unto salvation, ready to be revealed in

the last time. The Scriptures very precious give us manifold glimpses of the "better country." (Heb. xi. 16.) In that heavenly country Christ and his ransomed ones shall dwell for ever and ever. As Israel saw and tasted the grapes of Esheol, (Num. xiii. 23,) so believers in Christ have the first fruits of the Spirit, (Rom. viii. 23,) blessed, divine foretastes of our future blessedness beyond this mortal life. Even now we have the earnest of our inheritance, and there are moments with believers when so comfortingly glorious is the experience of the earnest of the Spirit in their hearts that they are inspired with longings to depart and be with Christ, which is far better.

"O, when wilt thou bid me ascend,
To join in thy praises above,
To gaze on thee world without end,
And feast on thy ravishing love?"

"For now we see through a glass darkly: but then face to face: now I know in part; but then shall I know even as also I am known." Jesus Christ has gone into heaven, and so near and indissoluble is the union of the church unto him that where he is there shall also his people be. So shall we ever be with the Lord. Our Lord Jesus Christ is the Word made flesh. God sent forth his Son made of a woman. O, it is the crowning glory in the revelation of the gospel that Christ Jesus "the second man is the Lord from heaven." What infinite exaltation, glory and honor hath God taken our nature unto in taking into union with himself the holy child Jesus, "that holy thing" conceived by the Holy Ghost, and born of the Virgin Mary. (Luke i. 35.) He is verily God and truly man, Emmanuel. "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." The Son of God having purged our sins, sat down on the right hand of the Majesty on high. Our very Jesus who was crucified upon Calvary, who was buried, rose again the third day, ascended and was received up into glory. He was taken up into heaven. (Acts i. 2, 9-11.) He is passed into the heavens, Jesus the Son of God. (Heb. iv. 14.) Christ is entered into heaven itself now to appear in the presence of God for us; the Forerunner is for us entered, even Jesus, made an High Priest forever after the order of Melchisedec. This contemplation of our Savior is very comforting. He has gone before, our Head, the first that should rise from the dead; he has cast up the highway and gathered out the stones; he has prepared all things for the safety of our journey, and has made all things ready for our entrance into heaven, and for our dwelling in the house of the Lord forever. Christ is the Head of the church, and as the Forerunner of his people he proclaims in the court of heaven, before the Father's face, My ransomed ones, the members of my body, are coming, where I am there shall they be also.

"Jesus my all to heaven has gone,
He whom I fix my hopes upon.
His track I see, and I'll pursue
The narrow way till him I view."

The resurrection and ascension of Christ is full of comfort to us poor sinners, for in it we see the eternal glorification of the manhood of the Son of God, and as the Head of the church we very blessedly contemplate him the first fruits of them that slept. "Christ the first fruits, afterward they that are Christ's at his coming." These things are vital realities in our faith, for we have, dear brethren, been taught that we are vile sinners, justly condemned under the curse of the law, but the glad tidings of the

gospel has come to us in power, that Christ hath redeemed us from the curse of the law, being made a curse for us. In Jesus we have found all our hope, the hope of salvation, of forgiveness of sins, of justification, of eternal life, of eternal glory. With earnest expectation we are now waiting, (Rom. viii. 19,) we are looking for (Titus ii. 13,) and pressing toward the actual crowning day, the consummation decreed, the eternal glory that awaits the vessels of mercy afore prepared unto glory. Now, we are dwelling in tabernacles of clay corruptible, mortal, subject to sickness and pain; now we are plagued with indwelling sin, and are buffeted by temptations; we daily encounter cares and trials, and some of the ransomed are appointed to endure a great fight of afflictions. Earth's fairest delights lose their lustre, fade and pass away, and earthly sweets are turned to bitterness. The apostle Paul tells the saints, "We are made as the filth of the world, and are the offscouring of all things unto this day." Encountering such a tide of woes with what certainty he declares, "If in this life only we have hope in Christ we are of all men most miserable." But the consummation of our hope in Christ is not in this present world, but with fond desire we reach forth to that life beyond the grave, to eternity, to the realms of immortal glory, and the full assurance of our faith that is our goodly heritage is founded upon this glorious fact, "Now is Christ risen from the dead and become the first fruits of them that slept." While we are pilgrims here below we are supported and cheered in the rugged way, being sealed with the holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of God's glory. The words of the truth of

the gospel instruct us to look beyond the tribulations of our present life, beyond the perishing transitory things of earth and time, beyond these regions of mortality, to the realms of immortality and everlasting day. Having the first fruits of the Spirit in our hearts we know that we have in heaven a better and an enduring substance. When the time draws nigh that the believer must die, (Gen. xlv. 29,) how sacredly blessed is his exit from this world. To die is gain, to die is to depart and to be with Christ, which is far better. Though on the eve of our departure the body may be subjected to sufferings, yet the sufficiency of God's covenant mercy is such that we shall triumph in death, for death, O believer in Jesus, is yours. (1 Cor. iii. 22.) Death shall not separate us from the love of God which is in Christ Jesus our Lord. Witness the dying thief upon the cross, "To-day shalt thou be with me in paradise." Look at that sacred scene when the martyr Stephen fell asleep. "They stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit! and he kneeled down and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep."

"Jesus can make a dying bed
 Feel soft as downy pillows are,
 While on his breast I lean my head,
 And breathe my life out sweetly there."

The payment of the debt of the church was exacted of Christ their surety. He was oppressed and he was afflicted, yet he opened not his mouth; he murmured not, he did not resent the holy demands of the law, he went forth, he gave his back to the smiters and cheeks to them that plucked off the hair; he was the ward of his church, the shield of her salvation, he hid not his face from shame and spitting. O the love of Christ for the church! He

gave himself a sacrifice for her. The soul and body of the sinless humanity of Christ was baptized in sufferings to ransom his people from sin, the curse and the grave. "Thou shalt make his soul an offering for sin," and in his sore agony in the garden he cried, "My soul is exceeding sorrowful, even unto death." But he shall see of the travail of his soul and shall be satisfied. He was crucified, and when all was finished he said, "Father, into thy hands I commend my spirit, and having said this he gave up the ghost."—Luke xxiii. 46. His sacred, incorruptible body was laid in Joseph's new tomb until the third day, when he arose from the dead. So, when the soul is in departing (Gen. xxxv. 18,) in the precious moment of death, the spirit of the believer departs from the body, and is immediately received by the Lord Jesus, to be with him, which is far better than to remain in this life. Our corruptible bodies are consigned to the dust till, as our Savior taught, he will raise them up again at the last day. (John iv. 39, 40.) Martha was not a forgetful hearer of the words of the dear Redeemer when she said to him at the grave of her brother Lazarus, "I know that he shall rise again in the resurrection at the last day." Then 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. 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 glorious mystery! Well might the apostle with holy ardor tell us, "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." It was that he might attain unto such a glorious resurrection of the dead. (Phil. iii. 11.) To this we hope to come, (Acts xxvi. 7, 8,) for then in the resurrection, the Savior, our Lord Jesus Christ, 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.

When God made the world he rested and was refreshed, (Exod. xxxi. 17,) and Jesus having redeemed the church with his own blood, rested and entered into his glory, he ascended far above all principality and power, and might and dominion, and every name that is named. He was received up into glory. This destiny is also ours. Our Redeemer thus prayed, "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." The Lord will guide us with his counsel, and afterward receive us to glory. The God of all grace hath called us unto his eternal glory by Christ Jesus. This glory we have little foretastes of, Christ is in us the hope of glory, this is the earnest of our inheritance, and the harvest of eternal glory is yet to come. Our Lord Jesus Christ, the Head of the church, is now glorified and we shall be glorified. "When Christ, who is our life, shall appear, then shall ye also appear

with him in glory." O how sacredly comforting is the thought that our vile bodies, now natural, mortal and corruptible, shall be raised spiritual, immortal and incorruptible. It is sown in dishonor, it is raised in glory, and this shall be the glory, that "we shall bear the image of the heavenly." "We shall be like him, for we shall see him as he is." Then shall we actually know and enjoy in all its infinite fullness for evermore the glorious liberty of the children of God. (Rom. viii. 21.) We are sealed by the Spirit unto the day of redemption. Even now in this present world the moments are very sweet when by faith we taste that we are risen with Christ, and sit with him in heavenly places. Blessed first fruits of the Spirit! In a little while the glorious harvest of eternal glory will be ours. We shall be glorified and share with Christ in heaven a far more exceeding and an eternal weight of glory. We shall inherit the kingdom prepared for us from the foundation of the world. We shall dwell in the city which hath foundations whose builder and maker is God. We shall live in the better country, that is, an heavenly, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain. This is love's own country, and we shall dwell in love and joy forever with the Lord. Heaven is our Father's house, and thou our glorious God shalt make us full of joy with thy countenance.

"Then shall the church, the Lamb's own bride,
Both crowned and seated at his side,
Outshine the sun's meridian ray;
While Jesus smiling at the sight,
Shall then, with a supreme delight,
The travail of his soul survey."

We shall dwell in the King's palace with Jesus our lovely and glorious King, and we shall be holy and without blame before him in love. Yes, in our whole

spirit and soul and body we shall be faultless in the beauty of holiness, we shall see him face to face and we shall be like him, and so shall we ever be with the Lord

"My glorious Redeemer, I long to see thee descend on the cloud,
Amidst the bright numberless throng, and mix with the triumphing crowd.
O when wilt thou bid me ascend to join in thy praises above,
To gaze on thee, world without end, and feast on thy ravishing love?
Nor sorrow, nor sickness, nor pain, nor sin, nor temptation, nor fear,
Shall ever molest me again; perfection of glory reigns there.
This soul and this body shall shine in robes of salvation and praise,
And banquet on pleasures divine, where God his full beauty displays.
Ye palaces, sceptres and crowns, your pride with disdain I survey;
Your pomps are but shadows and sounds, and pass in a moment away;
The crown that my Savior bestows, your permanent sun shall outshine;
My joy everlastingly flows—my God, my Redeemer is mine."

We have appointed our next yearly conference to assemble, the Lord willing, with the church at North Berwick, Maine, on Friday before the first Monday in September, 1904, when we hope to again receive your messengers and correspondence.

FRED. W. KEENE, Mod.

JOSEPH F. HALL, Clerk.

The Roxbury Old School or Primitive Baptist Association, in session with the Second Church of Roxbury, Delaware Co., N. Y., September 9th and 10th, 1903, to the several churches composing the same, sends christian greeting.

DEARLY BELOVED IN THE TRUTH, AND FOR THE TRUTH'S SAKE:—Surely we that remain until the present are the spared monuments of our God's enduring mercy, having everything to be thankful for,

and nothing of which to boast. And as another year of our mortal existence has passed we may truly say, It is of the Lord's mercy we are not consumed, because our enemies are as active as ever they were for our destruction, and especially for the destruction of our peace. And were it a peace of our own make we know that the enemies of truth and righteousness would despoil us of it. But having passed through another eventful year, in which the word of the Lord has been verified, and the proof still given of its being the last times in which the earth is shaken to its center, yet we may say, (if we are his) Our God is in the heavens, and hath done what he pleased.

It has ever looked strange to the world in unbelief that the God of heaven and earth, as they know him in nature, should have chosen his people in his Son before he made the world, because they cannot understand how God could love them, and treasure up grace in his Son for their needs on earth, and to present them without spot or wrinkle or any such thing before the Father in heaven. Yet this is not the worst, for while 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. Many that have professed to have Christ revealed in them the hope of glory, and some who profess to be called to preach the everlasting gospel, believe and declare concerning the Lord's work and people things (that if true) in which God's will would be thwarted, and the tried child of God disappointed, in not attaining to the blessings God purposed they should have because of their undutifulness or lack of performing the necessary conditions in time.

This leads our mind to talk or write a

little about the two words, "Follow me." All that have any knowledge or interest in these words know the author of them, and the knowledge and effect of these words as to power, have been drawing along after Jesus Christ here on earth and in earth all that have or ever will follow him. Whatever interest may appear to be in the man Christ Jesus of an earthly nature, to the unbeliever or to believers alike, fades away except it is in connection with the trial of their faith; and there must be faith given before it can be tried, and the trial is to prove its worth, and tells the child of God that they must invariably through much tribulation enter the kingdom of heaven (belief and profession).

But in this short Circular we shall confine ourself to the profession of faith in Jesus Christ from the words, "Follow me." There is to the believer on earth no one like him. All that are taught of the Lord learn things that man cannot learn or teach, and great is the peace of those taught of the Lord, and they come to Jesus as he said: "Every man therefore that hath heard and learned of the Father cometh to me, and he that cometh to me, I will not cast out, but will raise him up at the last day." This certainly secures to every Adamite, man, woman or child, the blessedness of the new covenant as far and as fast as it is God's pleasure that his Son shall reveal him to them, proving to them God knows them that are his. There is then a vast difference between coming to Jesus as laboring and heavy laden sinners, for rest, and following him in his appointed ways. To follow Jesus Christ did not mean so much to be with him where he was, as to be like him, or as he was. True, it did separate his first chosen disciples from their vocation and friends, yet they knew

but little comparatively about him after all he done and said until after he arose and ascended on high, and sent the Comforter or Holy Ghost unto them. The holy Spirit or Spirit of God manifest through Christ's coming and kingdom as he did his Father's will among the Jews and Gentiles in breaking down the middle wall of partition, and making in himself of twain one new man, thereby making peace, is to be known in its measure in the heart of every witness of the truth. Therefore the truth makes them free, because the Son of God is himself the truth, and they that are most like him, and follow him closest, are those by him made most willing to suffer shame and reproach for his sake, letting God be true, and every man a liar. In following Jesus this one way which he also is to his followers, they that follow him will not only be with him where he is, but also will be like him. But the way the lesson of following Jesus is learned we are sure none would have perfected in them of their own will. Therefore those saved of the Lord are confirmed in the fact that it is not of them as willing or running, &c., but of God that sheweth mercy. So it is given the followers of Jesus here not only to believe on him, but also to suffer for his sake. Therefore will we have by and through suffering in this present life a foretaste, earnest or partial knowledge or sight as through a glass darkly, to prove to us as the followers of Jesus that for following all we get are reproaches and persecution from the world, the flesh and the devil. But in it though we both suffer and die for his sake, we are blest of God who has given his Son a ransom for us to be testified in due time, and if we suffer with him, we are glorified together, for in this we are together with him. Because in this the Scriptures are

fulfilled, and the way the people of God are made one with Jesus as his followers, is as he is one with the Father. What a mercy it is that we have the word of God for the man of our counsel given by inspiration, and profitable for doctrine, reproof and correction, and instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. So all good gospel preaching to the followers of Jesus comes as a comfort to them in the form of warning, reproof, &c., yet always by the Spirit it will be with all longsuffering and doctrine, proving one especial thing, yea, all that will live godly in Christ Jesus shall suffer persecution. What manner of person the follower of Jesus should be in walk and conversation, as the Spirit and Scriptures teach. Not purloining the time because the days are evil, but the God of peace make you perfect through suffering; make you perfect in every good work, and enable you to let patience have her perfect work. To be patient in tribulation, fervent in spirit, serving the Lord, looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. And Paul gave as a faithful saying, that those who believed in God might be careful to maintain good works, because these things are good and profitable unto men. Then all the admonitions are to be heeded as a light that shines in a dark place; letting our light shine before men as followers of Jesus, that they may see our good works, and we therefore glorify our Father which is in heaven. Being followers of God as dear children, walking in love, living in peace, with the assurance of the apostle that the God of love and peace shall be with us. Amen.

J. D. HUBBELL, Moderator.

WILLIAM BALLARD, Clerk.

RECEIVED

IN RESPONSE TO BROTHER D. M. LEONARD'S APPEAL
TO RAISE A THOUSAND DOLLARS
TO CLEAR THE "SIGNS OF THE TIMES" FROM DEBT.

Previously acknowledged.....\$794 70
D. J. Parsons, Md., \$1.00; Roe Redgrave,
Del., \$1.00; Mrs. Rachel H. Bosley, Md., \$2.35;
Thos. S. Whitaker, Ky., \$1.00; Mrs. R. L.
Garett, N. Y., \$1.00; F. Crocker, N. B., \$1.00;
Kate Forbs, Mo., \$1.00; R. B. Thompson, Ill.,
\$6.00; Mrs. M. E. Enderlin, N. Y., \$.60.—Total 14 95
Total to date.....\$809 65

MARRIAGES.

By Elder J. E. Gore, at the home of the bride's father, Philip S. Deshong and Miss Lettie B. Deshong, both of Fulton Co., Pa.

OBITUARY NOTICES.

Mrs. Henrietta Baughman Humphrey, was born in Germany, Feb. 6th, 1824. Died at Ipava, Ill., Aug. 19th, 1903, aged 79 years, 6 months and 13 days. She came to America with her parents at the age of seven years. When eighteen years of age, she united with the Primitive Baptist church in Coshocton Co., Ohio, where the family then lived, and for almost sixty-two years she earnestly contended for the faith once delivered to the saints. She was united in marriage in early womanhood to the late Elder Cyrus Humphrey, and was truly a helpmeet in the fullest sense until his death, Sept. 9th, 1892, since which time she has often spoken of her strong desire to join him in the home above.

Of the ten children born to this worthy couple, seven remain alive to mourn their irreparable loss: Amelia, Elizabeth, Elder S. H. Humphrey, D. W., W. H., Phoebe and Etta.

Mother Humphrey had a remarkably kind, sympathetic disposition, ever ready to extend a helping hand to the needy, and to alleviate the distress of her fellow creatures to the full extent of her ability, counting it joy to discommode herself that others might be benefited. In her daily life before men, she showed in a marked degree the work of her blessed Lord, and ceased not to express her humble confidence in that glorious work; and like a child going to sleep, she calmly closed her eyes in death.

A large concourse of brethren, sisters and friends, with the bereaved children, met at the Christian church-house in Hermon, Ill., August 21st, where the writer spoke in her memory, words intended to comfort the living and to honor her risen Lord; after which her remains were laid beside those of her husband, in the church-yard.

The unselfish devotion and faithfulness to the truth of God, of this worthy Elder and his wife, the memory of which is now a part of the heritage of God's people here below, will always be remembered by those who knew them, and its effect we trust will show itself in increased piety in the lives of many followers of the meek and lowly Redeemer.

D. W. OWENS.

Moses Kelly Vines, son of Benjamin and Nancy Vines, was born in the State of Georgia, Oct. 13th, 1830, and died Jan. 23d, 1903, at his home in Upshur Co., Texas. Brother Vines was married four times, his last wife was Mrs. I. A. Dyre, whom he married March 19th, 1885. To them was born one child, a daughter, now thirteen or fourteen years of age, who with mother and step-brother, and few relatives and friends and neighbors, stood round his bed when he breathed his last. Brother Vines was a man of great zeal and industry. He joined the church at Mt. Zion, Upshur Co., Texas, in the year 1878 or 1879, and was baptized by Elder J. W. Hester. The writer was intimately acquainted with brother Vines for twenty years, knew him to be a solid, sound Predestinarian Bible Baptist, believing salvation was and is alone of the Lord, both for time and eternity, and alone of grace, not by the works of the creature. Brother Vines loved his Bible, loved the truth, and greatly appreciated the SIGNS OF THE TIMES for the truth's sake. He was punctual on meeting days, when not providentially hindered. But now he is gone, there is a vacant seat at church, and an empty chair at home, but our loss is his eternal gain. While we mourn, sorrow and weep with sister Vines and daughter, with relatives and friends, yet we want to be resigned and submissive to the will of God, and say, Thy will, and not ours, be done. We tried to comfort the bereaved and distressed at the burial, with the words, "If a man die, shall he live again?" Also, "I am the resurrection and the life." May the blessings of God rest upon us all, and especially upon sister Vines and daughter, is the desire of the unworthy writer,

W. L. WILLIAMS.

MEETINGS.

If the Lord will, the Old School Baptist Church at Cow Marsh, Kent Co., Del., will hold their yearly meeting on Saturday and Sunday, Sept. 26th and 27th, 1903, commencing at 2 o'clock p. m. on Saturday. Our brethren and friends are cordially invited to meet with us. The morning trains on the Delaware R. R. from the north and south will be met at Woodside on Saturday a. m.

W. W. MEREDITH.

The First Roxbury Church at Vega, Delaware Co., N. Y., will hold a two days meeting, Providence permitting, Sept. 30th and Oct. 1st. All who love

the truth are invited to attend. Those coming can either stop at Roxbury or Kelly's Corners, where they will be cared for.

J. D. HUBBELL, Pastor.

The yearly meeting of the Old School or Primitive Baptist Church of Lexington, N. Y., Lexington Association, is appointed to be held with said church on Saturday and Sunday, Oct. 3d and 4th, 1903, when we will be glad to see as many of our brethren, sisters and friends and ministering brethren as can come to visit us. Will say to those coming on the U. & D. R. R. from Kingston, that our stage meets the morning train, and also that I will meet the afternoon train if requested. As our association is appointed to be held on Wednesday and Thursday following the yearly meeting, we hope to see a goodly number at the yearly meeting on their way to the association, and I will provide a way for them to get there.

FLETCHER MACKEY, Clerk.

The Lexington Old School Baptist Association will hold their annual two days meeting with the Gilboa Church, on the first Wednesday and Thursday in October, (7th and 8th) and we extend a cordial invitation to our brethren, especially ministering brethren, to meet with us, and all that love the Lord and his people. Those coming on the U. & D. R. R., stop off at Grand Gorge and inquire for Miss Jennie Leonard. Will be met on Tuesday, Oct. 6th. Our church meeting is the following Saturday and Sunday, and those who can tarry will be made welcome.

Done by order of Gilboa Church, August 8th, 1903.

D. S. ELLIOTT, Church Clerk.

The Juniata Association of Primitive Baptists will convene, the Lord willing, with the Springfield Church, in Huntingdon Co., Pa., on Friday before the second Sunday in October, (9th, 10th and 11th,) 1903, and continue over Sunday. We extend a cordial invitation to all lovers of the truth. Those coming by railroad will come on the Pennsylvania road to Mount Union, and there take the East Broadtop road to Three Springs. Trains leave Mount Union 9 a. m. and 4 p. m. Come on Thursday. Trains will be met by conveyances to places of entertainment.

AHIMAAZ MELLOTT.

The next session of the Virginia Corresponding Meeting will be held with the church at Mt. Zion, Loudoun Co., Va., to begin on Wednesday before the third Sunday in October, and continue three days.

Those coming by way of Washington will take the train leaving the Sixth St. depot at 7:30 a. m. on Tuesday, for Haymarket, on the Southern R. R., where they will be met and taken to places of entertainment.

Brethren are heartily invited to meet with us on this occasion, especially ministering brethren.

G. G. GALLEHER, Clerk.

ELDER Carnell, of Dutton, Canada, will preach in hall, 42 Gratiot Ave., second floor, on the fourth Thursday in each month, at 7:45 p. m.

All members and friends are cordially invited to meet with us.

Z. GILLIES.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 71. MIDDLETOWN, N. Y., OCTOBER 15, 1903. NO. 20.

CORRESPONDENCE.

A DAY'S JOURNEY AND A NIGHT'S DREAM.

(Genesis xxviii. 10-12.)

"AND Jacob went out from Beer-sheba, and went toward Haran." How far he went that first day we are not told. A man in the excited state of mind that he was in would walk rapidly, and starting early in the morning, as he undoubtedly did, by the time the sun went down he was a good distance from his father's house. It is with that first day's journey and the night that followed it that I have to do.

Jacob had obtained the blessing which his father intended for Esau. His father had also confirmed the blessing after he discovered the deceit which had been practiced upon him, and had sent Jacob away on his present journey to the former home of his mother to get a wife. So far we may regard the circumstances attending this journey as favorable, and such as would cause him to begin it with elation of mind. But other things tinge the circumstances with the blackness of night, and tend to make this journey notable through all time for fear, self-reproach, shame and misery. Fear of his brother

Esau, who felt that Jacob had wronged him, and who had threatened to kill him, undoubtedly hastened his departure early in the morning, and caused him to make all possible speed. This threat of Esau caused fearful forebodings on the part of Jacob, both on this day, and on his journey home twenty years after.

But there was something for Jacob to think about much more fearful than this threat of Esau; his shameful lies to his old, blind father. How they must have come up before him in all their hideous monstrosity, and repeated themselves in his mind as he walked along until he was sick unto death with their loathsomeness. He had done Esau no wrong, for he had purchased the birthright and paid the full price which was asked for it. Esau of course wanted it back, and would have taken it notwithstanding the fair bargain he had made with his brother in disposing of it. But as between him and Jacob he had no right to that birthright.

But the cunning deceit Jacob had used toward his father, and the bold, glaring lies he had told, in order to obtain the birthright blessing, how these must have stung him as they kept flying about like hornets in his mind, and made him cringe

with shame and self-loathing as he walked along. Even if he did not yet feel the full sinfulness before the Lord of his base lies and deceitfulness, yet he must have felt that such things showed him to be a mean, contemptible man, utterly untrustworthy. How thoroughly base and ashamed he must have felt as he kept thinking over that never-to-be-forgotten interview between him and his father: "Who art thou, my son?" "And Jacob said unto his father, I am Esau thy first-born; I have done according as thou badeest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me." And then, when his father asked, "How is it that thou hast found it so quickly, my son?" with what shameful irreverence and hypocritical audacity he used the name of the Lord, saying, "Because the Lord thy God brought it to me." And the false covering of his hands and neck which met his suspicious father's hands when he felt of him to see whether he was his very son Esau or not. Then must have came up to his mind as he continued on his journey his shrinking, guilty, covering attitude as his father said, while again he took his hand, "The voice is Jacob's voice, but the hands are the hands of Esau." What now if after all this deceitful work, his father should be given sight to see who it was that stood thus before him? He still shrinks and trembles as he walks along, thinking of that scene, although he has seen his father, and felt his hands upon him since he came to know all that had been done to him by his wife and son. Then again the blind father asked with increased solemnity, "Art thou my very son Esau? And he said, I am." Then after having eaten of the savoring meat of his son, and drank wine from his hand, and smelled his garments, which were Esau's,

and kissed him, he said what he could not have said of Esau, for it was not true of him, "See, the smell of my son is as the smell of a field which the Lord hath blessed."

The apostle says, "By faith Isaac blessed Jacob and Esau concerning things to come." The faith of Isaac was not at fault, but his natural mind was. He thought he was blessing Esau, but his faith took hold of God's thoughts, and led him to use words that expressed God's purpose. And shall we say that in all of this transaction God's purpose was being fulfilled? Certainly. What else could we say? And shall we say that Rebecca's deceit and Jacob's lies were embraced in the predestination of God? Certainly. Were they not all links in the one chain of events? What part could have been left out of this chain? What part was predestinated, if all was not? Shall we say then that if God predestinated the sinful actions of men, then why should they be blamed and punished for them? Let Paul answer. After speaking of God's purpose concerning Jacob and Esau, and concerning Pharaoh, he says, "Thou wilt say then unto me, Why doth he yet find fault? for who hath resisted his will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay of the same lump to make one vessel unto honor, and another unto dishonor?"—Romans ix. 11-21. And again, "But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man) God forbid. For then how shall God judge the world? For if the truth of God hath more abounded through my lie unto his glory, why yet

am I also judged as a sinner? And not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just."—Romans iii. 5-8.

We know that no lie is to be excused, much less justified. A lie is always sinful. All sin is hateful to God. Yet we know also that nothing can ever have transpired which was contrary to God's purpose; otherwise he would not be God. We are told that he "DECLARED the end from the beginning." We are told in his word that the wicked are his sword, and men of the world his hand, and that the wrath of man shall praise him. "Not Gabriel asks the reason why, nor God the reason gives." He says to us, "Your ways are not my ways, neither are my thoughts your thoughts." We cannot limit the Lord, nor charge evil against him.

So we will go on with Jacob as he plods wearily along toward that "certain place" to which it was the Lord's purpose to bring him to spend such a night as he had never spent before. He has lost some of the strength and vigor of the morning, and the harrassed condition of his mind, and the shame and self-aborrence that were increasing upon him, no doubt contributed to that weariness which rendered him unfit to travel any further that night. He had sinned grievously against his father, and against the Lord. He could not excuse himself by charging it against his mother. He was seventy-five years of age at the time, and must bear the blame of his own acts.

What was said between him and his father at their last interview concerning his deceit we are not told. Both must have been deeply humbled before each other and before the Lord; Jacob because his blind father was now aware of all his

deceitful acts and lying words, and Isaac because it was now plain to him that his wishes and purposes had been contrary to the purposes of the Lord, and that what Jacob and his mother had done so wickedly had brought to light God's purpose, and contributed to its fulfillment. He had loved Esau because he did eat of his venison, but now he became aware that God had not loved him, but had loved Jacob. Rebecca had been told this before the children were born, and she loved Jacob. Isaac had learned this solemn truth when Esau stood before him with the savory meat after Jacob had received the blessing and gone out. "And Isaac trembled very exceedingly, and said, Who? Where is he that hath taken venison, and brought it to me, and I have eaten of all before thou camest, and have blessed him? yea, and he shall be blessed." This was the time when Isaac knew that the Lord's ways and thoughts were not his. It was so with Abraham; he said, "O, that Ishmael might live before thee;" but God had purposed that the free woman should have a son, and that in Isaac his seed should be called. Truly our ways are not God's ways. Esau's exceeding bitter cry availed nothing. His repeated and pitiful question and request, "Hast thou but one blessing? Bless me, even me also, O my father," were touching, but they were the expression of only fleshly and selfish desires.

I remember when about fourteen years old wondering why Jacob, who was the one the Lord loved, was left to act so wickedly, and appeared to be more dishonest and sinful than Esau, and the answer that came to my mind then was, that it was to show that the elect of God were not any better by nature than the rest of mankind; that they were not chosen and loved because of any good-

ness or merit in themselves. I can see no other reason to-day.

So Isaac and Jacob are together the last time before Jacob's departure, and it must have been a most solemn interview, as each one saw himself a short-sighted, sinful man, and saw with wonder and self-abasement the manifestations of the wonderful purposes of the Lord. Isaac seems to have no word of reproach for Jacob. He sees him as the one the Lord has chosen to receive the blessing of Abraham, and to "inherit the land in which he was then a stranger, which God gave to Abraham," and he pronounces that blessing upon him, and sends him away to his mother's native land. He can well leave him to the teaching of the Lord concerning his depraved and sinful nature.

And Jacob has come into "a desert land," and into "a waste howling wilderness," where the Lord had appointed to find him. (Deut. xxxii. 10.) He represents all that people whom the Lord hath redeemed, who in their fleshly nature are called Jacob. "For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. Therefore THEY shall come and sing in the height of Zion."—Jer. xxxi. 11, 12. The Lord brings all these with weeping, and leads them with supplication. They see enough of sin and vileness in themselves to cause weeping and supplication. They start out, as Jacob did, strong and courageous, in the morning of the natural day, with a definite and desirable object in view. They go forward with zeal toward the land that holds for them all they want. They seem to be traveling at their own will, and in their own strength, and to be urged on and animated by the desirable objects which they plainly see before them. But the

Lord is leading them, and this first day's journey of Jacob represents the day's journey of all that greater Jacob, all the elect of God, when the Lord brings them away from the world, away from any confidence in themselves, and causes them to see themselves as justly condemned sinners in the sight of a holy God.

By the light of the natural sun Jacob traveled on until that sun was set; then he must tarry where he was. In that desert land he could find only stones for his pillows. "And he took of the stones of that place for his pillows." Now he is indeed alone and desolate. When his grandfather Abram sent his servant over this same road to get a wife for Isaac he sent him in such state, and with such show of wealth, as became a prince. But Jacob is alone and poor. He has left all his worldly wealth behind him. Twenty years after this, when he was returning with wealth and a large family and many servants, he said, "With my staff I passed over this Jordan, and now I am become two bands."

This day's journey of Jacob shows how the Lord brings all of his Jacobs to know that their sinful hearts are a desert and a wilderness, where no plant of righteousness grows, and "where beasts of midnight howl." He brings them to the place where all natural light and wisdom fail them, and they can go no farther. He brings them to see the law of God holy, and themselves condemned by it, and for good cause. He causes them to feel that the glory of God is manifested in "the ministration of death written and engraven in stones."

The stones of that place are hard and uncomfortable pillows, but these lonely Jacobs have nothing else to rest upon but their attempts to fulfill the law

"written and engraven in stones." They are in a sad and doleful condition; all is dark, and hope seems to have gone down with the sun; no light appears to show how a sinful man can be just with God. The wisdom of the world fails here; it cannot open up a way for a sinner to find access unto a holy God. There is no promise they can see that any to-morrow will ever rise upon this fearful night.

Then comes sleep, a broken, restless sleep. "And he lay down in that place to sleep, and he dreamed." Here is the time, and this the place when and where the Lord found Jacob, and where he finds all his people; when they have given up hope in themselves. "In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed, then God openeth the ears of men, and sealeth their instruction."—Job xxxiii. 15.

"And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it." In this dream the way of access unto the Father is presented in a glorious figure. It is in a vision, in a figure, in a dream, that Jesus and his salvation are made known to men. It is by revelation always, and not by searching, that he is found out. The revelation is first given to Jesus, the man of God's right hand. "The revelation of Jesus Christ, which God gave to him, to show unto his servants things which must shortly come to pass."—Rev. i. 1. "Then thou spakest in vision to thy holy One, and saidst, I have laid help upon one that is mighty." I have exalted one chosen out of the people. (Psalms lxxxix. 19.)

Those to whom this revelation is to be made are first prepared to feel their need of it, to feel their need of that help which

is laid upon Jesus, by experiencing their utter lack of power in themselves to deliver themselves from the condemnation of the law, and to come into the favor of God. Whatever the Lord has in store for any one he will cause that one to desire, to seek for in vain by any power of his own, and to inquire of the Lord for. Jacob asleep, with the stones of that desert land for his pillows, represents all the Lord's people at the time when they have come to the end of their earthly strength, have fully felt the depravity of their hearts, and the righteousness of God's holy law, and are trying in vain to find some rest in the works of that law which is "a ministration of death, written and engraven in stones." Here is the revelation of Jesus Christ in a figure to those who have been brought thus far by the law as a schoolmaster, and have been prepared by that legal teaching for this wonderful revelation.

This ladder is not for Jacob to climb on up to heaven. I have read that not only must we climb up to heaven on that ladder, but that we must ourselves build the ladder for ourselves as we go up. But this ladder seems to be complete. Its top reached to heaven; not to the natural heavens, which show to our sight and imagination myriads of stars infinitely distant from each other, allowing us to think of no point where the top of the ladder could definitely rest, but from the earth to the heaven where God reigns in eternal glory and blessedness; to the high and holy place where the high and lofty One dwells, who dwells also with him that is of a humble and contrite Spirit.

He to whom this ladder is shown is asleep at its foot, and sees it only in vision. It is not for him to climb upon, but for the angels or messengers of God.

So our dear Savior said, "Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man."—John i. 51.

While Jacob lies asleep at the foot of the ladder and cannot use it himself, it is for his sake it is there, and its use is for his benefit. The angels of God are ascending upon it with his longings, self-loathings and supplications, and descending with sweet answers of peace and messages of love from the God of salvation to him. It is through Jesus, and through him alone, than any supplication can arise from a poor sinner's heart to the Lord. It is in his name only that any one can find access unto the Father. He is the "new and living way." "No man can come unto the Father," Jesus said, "but by me." And also all messages from the Father to his chosen people are through Jesus. The angels or messengers of God descend upon that ladder to his people at its foot, with his messages to them. It is always through Jesus that the grace and truth and love and mercy of God come to them. It is through Jesus, and for his sake, that the Father says to them, "Yea, I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee."

"The Lord God stood above the ladder," and gave the blessing of Abraham and of Isaac to Jacob while he was still asleep and dreaming. And he said, "I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all

places whither thou goest, and will bring thee again into this land; for I will not leave thee until I have done that which I have spoken to thee of."

What a wonderful, glorious scene is this, and what glorious and blessed doctrine. The Lord God, who fills heaven and earth, and who inhabits eternity, standing above the ladder, and Jacob, the supplanter, the sinful but sorrowing man, asleep at its foot, with stones for his pillows. The ladder itself a wonder of wonders, set up on the earth, and its top reaching to heaven. Jesus upon the earth in the likeness of sinful flesh, with all the sins and afflictions and infirmities and temptations of his people upon him, and yet "holy, harmless, undefiled and separate from sinners, and made higher than the heavens." "Its top reached to heaven." "I and my Father are one," he said.

This ladder could be seen by Jacob only when asleep, only in vision. When awake he could not see it. The way of salvation could only be seen in vision, in a dream, "in slumberings upon the bed," during all that legal dispensation. It did not openly appear until the gospel day, in the appearing of Jesus Christ in the flesh.

In the terms of the blessing which the Lord God gave to Jacob while thus in a dream, when deep sleep had fallen upon him, what absolute assurance and certainty are expressed. No contingency, no conditions, are suggested. "I will keep thee in all places whither thou goest." Jacob, after he awoke, in the wonder and excitement of his mind, made a vow and some promises which appeared to be based upon conditions. There was truth expressed in his vow, but he had not yet come to fully know the Lord and his ways. That was to be fully taught him

twenty years later, in another and more wonderful manifestation of God to him in another night, during all the dark hours of which he was to wrestle with the angel of God, and at the morning's dawn was to prevail, and to receive the blessing of the angel, and a new name, but with it the loss of his own strength. That was to be a time of rejoicing with Jacob, though he was never to walk again in his own strength, but always to halt upon his thigh. But this was to him a dreadful place, and he was afraid. He awoke that morning with all of his natural strength renewed, and was ready to go on his journey, but his heart was filled with the terror of the Lord. He now knew that he had seen in the vision of this wonderful night the house of God and the gate of heaven, but instead of giving him peace and comfort, it made him afraid. But somehow he seemed to see a great importance in the stone which he had taken for his pillows, and he set it up for a pillar, and poured oil upon it, and said it should be God's house, and that the Lord should be his God, if he would do just what he had already declared to Jacob he would surely do.

And that Stone is the house of God; for all that was written upon it has been fulfilled by the dear Savior, and he is now in the gospel "the Shepherd, the Stone of Israel." Here is Bethel, the house of God, the sure resting-place for all his people. Under the legal dispensation this house of the Lord was seen only in figures and visions. Now under the gospel dispensation that beautiful house is seen by faith wherever two or three are gathered together in Jesus' name, and by faith and love we dwell together in him.

SILAS H. DURAND.

SOUTHAMPTON, Pa., Sept. 5, 1903.

THE POWER OF RELIGION.

WITHOUT consulting dictionaries, commentaries, &c., I will merely say, Religion, in a general sense, is a worship, belonging to the posterity of Adam, an innate principle of his very nature, over which he has no control, but by which *he is* controlled in various ways, through divers causes. There are no exceptions, every creature of Adam is ruled by its power and might. The lowest order of humanity, uncivilized races, and tribes, have been investigated, to find if there are any who are not subject to some kind of religious worship, but none have ever been found. Religion can (notwithstanding its great variety) however, be summed up in two classes, natural and spiritual, or pure and impure. When the serpent in the garden used the power of his subtilty to cause the downfall of the woman, he said: "Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." And ever since that time the worship of the gods, and of God, have existed in the world, and have stood in clear and strong contrast, the one to the other. In the worship of the gods, (which embraces all legal and natural worship) the evil has always greatly overbalanced the natural good that has been done. Who can estimate the amount of blood that has been shed, and the abundance of evil deeds which have been perpetrated in the name of religion? The worshiper of idols is as persistent and determined in his course, as the one who in true humility worships the true and living God. The only difference in that respect is, that the one is subject to change, while the other changes not. The religious fanatic, swallowed up with whatever tide of

fanaticism his wild fancy may dictate, goes as firmly and unhesitatingly to the stake, giving his life-blood, happy in the thought that he is righteously serving the cause he has espoused. So that, outwardly, we see no difference between him and the martyrs of our Lord Jesus Christ. We are apt, at times, to look upon the suffering and persistence of the old martyrs as exceptional cases, because of their true religion, but we must look farther than that to find the vital difference between the religion which is impure, and that which is pure. In the flowing out of the one, from its origin, it takes a directly opposite course to that of the other. The fountain from which flows one stream is impure, and full of all manner of corruption, while the fountain of the other is pure and unadulterated. Let us at first follow for a little while the impure stream. Wisdom tells us, "The thing that hath been, it is that which shall be; and that which is done, is that which shall be done; and there is no new thing under the sun." So from the beginning of time until now there has been repeated in every generation the things that we now witness. All the things that are in the world, the world has been running after during all time. The apostle John says, "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." This is not all religion, but it is the *power* of all worldly religion, of all will worship, and all idol worship. It is the great moving cause of all the horrible deeds of darkness that have been enacted in every regeneration.

Some will tell us that their religious zeal and particular worship is actuated by their conscience, and what they usually mean by that is, an inward prompting,

telling them what is right, and showing them the proper course to pursue. But alas, when the lusts of the flesh, &c., are at work in all their activity and power, they deceive their deluded victim into the belief that their conscience is a safe guide, when in truth it tells them to do the very things they want to do. Consequently they are helpless, and in the clutches of their own lusts, and are swayed by the power of evil into every evil deed. It would seem that when this creature of evil, (this offspring of the first Adam, who is conceived in sin, and shapen in iniquity) becomes religious, he is capable of blacker crimes than he was before. This is clearly set forth by the Savior, when he said to the Scribes and Pharisees, "For ye compass sea and land to make one proselyte, and when he is made, ye make him two-fold more the child of hell than yourselves." Countries have been devastated, cities and towns depopulated, and nations sunk to ruin, by the religious mania and frenzy of deluded men. Such is the mighty power of this maelstrom of religion so-called. Worshipers who set up idols made of wood or stone, in their houses or in their cities, or those who set up idols of selfworship in their own hearts, all draw their mistaken zeal, and their wild delusions from the same corrupt stream. The children of Israel, when their leader (Moses) had left them to go into the Mount of God, took the jewels borrowed from the Egyptians and made them a molten calf, worshiping it saying, "These be thy gods, O Israel, which have brought thee up out of the land of Egypt."

But let us turn from this dark picture, and look upon the brighter side, to the pure and undefiled religion, and the worship of God, which is in Spirit and in truth. Let us search for its wondrous

power, and the honey-sweetness thereof. In what has been presented is embraced the wisdom of this world, as it is possessed by the carnal nature of sinners of Adam's race, and reaches out only to the things of time, that we may receive pleasure and reward from the work of our own hands, but the end is confusion, and proves to be vanity and vexation of spirit. Now in contrast to this the apostle James says, "But the wisdom that is from above is first pure, then peaceable, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." As the lusts of the flesh, &c., are the foundation of all creature worship, and of all religious acts, so "the wisdom that is from above" is the foundation for the worship of the one true and living God. To the dwellers in Mesopotamia a light has sprung up; Abram and his family are called out, wisdom from above has been given him, and the gift of faith, and by faith he leaves his own country, his idols, and all things that were once dear to him, that he may seek a country, that he knows not of, but which God will show unto him. In this new life is manifest the chosen of God, the type of the spiritual church, a people rich in faith, and in the knowledge of the truth, who worship God in the Spirit, and have no more confidence in the flesh. Out of the heart of this chosen generation proceed the issues of living faith, the fountain of the corrupt heart is made pure by the salt of grace which is poured into it. And now the strength of faith is greater in the new heart of flesh, than was the strength of evil in the old stony heart. For we are now of God in Christ Jesus, and, "There is no power but of God: the powers that be are ordained of God." The song that we now sing is, "Jesus

has died," and the refrain is carried still higher in glad rejoicing, that "He is risen again," in which we are justified, and made heirs of salvation, through Jesus Christ our Lord.

This is the power of the religion which now works mightily in us, making manifest the life we now live in the flesh, by the faith of the Son of God. Our religion is "pure and undefiled," because the love of God is shed abroad in our hearts, and our worship is no more in the letter, defiled by carnal reason, but in the spirit of holiness, visiting the fatherless and the widow in their affliction, keeping the acts of the left hand from the knowledge of the right, desiring no reward, but in all things desiring that God may be glorified. Being weaned from the world, we seek heavenly things, all things become secondary to the high consolation that our glorious Lord has delivered us from the thralldom of sin and iniquity. To worship the God of our salvation, is our soul's sincere desire, and having this, our religion will be in conformity with the life that we live in Christ Jesus. Who can estimate the power of that religion for good, to them that love God, and who look for his appearing? Its effect reaches out into all the world, and to the ends of the earth. In that other religion, they accumulate means, and hire men to spread *their* gospel, and as like produces like, they obtain what they purchase. Now, the apostle James, tells us how *our* gospel is spread, and what are the results of our religion; he says, "And the fruit of righteousness is sown in peace of them that make peace." The cleansing power of our religion is such that its subjects keep themselves "unspotted from the world." When they become contaminated from contact with the world our Father, for Christ's

sake forgiveth their sins, and blotteth out all their iniquities.

Therefore, "Where sin aboundeth, grace doth much more abound," by which superabounding power we "Are kept by the power of God through faith unto salvation, ready to be revealed in the last time."

May we be so kept by this wondrous power, that every act of our life may glorify God, so that we may continually honor the cause which we profess in the name of our Lord and Savior Jesus Christ.

B. F. COULTER.

PHILADELPHIA, Pa., August 22, 1903.

OAK LANE, PHILADELPHIA, Pa., July, 1903.

TO THE HOPEWELL OLD SCHOOL BAPTIST CHURCH—DEAR ONES ALL:—I have been thinking for a long time that I would like to be with you at this coming Saturday and Sunday meeting, for it is the anniversary of my being baptized and received into the church with you. I think that twenty-six years have gone by since then, and I am sure that at that time no one could have made me believe that the years would have been with me as they have. I thought then that as time went on I would increase in spiritual knowledge and conversation, and that before the world I would show my faith by my works; I felt then that there would be a constant growth in grace, so that I would know that my path was shining more and more to the perfect day, but thus far it seems that so far from my expectation being true, almost the opposite has been the case, for at the time I was baptized I could hear every word of the sermons preached, and could feed on it all, and then hear another just as clearly, and feel that it was as rich as the one before. But how is it

now? I seem to hear the words, and sometimes judge the sermon, and think that the preacher did not go into the depth of it, and that I did not get any good from that sermon. Sometimes I carry away some crumbs and fragments, and get some good even while listening, but it is only seldom that I enjoy a sermon as I used to. I seem so barren in mind, I must have the Scriptures explained to understand their meaning sometimes, then again the meaning of them is given me faster than the explanation. I travel so far from the right path; carnality seems so great in me, that when I read, or attempt to pray, sin is mixed with all I do. I do get so discouraged, and fear that I have and am deceiving the dear ones, but I know that I cannot deceive him who knows all his sheep. Sometimes there comes a hope that I do know his voice, and if so, then indeed I am one of the sheep, and then at once comes up this old nature, asking me to prove that I do know his voice, and then the monster doubt comes in, and my enjoyment is gone. All these years I have lived in this way. If I do one deed that is good, at once comes in the tempter again and spoils my enjoyment by telling me that it was a good deed, and that the Lord will bless me for it, or that men will see it, and praise me. Dear ones, is it thus with you?

In this world there are so many who know from the teaching of men that Christ died for men, and they are told that if they will believe they shall be saved, and under all this teaching it does not seem as if so much sin should abound among men, but there are so many temptations on every hand, so many allurements to keep them from doing according to their good instructions. O, how puny is the arm of man, and yet so many

trust in it. And just here I have a ray of hope, for I have no trust in man, nor in any of his works, they are all as idle dreams. When death comes, all the good works of men will be only as dreams, for they will not be real in the awakening from death, and just so is it with dreams.

I feel that I can say, with all my heart wandering, doubts, and crooked paths, the Lord is gracious, and his mercy endureth forever. I have not been to meeting since the association at Southampton, I have not been very sick, but have been very complaining. I desire that I may be given a spirit of submission to bear patiently all that the Lord may send upon me. I do pray, God be merciful to me, a sinner; keep me from going astray; give me strength as my day; give me humility; give me of all the fruit of the divine vine; keep me from murmuring at thy will, should it not be in accordance with my own; may there never be a time when I shall be ashamed to own thy will; make me as ready to tell of my joys as of my sorrows, for it is a joy when we can feel thy love, and know that thou wilt never leave nor forsake us, but wilt keep us to the end, and guide and guard us, and O, that it might be thy will to enable me to say at all times, "Thy will be done."

What a joy it is when we have a message direct from God. Only a few days ago I was taking a rest, and the words came to me, "I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee." How rich this text was to me, I looked over my life, and only loving-kindness have I received from the heavenly Father. How rich is his love to us poor worms of the dust. What poor, undeserving creatures we are. How often have I tried to live

one day perfectly, but it has seemed that that day has been filled with more sin and more wicked thoughts than any day before it.

I so often think of you all and of the blessings that the Lord has bestowed upon you all in the Hopewell church; he has given you, these many years past, pastors rich in spiritual knowledge, discerning, and showing the right from the wrong; he has kept you, as a body, from going astray; he has given you many members; you have had very little strife; which indeed comes not from the Spirit of God; he gives us no such thing as strife; strife comes from our old nature, God is not in it, nor in the man who loves and indulges in it. You have had sorrows, but there has been a needs be for sorrow, that you may seek him in trouble more earnestly. He heals your wounds. I desire for you all that peace may abound, that love, joy and all the fruit of the Spirit may be in you and abound. I desire also that your joys and sorrows may be as one. How sweet to dwell together in unity. May God bless you all, as a family closely woven together. I desire to be with you again ere long, but could not come at this time.

With love to all, I remain your sister,

MARY HILL TERRY.

[THE above good letter was gladly received by the church at Hopewell, where our sister used to hold her membership, and after it was read before the church, there were many expressions of comfort and gladness in it in conversation. So many could say that they were travelers along the same road, that they had the same conflicts, and the same desires expressed in the letter. Though our dear sister is not any longer a member in this, her home church, but has been dismissed by letter to the Salem church in Philadel-

phia, the affections of her brethren and sisters of her former church are still with her, and they think of her, even as she does of them. It is good for brethren to communicate with each other in this way. Absent members ought to write to their own church, if not able to visit it, at least twice a year, and as much oftener as they can.—Ed.]

PRATT CITY, Ala., Sept. 8, 1903.

DEAR BRETHREN EDITORS:—I received the SIGNS to-day, in which I find the good report made by Elder Lively of the church at Montgomery, and as I appreciate such reports as being more becoming, and more beneficial to the household of faith than all this confusion in different places, I feel impressed to cast in my mite concerning our little church at Pratt City.

I baptized two willing and humble sisters into the fellowship of the church here on the third Sunday in April. On the third Sunday in June we received a faithful young brother by letter. In July there was a man eighty-five years old, that lived in the vicinity of the town of Woodlawn, ten miles from here, sent for me on Friday, and on Saturday I went to see him, and he told me some of his experience, and that he wanted to be baptized by a legal administrator. Sunday evening enough of our church members met at his house, and held a short service, and received him as a candidate, or subject for baptism, and set the next Friday, at 10 a. m., to perform the rite, in the creek about a mile from his house. There was eight of us Primitives, some of his children, grandchildren, his neighbors and friends, and we had what I called an old fashioned John the Baptist meeting by the water's side. All present seemed deeply impressed, and many of

them said they would never forget that day. The old brother had a forecast that his time in the world was short, though he appeared revived and lively after he was baptized, and his wife told me he continued that way till Monday, August 17th, when he had a congestive chill, and died on the 19th, and I spoke at his funeral the 20th. His wife and his children all belonged to other orders, and we trust that it was of the Lord alone that he desired baptism at our hands.

The members of our church here are all in peace one with another, and our meetings are harmonious. The churches of our association are all in peace, and I hear of some prosperity among them.

If any of the Elders or brethren of our faith and order should have to pass through this section any time, we shall be glad to have them with us. Our regular meeting days are the first and third Sundays.

Yours in hope of life,

P. J. POWELL.

BOHO, Texas, Sept. 6, 1903.

DEAR BROTHER BEEBE:—I wish to say through the SIGNS OF THE TIMES, to the dear Baptists whom it was my pleasure to meet, that I arrived safely at home on the fifth inst., after a very pleasant trip across the continent to San Francisco and back here. I feel to thank the Lord for his preserving care over me while on the journey. O, how often while on my way did I think of the last thing brother Eddie Rounds said to me, just before the train started on our journey. It was this, "Sister Ray, you will have one with you that is worth all the world." That was a comfort to me all the way through. I feel that the Lord gave it to him to say for my comfort. Words fitly spoken are like apples of gold in pictures of silver. I

had but one drawback to my pleasure on the trip, and that was, I failed to find any Baptists either in Los Angeles or San Francisco, California, although I tried very hard. In reference to my visit to the dear Baptists of the east I wish to say, I never enjoyed a visit more in life, it was a royal feast from first to last, except for a short period when the tempter came and led me into the wilderness, when the sun refused to shine, and for twenty-four hours all was gross darkness, and I was made to cry, "My God, why hast thou forsaken me?" Then the cloud lifted and once more I could say, He is my Savior, my present help in time of trouble.

Brethren I was rejoiced to see so much love and union of heart among you. May the Lord enable you so to live from henceforth to the end, is my prayer for Christ's sake.

It was indeed a great pleasure to meet so many loved ones whose names were familiar to me through the dear old SIGNS, I would be glad to mention each name, but space forbids. My visits to Middletown, Hopewell, New Vernon and Southampton churches were indeed rare pleasures, as well as the meeting of Elders Durand, Chick, Ker, Hubbell and others of like precious faith.

Hoping to be kindly remembered by one and all, I remain your unworthy sister in hope,

LYDIA C. RAY.

FIVE POINTS, Alabama, Aug. 24, 1903.

ELDER F. A. CHICK—DEAR BROTHER:—I subscribed for the SIGNS OF THE TIMES a few days or a week ago, and during my absence from home the August first and fifteenth numbers came, so on my return I found them on my desk. The first thing that I read was

"The Scarlet Line." I then thought of writing you that I got the full worth of the year's subscription out of that one article. But then I thought that I should not put a money value on the precious revealed truth. That highly gifted brother, F. W. Keene, is a man I have read after for a long time, and when I see his name signed to an article I give it a careful reading.

I have read your writings for years, and I always receive useful instruction in every article. Your editorial in the number of the SIGNS for September first, upon the two covenants, the old and the new, goes a long way toward making one glorify God in his body and in his spirit which are his. When we are led to contemplate the glorious covenant of grace, we are ready to say, "Bless the Lord, O my soul, and all that is within me, bless his holy name."

The system of grace is most precious to me, for it is therein that we stand and rejoice in hope of the glory of God. The remnant at this present time who will not bow the knee to false gods surely cannot boast that it is according to works of righteousness which they have done. The apostle says, "It is according to the election of grace," and "if by grace, it is no more of works." It does not appear to me that the apostle is here talking about their election to eternal life, but is specially laboring to show that God's electing grace was the cause of their not bowing to the image of Baal. By grace they were kept from this, while many did bow to the image. Thus this remnant stands to the praise of the glory of God's grace.

We are, I believe, having some good spiritual meetings in the churches here, for which the Lord be praised.

Affectionately,

J. T. SATTERWHITE.

EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 15, 1903.

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 VI. 13.

EDITORS OF THE SIGNS OF THE TIMES—DEAR BRETHREN:—If I am not asking too much, or if you can bear with this poor sinner, I would like to ask for your views upon the words, "Lead us not into temptation, but deliver us from evil."

(MRS.) CHRISTINA MURRAY.

EAGLE, Ontario, May 13, 1903.

R E P L Y .

The words named above are found in Matthew vi. 13, and in Luke xi. 4. As no doubt all our readers know, they are a portion of that prayer which our Lord taught his disciples. In Luke we are informed that one of his disciples said unto him, "Lord, teach us to pray, as John also taught his disciples." And Jesus said to them, "After this manner pray ye." Matthew does not record the request of the disciples, but both record the prayer. Our sister did not request it, and we do not feel like dwelling upon all the expressions of this wonderful prayer; it is sufficient here perhaps, to say that each and every petition offered in these words, presents that which the blessed Lord has in store for all his disciples in every age, and everywhere; it sums up all that any child of God can ever need; each expression in the prayer is filled with a meaning broad and deep, and yet a meaning that the humblest and

smallest one in all the kingdom understands when the need felt within his soul cries out to God. Still further, the various expressions of this prayer are not mere forms of words to be used whether the heart is in it or not, but they are the full and solemn expression of desires felt within, furnished to that soul which struggles in vain to find words to tell its crying and groaning. No human mind could have furnished such words, words so suited to the need of the lowly, sinful, humble, penitent heart, as are these blessed words given by the Savior. They are words of the Holy Spirit, and they are given by divine wisdom, which embraces and knows just what all the people of God shall ever need. Let a poor, trembling child examine any sorrow, any suffering, any hunger, any voiceless cry, that he has ever felt within him, and he will find that some one or other of the expressions of this prayer embraces that which he must have. He can desire nothing which these words do not contain and express. Still further, when Jesus taught the disciples these words of prayer, in response to their petition to be taught how to pray, he did not mean to teach just the mere form of words, that is, he did not mean that for a man to use these words when the heart did not feel them would be prayer, but he meant that the need felt in the soul from time to time could be expressed in these words, as they could not be expressed in any other words; these are the right words by which inward desires could find expression. We have never understood that when the disciples said to him, "Teach us to pray, as John also taught his disciples," they meant that they wanted just a form of words put into their mouths, but that they meant that they were conscious of a hunger and thirst of soul,

which they could find no words adequate to express, and which they desired to express. It was in recognition of this hunger in them, and of that which would be the desire of all his people in every age, that the Savior gave these words, as the prayer taught to his followers. To repeat these words amounts to nothing, except they voice the desire which exists in the heart, and the desire, the hunger and thirst, cannot exist in the heart unless begotten there by the indwelling Spirit of God. To teach this form of words to a little child, or to one of mature years, when in the heart there exists no such feelings, is to teach them to engage in solemn mockery, and, "God is not mocked." What an awful thought that so many millions of mankind are to-day engaged in teaching to their children what in the lips of those children are falsehoods. What a mockery to teach a child to say "forgive my sins," when the child is not conscious of any sin, and feels no need of forgiveness. But if that child has been convicted of sin, and is longing for some words that will express its longing, then these words, "forgive us our sins," will be true in his lips as they are first felt in the heart. And when the Spirit of God shall take of these words of Jesus, and show them to that child, what a joy and consolation they will prove to him; just what he wants to plead; Jesus has given him encouragement to plead, and has placed the very words, as it were, in his mouth. The power and sweetness of the various expressions of this prayer can come to no one but a disciple, who must have these things or fall in despair.

But we do not desire to dwell longer upon these general remarks at this time, but will try to speak of the sentence named by our sister, "Lead us not into

temptation, but deliver us from evil."

It seems to us that there are some things which this language cannot mean. It cannot mean anything that will be in contradiction of any other Scripture. For instance, Jesus said afterwards to his disciples, "Watch and pray lest ye enter into temptation." And James said, in his epistle, "Let no man say when he is tempted, I am tempted of God, for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted, when he is drawn away of his own lust, and enticed." And James with regard to this one thing says, "Do not err, my beloved brethren." That is, do not think in the time of temptation that you are tempted of God, but fully assured that your temptations come from your lusts. So that these words cannot signify that God ever does lead his people into temptation. It seems then, manifest that Jesus did not mean here, that they should ask of God that he would not do what he never does at any time do. Such a prayer would be meaningless, to say the least about it. And neither can it mean that we should pray that God would never lead us into times of trial, or places where we should be subject to temptation, since this is manifestly contrary to the testimony of the Scriptures, where again and again it is said that God has placed his children providentially where temptation must and did assail them, and it was beyond question his will that they should be thus placed. Yea, he had himself appointed these providential circumstances for them. Sometimes these providences were of a trying and sorrowful nature, sometimes those circumstances have been of a very prosperous nature. And these latter circumstances have been as full of the possibilities of temptation as have

the former, though of a different sort. Indeed, if the prayer was meant to convey this thought, that is, freedom from circumstances of temptation, we must needs go out of the world to find such freedom, and the prayer would mean simply asking to be taken out of the world, which is manifestly contrary to the will of God, for Jesus in his prayer recorded in John xvii. did not pray for this, but that they should be kept from the evil which seems to us to mean that they should be kept from being ensnared by the corrupt and poisonous elements of the world, which pressed upon them. The people of God are not then to be shut up in cells like monks and nuns, to get out of the world, and away from trial and temptation, but they are to be kept from the evil that is in the world. The word evil here is used in the sense of that which is sinful, and this prayer recorded in John xvii. also signifies that if any one is kept from the evil that is in the world, it must be by the power and grace of God. The Savior does not pray that his disciples may keep themselves from the evil, but that they might be kept. They are to be in the world, but not of the world. They are to move among men as do other men, and to engage in the work and business, and social relations of life, as do other men, but the Savior prays that they might be kept from the falsehood, lying, cheating, strife and pride of the world. Thus, Joseph in Egypt was kept from the evil, and so was Daniel in Babylon, and so was Paul amid the greatest sufferings, and pre-eminently, the dear Redeemer himself was never overcome of evil, but while doing his Father's will among men, and subject to all sorts of temptations, yet overcame, and did not enter into the temptation. These things, as it seems to us,

the language, "Lead us not into temptation, but deliver us from evil," cannot mean.

We desire now to call attention to another thing which has seemed to us to throw some light upon the subject; this is that there is a contrast, apparently, between the first and last clause of the text. "Lead us not into temptation," is set over against, "but deliver us from evil." The word "evil," clearly means sin, in the text, as the original Greek word shows. The word "lead," is very strong, signifying literally to bear, to carry. The word "deliver," means literally, "to rescue," and the word "temptation" in this prayer means, "to try," "to prove." The thought which seems to us to be chief in this sentence, and which would give rise to it, and add force to it, is that of human weakness; it seems to us that this prayer would arise immediately from that heart which knows its depravity and lack of strength to resist temptation. Such an one would shrink from even the trial or suffering which would open the door for temptation to any manner of sin to come in. In every believing heart there is such utter abhorrence of sin, and such a sense of the danger of the soul when subjected to temptation, that the chief desire must be to be kept continually from yielding to it. Such ones will feel to heed the words, "Watch and pray, lest ye enter into temptation," but still, while giving heed to this word of the Lord, there will be such a sense of the inability and weakness within that the soul will be thrown back, as it were, upon God, and the cry of the heart will be, Lord, give me to watch, and give me to pray, according to thy word.

From all these considerations it has seemed to us that the one thought of the

prayer, not to be led into temptation is that since, if left to ourselves, we shall surely fall into it, our desire is that God will not suffer us to be *led into* temptation, but keep us from it. When Peter entered the judgment hall where his Master was on trial, he was placing himself where he could be tempted. This was very different from going where the Lord leads us in his providence. Following his providence, we need not fear, he will keep us from the evil, but suppose one knowing his own weakness voluntarily places himself under circumstances where temptation will assail him, here is sin on his part in the first place. Now it seems to us that it is this one thing especially, that the prayer embraces: keep us from presumptuous sins; see that we do not seek temptation. Joseph did not go into the house of Potiphar voluntarily; Daniel did not seek high places in Babylon voluntarily; in the providence of God both were placed in these circumstances of trial, and were tempted, and were kept from the evil. The people of God will desire, when led by the Spirit of truth, that they may be kept from not only going into sin under temptation, but also they will want to shun the very places and circumstances where temptation may be found. We shall not only desire not to do evil with those who sin, but we shall want to avoid as much as we can, the companionship of those who transgress; we shall not want to walk in the way of transgressors. Now it seems to us that this is especially the burden of the prayer "Lead us not into temptation."

To sum it all up, the prayer does not imply that God ever tempts the children of men, and neither does it imply that we are to pray to be shut up from contact with the needful business of this life, but

it does mean, suffer us not to go into temptation by any desire of our own, but keep us from all such evil desires, and then we shall be kept from presumptuous sins, and from great transgression, as David prayed might be the case with him. C.

PSALMS XL. 1-3.

How wonderfully the psalmist was moved upon by the Holy Ghost to enable him to write the experience of every child of God through all ages. The Scripture cited above reads: "I waited patiently for the Lord; and he inclined unto my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he put a new song in my mouth, even praise unto our God."

The expression, "I waited patiently for the Lord," we do not think means to imply that the psalmist waited perfectly contented and in a passive state, for the Lord, for if he had he would not have cried to the Lord, and the Lord inclined his ear to his cry. The sense in which the word patiently is here used seems to mean endurance, as it is said of Job being a patient man, yet he was very restless and complaining, and so it is with every subject of grace; they wait with patience for the Lord when they endure temptation, and look to the Lord for deliverance while they wrestle with doubts and fears, and groan under a sense of the sin that dwells within them, and cry unto the Lord, or as the Scriptures express it, "The Spirit maketh intercession for them with groanings that cannot be uttered." When trials come upon the saints, and they are overwhelmed with afflictions, how the tempter torments them with the suggestion that they are not truly a child

of God or they would be more submissive, and say at all times, "Thy will be done," and thus wait patiently for the Lord. But, dear child of God, if you were able to do this you would be perfect, and you would have no trial of your faith. God gives you this precious faith, and trials and temptations are given that you may have demonstrated to you the value or power of this faith to sustain you through it all. If you had not the trials you could never know the sustaining power of this faith. When the Scriptures speak of the trial of your faith, it does not mean that God wants to learn how much or what kind of faith you have, for he knows without any tests, but to show to you the strength of that faith to sustain you through all the fiery trials that may try you. Then, "Beloved, think it not strange concerning the fiery trials which is to try you, as though some strange thing happened unto you."

"He brought me up also out of an horrible pit, out of the miry clay." This Scripture is nearly always misquoted the horrible pit *of* miry clay, but it reads, "The horrible pit, *the* miry clay." Then the miry clay is the horrible pit, and this miry clay, to our mind, is the flesh. Isaiah says, "We are the clay, and thou our potter," and Paul says, "Hath not the potter power over the clay, of the same lump to make one vessel unto honor and another vessel unto dishonor?" This is the clay that David calls "an horrible pit." And every heaven-born child can say with David, This flesh, or carnal nature, is indeed an horrible pit, for through painful experience they have learned when they have been left to themselves they immediately begin to sink in this miry clay, and the more they struggle to get out, the deeper they sink. Sometimes in our efforts to free ourselves from

self we make strong resolves to do better and be more faithful, and work ourselves up to great confidence in self to put down self. But alas, we find at last we are deeper in this miry clay of confidence in the flesh, and all our good resolutions were but trusting in the arm of flesh. Then after the Lord has suffered us to wallow in this miry clay long enough to show us our utter helplessness to extricate ourselves, and we have lost all confidence in the flesh, and are made to cry unto the Lord, then, and not till then, are we brought up by the Lord out of this horrible pit. If our deliverance depended on anything that we must do when we are sinking in this miry clay, how hopeless would be our condition. We must be brought with David to cry, "Save me, O God, for I sink in deep mire." A man sinking in deep mire is bound to struggle, and although he can see that the more he struggles the deeper he sinks, yet he cannot cease until he becomes utterly without strength. Thus the quickened child of God, when his eyes are opened to a view of his own condition, sunken in sin and fleshly lusts, immediately goes to work to get out of this horrible condition, and does not doubt at the commencement but what he can of himself climb out of the horrible pit, but poor creature, he soon finds that he is in an utterly helpless condition, as far as human efforts go. And when all hope and confidence in self is gone, then he is prepared to receive the salvation of the Lord, and when delivered he will ever after say with David, "*The Lord* brought me up out of an horrible pit, out of the miry clay." But he does not simply take his chosen ones up out of the miry clay, and then leave them to take care of themselves, but he sets their feet upon a rock, and establishes their goings.

Some brethren seem to think that after the Lord once takes his elect out of the miry clay, he then leaves them to establish their own goings, but it was not so in David's case, for the Lord set his feet upon a rock, which rock, to our mind, is his fixed determinate counsel, or his predestination. It does not say he placed David's feet upon *the* Rock, or we would know it meant Christ, but it says *a* rock, which implies other rocks, which we know could not be the case if this rock meant Christ. Besides the balance of the sentence, "established my goings," seems to imply that the rock was the "established goings," for the word *and* is supplied; in the original it reads, "set my feet upon a rock, established my goings." Then, after this wonderful deliverance, and firm establishment of his goings, well might David sing a *new song*. But take notice, David was not permitted to compose this new song, for it distinctly says the Lord put it in his mouth. What was this new song? Was it Lord, thou took me up out of an horrible pit, and placed spiritual blessings before me to be obtained through my good works? No, for that would be plunging him right back into the horrible, the miry clay from which he had so graciously brought him up out of, but directly to the contrary, this new song was praise to God, not only for the deliverance, but also for placing his feet upon a rock, and establishing his goings. And many shall see this glorious manifestation of the power and mercy of our God, not in David's case only, but also in their own experience. And may we not hope, dear reader, that we have been made to see this truth, and experienced in our own souls the deliverance of which David writes? And may it be the pleasure of the Lord to place our feet firmly

upon the rock of his fixed purposes, and enable us to trust that he has established our goings, and put the new song in our mouths, "even praise to our God."

B.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

EXODUS XXXIV. 6, 7.

DEAR BROTHER BEEBE:—I desire a discourse on Exodus xxxiv. 6, 7, from yourself or some of your able correspondents.

DAVID HALSTED.

R E P L Y .

The words of this text are, "And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin; and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation." We would willingly leave the exposition of this sublime passage to our able correspondents, as we feel deeply sensible of our incompetence to do justice to the subject. These words were spoken by the Lord unto Moses, when he was called up into Mount Sinai to receive the law the second time. In the preceding chapter Moses had expressed a desire that the Lord would show him his glory, and the Lord promised that he would make all his goodness to pass before him, and adds, "And I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy." In our text we have a record of the fulfillment of the promise, and in the awful grandeur of the holy mount, in God's own voice, the proclamation of the name

of the Lord is made. Moses, at various periods, seemed inquisitive to know the name of the Lord. When he was first called and commissioned to go before Pharaoh, he inquired what name he should announce to the children of Israel, and from the burning bush he was told, "I am the God of Abraham, and the God of Isaac, and the God of Jacob." "Thus shalt thou say unto the children of Israel, I AM hath sent me unto thee." But in our text we have not only a literal fulfillment of the promise to proclaim his name, but in also causing all his goodness to pass before Moses. "And the Lord passed by before him." Thus showing that God claims no goodness out of himself. All his goodness is of himself, and in himself, and he is the embodiment, so to speak, of all that is good and holy in an absolute sense. The goodness of all his creatures is of him, and not of themselves. The things of the natural creation were very good, because he had made them so. And the righteousness of his servants, or saints, is of me, saith the Lord. (Isaiah liv. 17.) In all the provisions of grace and mercy, the Lord was before Moses, as grace was anterior to the giving of the law. And when Moses, as the type of the law, was commanded to smite the rock which was in Horeb, which rock Paul says was Christ, God said to Moses, "Behold, I will stand before thee upon the rock in Horeb, and thou shalt smite the rock, and there shall come water out of it, that the people may drink," &c.—Exodus xvii. 6. In all the journeyings of Israel, the Lord went before them in the cloud and in the fire, causing his goodness to pass before them in the wilderness. *And proclaimed the LORD.* That is, the Jehovah, self-existent, independent and eternal God. To proclaim the Lord, signifies not only an articula-

tion of the words, The LORD, but a display of his majesty and power. The Lord; not a Lord, as though he were one of many, or that there were others, for he has frequently declared that he is the Lord and there is none other. "The LORD God." As Lord, the sovereign controller and disposer of all events, and the God to be revered and worshiped as the only true and living God. But the Lord proclaims not only his name, but some of his peculiar perfections or attributes. "Merciful and gracious." Paul testifies that God is rich in mercy. (Eph. ii. 4.) And the inspired psalmist says, I will sing of his mercy forever; for he has said, Mercy and truth shall be built up forever, &c. (Psalms lxxxix. 1, 2.) And he proclaims the name of the Lord to all who have a saving knowledge of him, as merciful and gracious; for mercy proceeds from grace, and forbids the plea of merit on the part of the vessels of mercy which he hath afore prepared unto glory. *Longsuffering, and abundant in goodness and truth.* Who that has ever known the Lord can fail to set to his seal that God is true? Surely his goodness and mercy have followed us all our days, and because he changes not, Israel is not consumed.

"Keeping mercy for thousands, forgiving iniquity, and transgressions and sin." The mercies and forgiveness of sins are kept, not by those on whom they are bestowed, but by him from whom they emanate. Were the provisions of grace and mercy subject to the will or works of men, there would be occasion to fear they might be misapplied, for those on whom it is his own sovereign pleasure to bestow them, as he says to Moses, in the preceding chapter, "I will make all my goodness to pass before thee, and I will proclaim the name of the Lord before

thee; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy." An inspired commentator on this text has drawn this conclusion, "So then, it is not of him that willeth, nor of him that runneth, but of God that showeth mercy."—Romans ix. 16. "Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth."—Romans ix. 18.

But while we trace the sacred testimony of the sovereignty of God in keeping mercy for thousands, and bestowing it on them, not according to the volition of him that willeth or runneth, but according to his own immutable will and pleasure, we have in the same connection the positive declaration that he will *by no means* clear the guilty. How the advocates of the means doctrines of the day would dispose of this declaration, we will not presume to say. As they represent the fountain of mercy, forgiveness and salvation, to be accessible to all sinners who will consent to *use the means* to procure it, which means, they say, is in the hands of all sinners for a limited period, and thus placing the mercy of God at their command, they are required to will, or to run, or to make use of some sort of means, but God has rejected this system of means altogether, and *will by no means clear the guilty*. The thousands for whom he keeps this mercy were by nature children of wrath, but the blood of Jesus Christ his Son cleanseth them from all guilt. God's mercy does not flow at the expense of justice; hence that the treasured mercy of God displayed in the salvation and forgiveness of his people may be applied, or showed to them, the redemption which is in Christ Jesus must open up the channel in which it shall flow. The thousands for whom God keeps mercy are set free from guilt by

the blood of Christ, and freely justified through the redemption which is in Christ Jesus, in whom we have redemption through his blood, even the forgiveness of sins. But no means, or system of means, can avail to procure the mercy of God or the remission of sins.

"Visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation." Here the doctrine of relationship appears. All the human family had their creation in the earthly Adam, were in him when he sinned, and they sinned in him; hence his judgment is visited upon them. By the offense of one man, judgment came upon all men unto condemnation. "By one man sin entered into the world, and death by sin, and so death has passed upon all men, because that all have sinned." This inheritance of sin and death is not restricted to the third and fourth generation, but involves the whole race of mankind, but still the principle of the visitation is clearly perceptible. Under the Mosaic dispensation, the limitation of temporal judgments were made. But it should be remembered that death reigned from Adam to Moses, and the Mosaic law was not required to doom the sons of Adam to the righteous judgment which they were under more than two thousand years before Moses was born.

In conclusion we remark, God has proclaimed himself to Moses, and through Moses and the prophets as "A just God and a Savior." As a Savior he is the only Savior, and his mercy is kept by him for thousands on whom it has been and shall be displayed, but it is vain to look for mercy where the claims of eternal justice are not canceled. Heaven and earth shall pass away, but not a jot or tittle of the law shall fail until all is fulfilled.

CIRCULAR LETTERS.

The Maine Old School Baptist Association, in session with the church at South Gardiner, Maine, September 11th, 12th and 13th, 1903, to the churches composing this Association, sends christian greetings.

BELOVED BRETHREN IN CHRIST JESUS OUR LORD:—In this our annual letter we desire that there shall be no uncertain sound, for if the trumpet give an uncertain sound who shall prepare himself to the battle? We desire that our theme should be of the power and wisdom of that God who speaks and it is done, who commands and it stands fast. We cannot ascribe too much praise, honor and glory to the God of our salvation, for it all belongs to him, and it cannot be given to another, because all his works shall praise him, for he is the Lord, that is his name, his glory will he not give to another, neither his praise to graven images. The power and wisdom of God are far beyond the comprehension of our finite minds, and can be known only as the Spirit of truth reveals it unto us. It takes of the things of Jesus and shows them unto us, and brings to our remembrance things new and old. So we greatly rejoice that he had power to lay down his life, and power to take it again; the salvation of his people is a perfect work, his own arm brought salvation, he trod the wine-press alone, and of the people there was none with him; he has all power in heaven and earth. When these wonderful things of Jesus are revealed to the faith of God's elect, it causes them to exclaim with Paul, "O the depths of the riches, both of the wisdom and knowledge of God, how unsearchable are his judgments, and his ways past finding out!" We believe that all of God's works are known unto him, and he has declared

the end from the beginning. He can make no mistake in regard to the salvation of his people, for his foundation standeth sure, having this seal, The Lord knoweth them that are his; neither the cunning craftiness of men, nor the doctrines of devils, will ever be able to deceive the almighty God, for all things were made by him, and for him, and without him was not anything made that was made. He will reign as long as time shall last, and when time shall be no more he will still continue his reign into the mysteries of eternity, for he is upon the throne of David, and upon his kingdom, to order it, and to establish it, with judgment, with justice, from henceforth even forever, and to the increase of her government and peace, there shall be no end, and all things work together for good to them that love God, to them who are the called according to his purpose, for 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. The power and wisdom of God forbids that his people shall teach one another to know him, for they shall all be taught of the Lord, and they shall all know him, from the least to the greatest of them, and great shall be their peace. "O, that men would praise the Lord for his goodness and for his wonderful works to the children of men."

Brethren, in these times when some among us limit the power and wisdom of the almighty Father, we desire to be found using sound speech, which cannot be condemned. Christ is first, and Christ is last, and all in all; he died to redeem his people; he finished the work the Father gave him to do; the pleasure of the Lord shall prosper in his hand, therefore he said, "Fear not, little flock, it is your Father's good pleasure to give you

the kingdom." It is in him we live, in him we move and in him we have our being; without him we can do nothing, for without him we are but as grass; the flesh profiteth nothing, and we have no confidence in it, but in the fear of the Lord is strong confidence; the only salvation we know is God's salvation, and that is in Jesus. We can never know of this salvation until it is revealed unto us as it was to Simeon, and we hope that we have tasted the joy of it, and felt to exclaim with Jonah, "Salvation is of the Lord." The only Savior we know and believe in is the Lord Jesus Christ, and we love to hear him proclaimed as the way, truth, life and resurrection; the One altogether lovely, and the chiefest among ten thousand; exalted with God's right hand a Prince and a Savior. His blood is sufficient to cleanse us from all sin, and his grace is sufficient for us at all times. "It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." The truth is sweet to our taste, and refreshing to our souls, and we love to hear it proclaimed in its purity, and faithfully, in the fear of the Lord. Our meditations of God are sweet, for our trust is in him, and they that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever. We believe his people are saved with an everlasting salvation, and there is not anything that can ever separate them from him, for they are all one in Christ Jesus. We hope his love has been shed abroad in our hearts by the Holy Ghost, and when we are exercised by this wonderful love, it makes us kind and tender-hearted to all of his dear children. The love of God is a wonderful love, and we can never have any other reason for loving the Lord, only because he first loved us. "Love is of God, and every

one that loveth is born of God, and knoweth God." We desire to have that wisdom which cometh from above, which dwelleth in the fullness of Christ, for he of God is made unto us wisdom. Whom have we in heaven but Jesus? Is there any upon earth that we desire beside him? Does not our flesh and our heart fail? Is not God the strength of our heart and our portion forever? This wisdom is pure, then peaceable, gentle, easy to be entreated, it enables us to walk in the fear of the Lord, giving thanks unto God always.

May we be led about and instructed, and may our conversation be such as becometh the gospel, which is the power of God unto salvation to every one that believeth.

Now, unto him who has all power, and is wisdom, may we give thanks, and bless his holy name forever and ever. Amen.

F. A. CHICK, Moderator.

J. C. CLARK, Clerk.

The Licking Association of Old School Baptists, convened with the church at Bethel, Shelby Co., Ky., September 11th, 12th and 13th, 1903, to the several churches of which she is composed, sendeth christian salutation.

DEAR BRETHREN AND SISTERS IN CHRIST:—In sending you this our annual letter, we desire to call your attention to the following portion of Scripture: "Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following."—Psalms xlviii. 12, 13.

Should the Lord enable us to see some of the beauties of this Scripture, then our letter perhaps will be of some value to the household of faith, for we realize that the words of Jesus are true, "Without

me ye can do nothing."—John xv. 5. For he is the possessor of every treasure of wisdom and knowledge.

First. Walk about Zion, not take a running, hasty view. As the inhabitants of this city are forbidden to make haste, "He that believeth shall not make haste."—Isaiah xxviii. 16.

Second. Tell the towers thereof. The principal and chief tower by which this city is defended, and the one that includes all the other towers, is, "The Lord is there."—Ezek. xlvi. 35. This wonderful tower defends the city on every side, from every foe, so that there can be no possible harm to any of the inhabitants of this city: "For the name of the Lord is a strong tower; the righteous runneth into it and are safe."—Prov. xviii. 10. The poet has aptly expressed,

"Zion's a city God hath blessed
With peace and everlasting rest;
A glorious city strong and fair,
And Jesus dwells forever there."

All the inhabitants of this city are securely kept,

"For none of the ransomed shall e'er be lost,
For Jesus' precious blood they did cost."

Third. Mark ye well her bulwarks. One mighty bulwark by which this city is defended, is salvation. Jesus has borne all of her sins, and removed them far away into the sea of forgetfulness. He has paid every debt that was against his people. He died the just for the unjust, that he might bring us unto God, and all that the Father hath given him shall come. All power in heaven and earth is given unto him. He speaks and it is done; he commands, and it stands fast. He opens and none can shut; he shuts and none can open. (Rev. iii. 7.) The north he commands to give up, and the south to keep not back, bring my sons from far, and my daughters from the ends of the earth, even every one that is

called by my name. (Isaiah xliii. 6.) For he is King of kings and Lord of lords, who only hath immortality, dwelling in the light which no man can approach unto; which no man hath seen or can see: to whom be glory forever. (1 Tim. vi. 15.) The inhabitants of this city are all sure of their inheritance; it is one city, one kingdom, and one house of many mansions, and "Salvation will God appoint for walls and bulwarks."—Isaiah xxvi. 1. And we can confidently sing with the poet,

"On the Rock of Ages founded,
What can shake thy sure repose?
With salvation's walls surrounded,
Thou mayest smile at all thy foes."

Fourth. Consider her palaces. It is a glorious palace, when we are brought to his banqueting-house, and his banner over us is love, and we sit down under his shadow with great delight, and each can say, His fruit is sweet to my taste. (Cant. ii. 3, 4.)

Another delightful palace, which none of the proud and haughty of this world care to enter, but which is a safe retreat for his people, is to sit at the feet of Jesus and hear his gracious words, like Mary of old. (Luke x. 39.) In fact it is a palace wherever his people are gathered together, and Jesus in the midst. "For in his presence is fullness of joy, and at his right hand are pleasures for evermore."—Psalms xvi. 11.

Fifth. That ye may tell it to the generation following. As this is singular, not generations, it is evidently the one generation of our Lord and Savior, to whom this good news is to be told; the chosen generation, the royal priesthood, a peculiar people. (1 Peter ii. 9.)

Finally, to sum it all up in a few words, it is this: This city, this kingdom, is set up by the God of heaven, and it shall never be destroyed; it shall stand

forever. (Dan. ii. 44.) It has stood through the ages past, it stands to-day, and it will continue to stand through all of the ages that may be yet to come; it will safely outlive all the storms of time, for it is

"A kingdom that shall ne'er decay,
While time sweeps earthly thrones away."

And when we are enabled to trust in the Lord implicitly, we can exclaim with the poet,

"Here we would find a settled rest,
While others go and come;
No more a stranger or a guest,
But like a child at home."

Finally, brethren, be of good cheer, be of one mind, "And trust in the Lord forever, for in the Lord Jehovah is everlasting strength."—Isaiah xxvi. 4.

P. W. SAWIN, Moderator.

J. T. McCOUN, Clerk.

T. J. RATLIFF, Assistant Clerk.

CORRESPONDING LETTERS.

The Maine Old School Baptist Association, to the churches and associations with whom we correspond, sends greeting.

BELOVED BRETHREN:—The Lord in mercy has once more granted us the privilege of meeting in an associated capacity, and listening to the gospel's joyful sound, which the ministering brethren have declared to us with all boldness and zeal, and our weary souls have rested in the truth which we have listened to at this our annual meeting, and we have felt to say the Lord is good, and his mercy endureth forever. We have been reminded of his longsuffering, not willing that any should perish, but all should come to repentance, for he has bought them with his own blood. We believe that the peace of God is among us.

Our next session will be held, the Lord willing, with the Bowdoinham church, Bowdoinham, Maine, on Friday before

the second Sunday in September, 1904, where we hope to meet your messengers and receive your Minutes.

F. A. CHICK, Moderator.

J. C. CLARK, Clerk.

The Roxbury Old School Baptist Association, in session with the Second Church of Roxbury, Delaware Co., N. Y., Sept. 9th and 10th, 1903, to the associations with which we correspond, sends christian greeting.

DEAR BRETHREN:—Through the kindness of our blessed God we are once more permitted to meet in an association, to receive your messengers and messages of love and fellowship. We are glad to know that you are steadfast in the doctrine of God our Savior. We are also glad to say that we abide in the same, having hope in God, believing that God works all things after the counsel of his own will. Your ministers have preached Jesus and him crucified, for the salvation of his people, with the ability that God gives, and those that have an ear to hear and a heart to understand, have received it with joy and gladness. We desire a continuation of your christian correspondence.

Our next session will be held, the Lord willing, with the Olive & Hurley Church, the second Wednesday and Thursday in September, 1904, commencing at 10 o'clock the first day.

J. D. HUBBELL, Moderator.

WILLIAM BALLARD, Clerk.

The Licking Association of Particular Baptists, now in session with Bethel Church, Shelby Co., Ky., Sept. 11th, 12th and 13th, 1903, to the associations with whom she corresponds, sendeth christian love.

God, in his providence, has again permitted us to meet in an associate capacity

ity. The messages of love from the churches composing the association show peace and harmony and christian fellowship. The preaching has been proclaimed with power from on high, Jesus alone the salvation of sinners. We hope for a continuation of your christian correspondence by Minutes and messengers. May the ties of God's love bind us still closer together as we journey down the steeps of time.

Our next association is appointed to be held with our sister church, Mt. Carmel, Clark Co., Ky., commencing on Friday before the second Saturday in September, 1904, where we again hope to meet your messengers and messages of love. May the love of God be with you all. Amen.

P. W. SAWIN, Moderator.

J. T. McCOUN, Clerk.

T. J. RATLIFF, Assistant Clerk.

APPEAL FOR AID.

DEAR BRETHREN:—In much weakness, fear and trembling I address you. There is a little band of Primitive Baptists in Memphis, Tenn., earnestly contending for the faith once delivered to the saints, standing firm in the doctrine of Christ as we believe, election, predestination, resurrection of the dead, and final preservation of the saints. This little band was organized into a church some eight years ago. Elder J. W. Kerley, our pastor, has served us faithfully since that time. We hold our meetings the first Sunday and Saturday before of each month, in the court house, as we have no meeting house. We have been renting for eight years, but have at last succeeded in buying us a lot in East Memphis, pleasantly located, but are poor financially, and not able to build unless we can get help. We are sorry to have to ask or call on our brethren, as they are called on so often,

but will say, If any feel it in their hearts to help this needy band, it will be most thankfully received, and appreciated. We are on the committee to solicit and receive any help, be it ever so little, and acknowledge receipt for same through the SIGNS, with the editors' permission.

Contributions can be sent to either Mrs. John Hargan, 245 Madison St., Memphis, Tenn., or my address.

(MRS.) R. M. CRUTCHER.

PEARLEY, Tenn., Sept. 15, 1903.

CHANGE OF ADDRESS.

RIDGEWOOD, N. J., Sept. 16, 1903.

BROTHER BEEBE:—I have neglected to send you my change of address to 9 West Dayton Street.

I feel in no mood to write, so I can only say, I am in quite comfortable health, and desire to be grateful, I trust, for the great mercy shown me throughout my sufferings; for the kind interest of friends in their many tokens of good will and sympathy. I can travel with more ease, on my crutches, and take considerable exercise, when the weather permits.

I do feel it a great favor to receive a letter from my kindred in Christ, and anxiously await the SIGNS, and they come so promptly.

Trusting the Lord may continue to sustain you in the cause of truth, I am, I trust, your sister, M. HELLINGS.

RECEIVED

IN RESPONSE TO BROTHER D. M. LEONARD'S APPEAL
TO RAISE A THOUSAND DOLLARS
TO CLEAR THE "SIGNS OF THE TIMES" FROM DEBT.

Previously acknowledged.....	\$809 65
Mrs. L. D. Bolton, Okla. Ter., \$1.00; Mrs. Angie J. Thomas, Maine, \$1.00; W. O. Rathburn, Conn., \$3.00; Mrs. John Beamand, Ohio, \$1.00; Harriet N. Harkness, N. Y., \$1.00; Mrs. Drusilla Wheeler, N. Y., \$2.00.—Total.....	9 00

Total to date.....\$818 65

POETRY.

THE CHURCH AND THE WORLD.

(BY MRS. MATILDA C. EDWARDS.)

The Church and the world walked far apart,
 On the changing shore of time;
 The World was singing a giddy song,
 And the church a hymn sublime.
 "Come, give me your hand," cried the merry World,
 "And walk with me this way;"
 But the good Church hid her snowy hands,
 And solemnly answered, "Nay,
 I will not give you my hand at all,
 And I will not walk with you;
 Your way is the way to endless death;
 Your words are all untrue."
 "Nay, walk with me but a little space,"
 Said the World with a kindly air;
 "The road I walk is a pleasant road,
 And the sun shines always there;
 Your path is thorny, and rough, and rude,
 And mine is broad and plain;
 My road is paved with flowers and dews,
 And yours with tears and pain:
 The sky above is always blue;
 No want, no toil, I know;
 The sky above you is always dark;
 Your lot is a lot of woe;
 My path, you see, is a broad, fair one,
 And my gate is high and wide;
 There is room enough for you and for me
 To travel side by side."
 Half shyly the Church approached the World,
 And gave him her hand of snow,
 The old World grasped it and walked along,
 Saying, in accents low,
 "Your dress is too simple to please my taste;
 I will give you pearls to wear,
 Rich velvets and silks for your graceful form,
 And diamonds to deck your hair."
 The Church looked down at her plain white robes,
 And then at the dazzling World,
 And blushed as she saw his handsome lip
 With a smile contemptuous curled.
 "I will change my dress for a costlier one,"
 Said the church with a smile of grace;
 Then her pure white garments drifted away,
 And the world gave in their place
 Beautiful satins and shining silks,
 And roses and gems and pearls;
 And over her forehead her bright hair fell
 Crisped in a thousand curls.
 "Your house is too plain," said the proud old World,
 "I'll build you one like mine;
 Carpets of Brussels and curtains of lace,
 And furniture ever so fine."
 So he built her a costly and beautiful house;

Splendid it was to behold;
 Her sons and her beautiful daughters dwelt there,
 Gleaming in purple and gold;
 And fairs and shows in the halls were held,
 And the world and his children were there,
 And laughter and music and feasts were heard
 In the place that was meant for prayer.
 She had cushioned pews for the rich and great,
 To sit in their pomp and pride;
 While the poor folks, clad in their shabby suits,
 Sat meekly down outside.

The angel of Mercy flew over the Church,
 And whispered, "I know thy sin;"
 Then the Church looked back with a sigh, and longed
 To gather her children in,
 But some were off at the midnight ball,
 And some were off at the play,
 And some were drinking in gay saloons,
 So she quietly went her way.
 Then the sly World gallantly said to her,
 "Your children mean no harm,
 Merely indulging in innocent sports;"
 So she leaned on his proffered arm,
 And smiled, and chatted, and gathered flowers,
 As with the World she walked along;
 While millions and millions of precious ones
 The broad road to destruction throng.

"Your preachers are all too old or plain,"
 Said the gay World with a sneer;
 "They frighten my children with dreadful tales,
 Which I like them not to hear;
 They talk of sore trials, and fire, and pain,
 And the darkness of endless night;
 They talk of some things which should not be
 Mentioned to ears polite.
 I will send you some of the better stamp,
 Brilliant and gay and fast,
 Who will tell them that people may live as they list,
 And go to heaven at last.
 The Father is merciful, great and good,
 Tender and true and kind;
 Do you think he would take one child to heaven,
 And leave the rest behind?"
 So he filled her house with gay divines,
 Gifted and great and learned;
 And the plain old men that preached the cross,
 Were out of her pulpits turned.

"You give too much to the poor," said the World,
 "Far more than you ought to do;
 If the poor need shelter and food and clothes,
 Why need it trouble you?
 Go take your money and buy rich robes,
 And horses and carriages fine,
 And pearls and jewels and dainty food,
 And the rarest and costliest wine;
 My children dote on all such things,
 And if you their love would win,

You must do as they do and walk in the ways
That they are walking in."

Then the Church held tightly the strings of her purse,
And gracefully lowered her head,
And simpered, "I have given too much away,
I'll do, sir, as you have said."

So the poor were turned from her door in scorn,
And she heard not the orphan's cry;
And she drew her beautiful robes aside,
As the widows went weeping by;
And the sons of the World, and the sons of the Church,
Walked closely hand and heart,
And only the Master who knoweth all,
Could tell the two apart.

Then the Church sat down at her ease and said,
"I am rich and in goods increased;
I have need of nothing, and naught to do
But to laugh and dance and feast;"
And the sly World heard her and laughed in his sleeve,
And mockingly said aside,
"The Church has fallen, the beautiful Church,
And her shame is her boast and pride."

The angel drew near to the mercy-seat,
And whispered in sighs her name,
And the saints their anthems of rapture hushed,
And covered their heads with shame;
And a voice came down through the hush of heaven,
From him who sat on the throne,
"I know thy work, and how thou hast said,
I am rich, and hast not known
That thou art naked, poor and blind,
And wretched before my face:
Therefore, from my book I will blot thee out,
'But the meek' shall share my grace."

"ALL THY WORKS PRAISE THEE."

GREAT and marvelous are thy works,
Mighty is thy grace;
Just and true thy wondrous ways,
Shining is thy face.
Wondrous is thy love to men,
Heavenly is thy peace;
With thy garments dyed in blood,
Thou hast brought release.
Dreadful was the conflict, Lord,
'Gainst the mighty foe;
Glorious is the laurel wreath
That crowns the victor's brow.
Let our songs in triumph rise
To the conquering King;
Angels join the swelling strain,
And his praises sing.
Praise the gift of God to men;
Praise the boundless love;
Jesus stoops from heaven to earth,
Sinners reign above.

HOPEWELL, N. J., 1903.

MARRIAGES.

By Elder P. J. Powell, of Pratt City, Ala., Sept. 3d, 1903, Elder H. Barton and Fannie E. Brooks, both of Alabama.

By Elder John F. Almand, at the home of the bride's mother, near Starrsville, Georgia, Sept. 24th, 1903, Elder Horace H. Lefferts, of Philadelphia, Pa., and Miss Ella Adams, daughter of the late Elder William Adams.

OBITUARY NOTICES.

THE announcement of the death of sister Stout, wife of brother Philemon Stout, will cause sorrow and sadness among the readers of the SIGNS, and hundreds of others by whom brother and sister Stout were so well and favorably known.

Sister **Louisa Price Stout** was born near Richmond, Ky., August 9th, 1825, being the eighth daughter of James E. and Tabitha Brasfield. Her death occurred August 19th, 1903, being at the time of her demise 78 years and 10 days old. With her parents she came to Illinois in 1834, settling near Athens, Menard Co., where she lived until her marriage to brother Philemon Stout, Oct. 26th, 1856. She then, with her husband, took up their residence at the old homestead, nine miles south of Springfield, in Sangamon Co., Ill., where thousands, far and near, will remember the generous hospitality accorded them by host and hostess, for a half century or more, and especially those who love the faith and the cause of Christ, which was so nobly exemplified by those aged pilgrims. To brother and sister Stout were born two sons and two daughters. One son, J. B. Stout, and an infant daughter, preceded the mother to the world beyond time's changing tides and shadows. S. W. Stout, (son of brother Stout by his first wife, who was always loved and cared for by the mother with the same devotion as her own offspring) Joab P. and Melina Stout Lewis, with our dear old faithful brother and father in Israel, are left to mourn an irreparable loss. The children, a tender, self-sacrificing mother, and the husband a devoted, tireless helpmeet and companion, and the sympathy of hundreds will flow unto them as this sketch is being read. For some three years the deceased was afflicted with acute stomach trouble, which gave her much pain and suffering, all of which was borne with remarkable patience and fortitude. On the Rock of Ages she was firmly planted. Her faith was of that inflexible and unwavering kind that has always been a boon to suffering christian martyrs. It was her strong tower, and no influence could shake it. As her sufferings increased the more intense her faith became, bringing with it a constant desire to depart and be with Christ, which was far better. This faith she had rejoiced in and professed some fifty years ago, when

she offered herself to Bethel church, in Menard Co., was received and baptized by the late Elder William Crow. After her marriage she moved her membership to Salem, Sugar Creek church, where she lived an exemplary christian life, and became in the truest sense one of the mothers in Israel, always filling her seat in the assembly of the saints except for truly providential reasons. She was ardent in her devotion to the doctrine of grace as held and preached by the Old School Baptists, and so ably contended for in the SIGNS OF THE TIMES. No modern ism found lodgment in her soul. Hypocrisy she could not endure, and anything that possessed even a suggestion of self-laudation, was despicable in her sight; she claimed no honor for self. In herself she saw no good. Humbleness and meekness was ever conspicuous in her walk and conversation. Previous to her death, which she knew was near at hand, she, in a calm and undisturbed manner, expressed her wishes to the family who were gathered around her bed. One wish was that the minister or ministers who should officiate at her funeral would refrain from any effusive eulogies or commendations of her past life. Her life had been an open book, and was before the people. It is not considered a violation of this request to tell now to the household of faith something of a life devoted to the blessed cause. The writer is certainly justified in mentioning a few of her noble virtues, which at best reflect but dimly her true character, who saw no terrors in death, even when its cold hand was already on her brow.

Hundreds of people, from far and near, came together at the funeral, with a last tribute of respect for the departed christian, friend, neighbor and citizen. Elders W. A. Thompson, C. C. Purvines and the writer were present, and took part in the service. May the Lord grant the surviving members of the household grace, to enable them to say, "She is not dead but sleepeth."

J. G. SAWIN.

MATTOON, Ill., Sept. 3, 1903.

"If a man die, shall he live again?"

My mind has been given a fresh impetus in asking this question which interested Job in his time of trouble, and which is answered with such triumphant certainty in the New Testament: "Because I live, ye shall live also." Christianity comes to tell us about this deathless life, on the authority of him through whom life and immortality have been brought to light. These words ring in our ears in the affirmation which is our promise and our surety: "I am the resurrection and the life; he that believeth on me, though he were dead, yet shall he live; and whosoever liveth and believeth on me shall never die." Never have these Scripture verses been so dear to me, or fraught with so deep a meaning as at this time.

On the evening of May 14th, **Morris H. Trego**, I be-

lieve, passed into this new life. He was born in Newtown, Bucks Co., Pa., Dec. 23d, 1844, and spent his life in this place. A severe attack of pleuropneumonia four years ago superinduced bronchial catarrh. Two winters were spent in Florida, with no apparent results. By the advice of a specialist he went to Denver, Colo., in June. For a time he was encouraged, but in November an attack of "la grippe" weakened both heart and lungs. He returned in March, but never rallied. He spoke longingly of his great desire to depart and be with God, and of the sweet peace he enjoyed. While he never united with the church, he held in highest esteem all things that savored of true christianity, and was quick to detect a false note in the way of salvation, giving all glory to God. He was of the highest principles, living almost a blameless life. The community has lost a noble citizen, and the family has sustained an irreparable loss. One daughter, Marion Willard, with brothers, sisters and myself, remain to cherish the remembrance of a loving father, brother and husband.

JOSEPHINE W. TREGO.

DEPARTED this life, April 28th, 1903, **Mrs. Martha J. Rutherford**, aged about 67 years. She was baptized in the fellowship of the Southampton Old School Baptist Church June 12th, 1892, and was a most faithful member. Her experience was very clear and deep, and she had the gift to speak of it freely and clearly to the comfort and instruction of the brethren, which causes her to be greatly missed in our covenant and conference meetings. She had been a member of the Presbyterian church, and the experience which brought her away from that organization was very forcible and discriminating. She was well grounded and firm in the doctrine of salvation by grace. Her death is deeply felt by the church. During her long illness she manifested great patience under her very severe sufferings. By her request meetings were occasionally held in the house, and she lying in her bed, appeared to enjoy the preaching of the gospel and other exercises very much. Her husband, Mr. Andrew Rutherford, mourns the loss of a faithful and devoted wife, and her six children a loving and dear mother.

The funeral was held at the house of her daughter, Mrs. Allen, near Jamison, and the text used at her request was John x. 27, 28. I spoke also at the meeting-house in the afternoon.

SILAS H. DURAND.

CHURCH NOTICES.

At the meeting of Otego church, held Sept. 5th, 1903, the following action was taken, viz: To request ministers who can visit us to come the first Sunday of any month, which is the time of our regular church

meeting. We can arrange for meetings Saturday afternoon and all day Sunday, at any time, by a notice being sent to us. We will be very glad to welcome visiting ministers. The reason for this action is that nearly all the members of Otego church live at a distance, and cannot come but once or twice a year, and they wish to be here at church meeting time, also they feel sorry not to be able to see and hear visiting ministers, when at Otego. Our pastor, Elder D. M. Vail, is here every first Sunday and Saturday before.

Done by order of the church.

S. C. F. GUERNSEY, Clerk.

MEETINGS.

The Lexington Old School Baptist Association will hold their annual two days meeting with the Gilboa Church, on the first Wednesday and Thursday in October, (7th and 8th) and we extend a cordial invitation to our brethren, especially ministering brethren, to meet with us, and all that love the Lord and his people. Those coming on the U. & D. R. R., stop off at Grand Gorge and inquire for Miss Jennie Leonard. Will be met on Tuesday, Oct. 6th. Our church meeting is the following Saturday and Sunday, and those who can tarry will be made welcome.

Done by order of Gilboa Church, August 8th, 1903.

D. S. ELLIOTT, Church Clerk.

The Juniata Association of Primitive Baptists will convene, the Lord willing, with the Springfield Church, in Huntingdon Co., Pa., on Friday before the second Sunday in October, (9th, 10th and 11th,) 1903, and continue over Sunday. We extend a cordial invitation to all lovers of the truth. Those coming by railroad will come on the Pennsylvania road to Mount Union, and there take the East Broadtop road to Three Springs. Trains leave Mount Union 9 a. m. and 4 p. m. Come on Thursday. Trains will be met by conveyances to places of entertainment.

AHIMAAZ MELLOTT.

The next session of the Virginia Corresponding Meeting will be held with the church at Mt. Zion, Loudoun Co., Va., to begin on Wednesday before the third Sunday in October, and continue three days.

Those coming by way of Washington will take the train leaving the Sixth St. depot at 7:30 a. m. on Tuesday, for Haymarket, on the Southern R. R., where they will be met and taken to places of entertainment.

Brethren are heartily invited to meet with us on this occasion, especially ministering brethren.

G. G. GALLEHER, Clerk.

The Welsh Tract Church has appointed her yearly meeting to commence on Saturday, Oct. 17th, 1903, and continue two days. Those coming from Philadelphia, Wilmington and Baltimore, will come via B. & O. R. R. on Saturday morning. Trains leave Philadelphia at 7:40 a. m., and Baltimore at 8:00 a. m. (Mt. Royal station.) Get tickets to Newark, Del. Elders Grafton and McConnell are expected to be with us.

The second centennial or two hundredth anniversary of the church will be celebrated on Monday, Oct. 19th, the day following the yearly meeting. In order to have our ministering brethren attend this meeting, who may be on their way to the Salisbury Association, we have appointed the exercises to commence at 1 o'clock p. m. Come via P., B. & W. R. R. Trains leave Philadelphia (Broad St. station) at 11:23 a. m., Baltimore at 10:08 a. m., for Newark, Del. Elder A. B. Francis will read the historical sketch, and the pastor, Elder J. G. Eubanks, will preach on the occasion. We hope to have a good attendance of brethren, and all are cordially invited.

P. M. SHERWOOD, Clerk.

The Salisbury Association is appointed to be held with the Little Creek church, in the town of Delmar, Sussex Co., Del., Oct. 21st, 22d and 23d, 1903.

Those coming by rail from Philadelphia and points north can take trains leaving Broad St. at 10:16 a. m. and 3:20 p. m.; Wilmington 10:58 a. m. and 4:02 p. m., on Tuesday before the meeting. Take tickets direct to Delmar. Those coming from Baltimore, can come by the Q. A. Route, taking boat leaving Pier 10, Light St. wharf, at 2 p. m., change cars at Greenwood, to Delaware R. R. Buy tickets for Greenwood in Baltimore. The stations at Greenwood are ten minutes walk apart, but if trains are on time there will be plenty of time to transfer. Excursion tickets can be bought in Philadelphia and Wilmington for Delmar, and in Baltimore for Greenwood, good for four or five days.

All lovers of the truth, and ministering brethren of our faith and order, are cordially invited.

In behalf of the church,

A. B. FRANCIS, Pastor.

The yearly meeting of the Old School Baptist Church of Olive & Hurley, of the Roxbury Association, is appointed to be held with said church on Wednesday and Thursday, the 11th and 12th of November, 1903, when we will be glad to see as many of our brethren, sisters and friends, and ministering brethren, as can visit us. Will say to those coming on the U. & D. R. R., to stop off at Shokan, where I will be glad to meet them.

A. BOGART, Clerk.

ELDER Carnell, of Dutton, Canada, will preach in hall, 42 Gratiot Ave., second floor, on the fourth Thursday in each month, at 7:45 p. m.

All members and friends are cordially invited to meet with us.

Z. GILLIES.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 71. MIDDLETOWN, N. Y., NOVEMBER 1, 1903. NO. 21.

CORRESPONDENCE.

INFLUENCE.

BELOVED:—We do well to consider and understand why we do anything, or one thing instead of something else, and what it is that inclines and moves us to action in all we think and feel, say and do. For no finite or creature action is self-caused, or underived, but it is induced by something else. Creatures are not self-produced, but they are caused to be, and for the same reason no act of theirs is self-existent, but is caused.

We may set it down as an axiom, then, that all finite beings and things are *caused*. So there is not any creature or thing that arises spontaneously, whether animate or inanimate, ideal or material, thought, word or deed. This needs no proof, being self-evident, because non-existence cannot give itself existence, or something cannot arise out of nothing. I see the green leaves move, but something else moves them. This is true of all motion and of every movement of things created. Anterior to everything that takes place under the sun, there was something else as the cause. This is as true of mind as it is of matter, and applies as

well to man as to animal and bird and mineral.

What is it that thus underlies all motion and action in the universe? It is *influence*. Everything that is done is the result of influence; that is, everything among creatures. All, *all* are subjected to influence. Man and beast, bird and tree, all things, are placed within certain environments or existing circumstances, and within this radius, circle or sphere, all are influenced in every motion and emotion, in all growth and change, in every action and all that is done. *Nothing is done by any creature without influence.* Almost countless influences enter into the formation of every life, many of them antedating the individual life, while many others arise day by day. No one is exempt from influence. Let proud and vain man boast as he may, yet no living man can rise above, turn away or free himself from the dominion of influence.

There is a resistless potency in influence, so universal and strong that it sways and controls all finite beings. The word means, to affect, to sway. Influential means, powerful. So whatever affects and sways us in any way is influence, and the extent to which we are

affected and moved is the power of influence. Therefore all action is the effect of influence. Change the influence, and the action would be changed, or the conduct different. And so opposite influences will lead to opposite results.

Influence is of two kinds—good and bad, or holy and wicked. These two have their source in the holy One, and the wicked one. All holiness is of God, who only is good, but all wickedness is of Satan, who is a murderer, and sinneth from the beginning. "There is none good, but One, that is, God," said his holy Son.

All goodness, therefore, has its source in God, and this includes all natural goodness and every blessing, both earthly and heavenly. When the Lord God finished his whole work of creation, he said all was good and very good. This included the heaven and the earth, with all the host of them. Paul said, "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshiped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things: * * * for in him we live, and move, and have our being." And James says, "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."

This Scripture clearly proves two truths. First. All things good and perfect cometh down from above, and they are the gifts of God; therefore not bought. Second. God neither varies, changes nor turns in the least; therefore he alone is never moved by influence, but is highly exalted, infinitely and forever above and independent of all influence whatever.

This is both wonderful and blessed, for in this immutability of God is the perpetuity of the universe, and the safety of his people. "For I am the LORD, I change not; therefore ye sons of Jacob are not consumed." The meaning of this is, if the sins of his people could possibly influence the Lord and change him, he would consume them in their sins; but because he changes not, he consumes their sins only.

Let us dwell a little upon the changelessness of the God of the whole earth, that we may the more revere him, as well as for our profit and comfort. For according to our view of the Lord, so will we either confide and trust in him, or in ourselves; for all either trust and hope in the Lord, or in man. His word is, "I change not." His reason is, "I am the LORD." He is Jehovah, the self-existing, eternal One, the Almighty. He is infinitely high above all other beings, and above the heavens. All others, and the whole unbounded universe, are forever absolutely dependent upon him. "He giveth to all life, and breath, and all things." It is impossible, therefore, that the unchangeable God should in the least be influenced by men, or angels, or anything outside of himself. "How unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counselor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen." This sweeping challenge and universal affirmation of Paul forever establishes the entire and absolute supremacy and omnipotence and independence of God over all worlds and beings, causes and influences whatsoever, and shows

that all, *all* are under him and subjected to him. His power is almighty, his dominion is universal, and "his kingdom ruleth over all."

God above is forever free, because he is unspeakably high above all influence. His will is his only law or rule of action. "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?" Daniel had said to the wicked and exalted king of Babylon, that he should "know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." But he was lifted up with pride, and said, "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty? While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee. And they shall drive thee from men," &c. "The same hour was the thing fulfilled upon the king."

Many men are like that haughty king, and flatter themselves that they have done much, and will yet do much more, "by the might of their power, and for the honor of their majesty." Daniel extolled the power of God, but Nebuchadnezzar represented boastful man, and praised his own ability, until the hand of God touched him, then he was deeply abased, and said, "Now I Nebuchadnezzar praise and extol and honor the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase." Yes, praise and adore his holy name. Well did the king know this, for he spoke from his own experience of the truth and power of God.

So it is with those who know the Lord, for they have been taught of God, and have fled to Christ for refuge. They have ceased from man, and have no confidence in the flesh. Now they are willingly under the power of the Lord, and are moved and led by the hand of the Almighty, drawn heavenward with loving-kindness, and constrained by the love of Christ.

O, this is a perfect gift and hallowed influence! It cometh down from above, and it raiseth its blessed subjects upward to the Father of lights. The power of this influence is effectual, and it is divinely sanctifying. Its happy effect upon the life is thus expressed: "When thou saidst, Seek ye my face, my heart said unto thee, Thy face, Lord, will I seek." The voice of the Lord is full of majesty, and he speaks never in vain, but his word stands fast. He says, that as the rain and snow shall 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." No opposing word, or resisting effort or influence, can possibly prevent this, for "God speaks, and it is done; he commands, and it stands fast," because almighty power attends his word. He abundantly thus reveals himself in the Bible, as also in his work of creation and providence.

Now, as the sins and rebellion of the Lord's people could not influence or move him to hate them, so neither is he moved or influenced by their repentance and obedience to love them. In either case they would *change* him. The very opposite of this is true, for they are *changed* by him, and the sanctifying and holy influence of his divine power upon them

mightily moves and controls them, causing them to repent and turn away from their sins and ungodliness, and bringing them into obedience unto Christ. "I said not unto the seed of Jacob, Seek ye me in vain: I the Lord speak righteousness, I declare things that are right." "Thy people shall be willing in the day of thy power, in the beauties of holiness."

The Lord reigns, as well in the spiritual kingdom as in the natural, and on earth as in heaven. *He is unlimited in his dominion.* "For there is no power but of God: the powers that be are ordained of God," wrote Paul. God's counsel and purpose, dominion and power, are as unlimited as the worlds or the universe. And hence there is not a creature or being or thing outside of the power of God. The sun and stars, earth and moon, are not more subservient to his determined purpose, or dependent upon "his eternal power and Godhead," in their appointed course, than are all their trains of inhabitants. For none, whether in heaven or on earth, or under the earth, Seraphim or Cherubim, Gabriel or Lucifer, king or subject, saint or sinner, can defeat the counsel of the Almighty, or go beyond his power, but all are chained to his eternal throne. This is the overwhelming testimony of the word. The wisdom of the world denies this, and it affirms that men can and do act upon and influence their Maker, either to hate or love them, and to curse or bless them, just as they will. The worldly wise teach the religious world that in this way only, that is, upon this condition, are they responsible or accountable to God. But this assumption and dogma really reverses accountability from the creature to the Creator, for it holds God accountable to man, to reward him for his optional works, either of merit or demerit.

The religion of the world is therefore essentially and necessarily conditional, because it is based upon the assumed claim that conditionality is essential to accountability, and that man is a free moral agent. But this, with every notion of conditional salvation, carries in it the idea that the religious man acts upon the Lord, and influences him to reward him with the salvation which is conditional upon the conduct of the man. It is impossible, therefore, for salvation to be conditional in any sense or part upon the works of man, unless man influences and moves and controls the Lord by his conditional works, which the worker may do or not as he will. For if there is a condition in any part of salvation, and the condition is the act or work of man, which he must do in order to obtain such salvation, then the man by his act and work does act upon and move the Lord to bestow the salvation.

O, how shocking this doctrine is! For it represents that the Lord does change, often change, and that he moves towards man, *because* man moves towards him. Not only does all conditional accountability and salvation deny God's immutability, but it also represents him as subject to the influence and will of man, and controlled by him. This is monstrous. But it is not so, for it is basely absurd and utterly false.

"The Lord God omnipotent reigneth." The Father hath put all things under the feet of his dear Son, whose arm of power rules for him, and he is "King of kings, and Lord of lords." He reigns in heaven upon his holy Father's great white throne, and he as well reigns in Zion and in the hearts of his people. Every holy emotion of love to God in their hearts, every prayer and thanksgiving, every act of obedient service in his kingdom of grace,

all, *all* are from him as his good and perfect gifts to us. These, with ten thousand other gifts of his love, above all, the unspeakable gift of his dear Son, with whom the Father shall also freely give us all things, these all inspire our songs of praise, move us to loving and willing obedience, and *in* this work of faith and labor of love there is a blessed reward, but it is the reward of grace. Therefore, beloved people of God, it is only because we are acted upon, moved and led by his Spirit of life and love, and enabled and influenced thereby, that we come unto the Lord and the throne of grace, and into the obedience of faith, and worship God in the beauty of holiness. All else than this is carnal, legal and formal, and is no better than mocking hypocrisy. From the corrupted, fleshly mind arises all sinful and wicked works, all rebellion against God, and as well all legal or conditional religion, carnal and false worship, which are not of God. O, may he move upon our hearts! then shall the sweet incense thereof flow out in the devotion of adoration and songs of praise to him. "Awake, O north wind; and come thou south; blow upon my garden, that the spices thereof may flow out." The church is the garden of the Lord, who says, "A garden inclosed is my sister, my spouse; a spring shut up, a fountain sealed." He only can open this sealed fountain, and water the plants in his garden, that their divine fragrance and sweet influences may flow out. So the Lord, in the trial of Job, said to him, "Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?" When Job could reach up to these groups of stars, bind and loose them, and many such mighty works, "Then will I also confess unto thee that thine own right hand can save thee," said the Lord to

him. God alone, who made all the heavenly bodies, can bind their influences, or loose their bands, as he please. "These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth."

Therefore, beloved, the conclusion is, all holy and sanctifying influences, with which the Most High is well pleased, are of his own perfect nature and divine power, and these beautify and sweetly perfume and enrich all the garden of grace, so that the Beloved comes into his garden and eats his pleasant fruits, and rejoices in his saints. "And their righteousness is of me, saith the Lord." "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness."

"Unto thee lift I up mine eyes, O thou that dwellest in the heavens." "The Lord that made heaven and earth bless thee out of Zion."

D. BARTLEY.

LEBANON, Ohio, June 8, 1903.

336 HANCOCK ST., NASHVILLE, TENN.

DEAR BROTHER:—The subject of imputed righteousness has been upon my mind of late. I have been reading some authors of old date, one hundred and fifty years ago, and upon reading my Bible I find they correspond with the teaching of the apostles. I feel to hope in this imputed righteousness, and to say, "By the grace of God, I am what I am." It is all his righteousness, and none of mine, as the prophet has said, "For we are all an unclean thing, and all our righteousness is as filthy rags." Job said, "Behold, I am vile: what shall I answer thee? I will lay my hand upon my mouth." No man

has anything to offer of his own that will be acceptable to God, for he is a Spirit, and must be worshiped in Spirit and in truth. I sometimes feel to hope that I have received the imputed righteousness of Christ. And why do I thus hope? Because it is my greatest pleasure and delight to read his word, and I feel that he has put a new song of praise to him in my mouth; it is also such great comfort to sit under the blessings of the sanctuary; here is food that feeds the hungry soul; it is fresh from the Master's table; here truth abounds, and love for one another.

The Lord has reserved unto himself seven thousand men who have not bowed the knee to the image of Baal. These have not gone after the beast, but feel their own unrighteousness, and without his imputed righteousness, their works will avail nothing. I feel thankful to God that he has reserved a few, and has given to them strength to go forth with boldness, declaring his name, and contending for the truth once delivered to the saints. And, dear brethren, I read just such truths in the SIGNS, and I love them, because they are established in the truth of God; they put no confidence in the flesh, nor in man; they encourage the poor who desire the crumbs that fall from the Master's table. These desire the imputed righteousness of Christ, and having immortal life dwelling in them they grow in grace, and in the knowledge of the truth. They are a spiritual seed, chosen in Christ before the foundation of the world. What a glorious inheritance is this. All this they receive, not by works of righteousness which they have done, but because they are justified by the imputed righteousness of Christ. The natural man is far from this righteousness, he is ex-

cluded from it. We can be accounted righteous only through the meritorious obedience of the dear Redeemer, he paid the ransom by his stripes, he for them fulfilled all that was demanded of him, and fulfilled in every jot and tittle the whole law of God. This is the true doctrine; without fear of man or his wisdom, let us lay aside all the works of the law for righteousness, and trust alone in his righteousness. He came to give light, and to call sinners to repentance, and to be the propitiation for our sins; what joyful news to a broken heart and contrite spirit. Christ then, is our obedience, and fulfilled the law for just such poor worms as we feel ourselves to be; he is the only refuge to which we can flee for pardon, as he fulfilled the law, and magnified and made it honorable, let us confess ourselves as having nothing but filthy rags in his sight. Jesus alone is pure, and we are all unclean in his sight. Not being able to keep the law, we must flee to Christ; he as our surety, paid all our debt; he suffered the curse for our sins. Christ has the key of David, he openeth and none can shut, and shuts and none can open; he is able to make all grace both to abound toward us, and to exist within us. Still more, he is the author and the finisher of our faith. Why then should we distrust, since he claims all this to himself? Will not he fulfill his own office? Will he not act agreeably to his own character? Let us not be faithless, but believing. There is no merit on our part, and no conditions, but Christ and his riches are all; we may believe they are all our own. Christ dwells in our hearts. But how? By legal works? No, but by faith. "He that believeth on the Son hath everlasting life." Christ is made wisdom unto his people. Christ is made all that they

need, to them. From what are we redeemed, but from chains and bondage, misery, ruin, and all manner of evil? This is precious truth; uncreated wisdom calls us; Christ came to save us; the eternal sovereign displayed his majesty, manifested the riches of his goodness, and he commissioned his apostles to publish it in every nation under heaven. The psalmist said, "Bless the Lord, O my soul, and all that is within me; bless his holy name." What is the cause of such praise? Is it because he "possibly may," or "probably" will save? No, it is because he actually has saved; he forgiveth all thine iniquities. Job's faith in his sufferings was strong: "I know that my Redeemer liveth." He put no confidence in man.

All true believers are brethren, and have one common faith. Peter says to such people, "Wherefore gird up the loins of your mind, be sober and hope to the end." They may have not a dim, but bright hope; not a wavering, but steady expectation of eternal life; it is a free gift. The Lord said, "I am he that blotteth out thy transgressions." No man can love God until it is revealed to him. Man may attempt it, but we shall never be able to exercise this love till we have some apprehension of the good will of God to us. We love him, but from what inducement? Because he first loved us, and hath given to us the faith of this reconciliation. The free will system can neither speak nor admonish to obedience, the valley and shadow of death alone can yield these blessings. We cannot say, I have my own righteousness, but let us proclaim the Lord's righteousness. Having his righteousness, we have faith, and are sealed with blood unto the everlasting inheritance. This excludes all ground of hope by the obedience of man. This

doctrine is embraced by a realizing faith which is the only pillow of rest to the weary and heavy laden soul, and this is a free gift.

All our salvation in time and eternity is the work of grace, and of grace alone; Christ alone, the true light, can lead us out of darkness into his marvelous light; we are planted by his Spirit; Jesus makes us partakers of his merit; we are cleansed and discharged from all guilt; we are made holy through his atoning blood. Paul once thought that his idolatrous worship was doing God service, but after being stricken down by the power and grace of God, he counted all his works but dung, that he might win Christ, and be found in him. Now Paul says nothing shall separate us from the love of God, which is in Christ Jesus our Lord. Isaiah exhorts to praise God, and to remember him, for he says, "I have formed thee; thou art my servant; O Israel, thou shalt not be forgotten of me." "I have redeemed thee. Sing, O heavens; for the Lord hath done it; shout, ye lower parts of the earth: break forth into singing, * * * for the Lord hath redeemed Jacob, and glorified himself in Israel." Ye are bought with a price, therefore glorify God in your body and in your spirit, which are God's. O for a tongue to praise and honor him.

May the Father of our spirits give us understanding to know him that is true, that we may be in him that is true, that is, in our Lord Jesus Christ. We were chosen from eternity for this purpose, that we should glorify him, and be holy and unblamable before him in love. We are created in Christ Jesus unto good works. I will put my spirit within you, saith the Lord. To what end? That ye may walk in my statutes, and keep my judgments and do them. Our God ob-

tained eternal redemption for us, and brought in everlasting righteousness for us. Jesus is united to his people by the closest of all ties: I will betroth thee unto me forever: I will betroth thee unto me in righteousness and in judgment, and in loving-kindness. He is our maker and husband. The righteousness wrought by Jesus is for his mystical body. He says, "My beloved is mine, and I am his. Jesus came in his own strength, and his own apparel, traveling in the greatness of his strength; he spake in righteousness; his own arm brought salvation, and surely they are his people, children that will not lie. So he was their Savior. What would the people of God do, were it not for the great gift of this righteousness, the glorious gift of grace? Were it not for this hope, we should be of all men most miserable. Let us then cast our burdens on the Lord, and learn of him, and walk in him; he spilled his blood for us, and with his stripes we are healed; we must cry out, My leanness, my leanness. This is to deny self and to cleave to Christ. If we have this righteousness we shall be among that great company admitted with angels and the spirits of just men made perfect, to the presence of God forever; these are written in the Lamb's book of life. It is Christ that died and is risen again, and who is at the right hand of God, who also maketh intercession for us, he is the gift of God to us, the pearl of great price, and so the prophet says with triumphant language, "Unto us a child is born, unto us a Son is given," &c. Here is the foundation of our comfort, and his Spirit makes us wise unto salvation, writes his laws in our heart, and causes us to partake of the divine nature: Christ is the foundation of life.

Those that advocate free-will, and con-

ditionalism, need the eyesalve, for such can see no beauty and comeliness in Christ, and need eyes to see the beauty of free grace. Christ's imputed righteousness gives us a heart to praise and adore his great name, it brings us to have no confidence in the flesh. We are enemies, by nature, to God, but are reconciled to him by the death of his Son. Isaiah said, "Who hath believed our report?" And Paul says, "Not many wise, not many mighty are called." We have neither the will or the power to do good, unless it pleases God to give them to us. Worldlings and self-righteous mortals are humbled by the gospel. Some speak of conditions of obedience to the gospel commands, but to such conditionalists I will say that Paul says, "The love of Christ constraineth us." This constraint makes us free. The Master said, "Learn of me, for I am meek and lowly of heart." Christ is the Comforter, the consolation of Israel: he says, Speak ye comfortably to Jerusalem, cry unto her that her warfare is accomplished.

Dear brother, I feel glad to know that you have been called, with other true servants, as was Aaron, to stand fast, and to publish to the world the truth, and to expose error, and that you put no confidence in the flesh. We are now witnessing just such trials as our dear Elder Gilbert Beebe, and also many others witnessed, many years ago. Thank God all are not gone after false gods; some yet are standing firm for the old landmarks, as are the dear old SIGNS, which is contending for the same doctrine as it did at the first. It fought the beast, and is still fighting it with boldness, and without fear of men. The God of Israel is at the helm, and has promised that he will not forsake us, nor leave us comfortless; with such promises we can say as did

Paul, "Other foundation can no man lay, than that is laid, which is Jesus Christ," and there is no other name given under heaven among men whereby we must be saved. Can we poor, unprofitable creatures rely upon any accomplishments of our own? Paul did not, he denies himself in all, and makes mention only of the imputed righteousness of Christ. Christ gives sight to the blind, and the tongue breaks forth into songs of everlasting praise, the lame threw aside their crutches and leaped for joy, and men were cured of all manner of disease which had mocked the skill of all physicians, and cured at once, in the twinkling of an eye. He rebuked the figtree which had leaves of great profession but no fruit, and so will the hypocrite be destroyed, when shown to be destitute of inward piety. Jesus is declared to know the secrets of all hearts before they come into action, yea, while yet unformed in the mind; the hidden things of darkness, and the contingencies of to-morrow, are all open to his all-seeing eye; he not only penetrates the minds of men, but he overrules the operations of the soul. He remonstrated with the conceited pharisee who could not endure the truth, nor can the same truth be endured to-day. All hearts are in his hands, and he turns them as the rivers of water, whithersoever he will, and he is our Mediator, our righteousness. The apostle affirmed that in him dwelt all the fullness of the Godhead bodily; unerring wisdom, every adorable attribute, dwelt in him to the greatest degree; all eternally dwells in Christ, and we are complete in him not partly upon conditions, nor before men, but before God omniscient; we are made righteous in the righteousness of God. What a foundation this is; the righteousness of Christ is our eternal rest, our justifica-

tion is complete. Sing, O ye heavens, for the Lord hath done it.

I feel so condemned in his presence, for he is so holy, and I am so vile. Can I claim an interest in his precious blood? The people of God have no place of rest outside of the imputed righteousness of Christ. God shall judge the world, and shall ever be omniscient and omnipotent. How blind man is to claim to be able to perform by his own will spiritual things; they are blinded by the god of this world, they cannot see afar off.

This is a glorious subject, it has no end, and I trust that you will bear with me; we are passing through troublous times in contending for the true doctrine of God our Savior. God is absolute in himself, his foreknowledge, his predestination and all his purposes, from the beginning of time were all absolute in himself. I cannot see how the objector can resist the word, as it all comes from an absolute, self-existing being, and all that he gave to the prophets to prophesy shall surely come to pass. Thank God, I certainly indorse such doctrine; I trust that his absolute decree has given me a hope beyond this life, were it not for this I would be of all men the most miserable.

I trust that what I have here written is within the teaching of his written word; I hope that what I have said will not hurt his little ones, for I feel to be the least of the saints, if one at all. If this does not meet with your approbation, lay it aside, and all will be right. May we give him all the praise, and claim none to ourselves. My desire is to be kept humble before him in love. May God bless the dear editors in contending for the truth. I have written as I have received and understand, and I hope it has come from God, and not from man.

O. B. HICKERSON.

FORDYCE, Ark., Sept. 27, 1903.

DEAR BROTHER BEEBE:—I have been reading the SIGNS OF THE TIMES now about seven years, and I never knew until recently that there was any one claiming the name of Old Baptists that did not indorse them. But, brother Beebe, when we stop and consider the teaching of the Bible (and finding the SIGNS in harmony with the teaching of the Bible,) we find that the self-sufficient pharisee has ever been opposed to the truth from the days of Cain down to the present generation, and will be to the end, and while these things are crucifying to the flesh, and causes sorrow to fill our hearts, yet in the end it works out the peaceable fruits of righteousness to them that are exercised thereby, for by this we are able to judge them by their fruits, for if any man has not the Spirit of Christ, he is none of his. The fruits of the flesh and Satan has even been to thank God that they were not as the poor publican. And, my brother, until the power of God has killed them of their self-will they will ever persecute and hate the doctrine of grace, for it is foolishness to them, and they feel that they do not need a Governor, and will not have this Governor (Christ) to rule over them. Well do I remember the time in my early life when I thought I was as good as any one; I was well; I did not need any one's help. But finally I found I was in the horrible pit, and without the ability to extricate myself from this horrible condition. But, thanks be to my God, who did deliver me from this, by revealing to me that my sins were pardoned, my iniquities forgiven. I do feel like I have received more than double at the Lord's hands for all my sins.

Now here is the point I want to come to: after all this miraculous de-

liverance, I was for about two weeks perfectly happy, (seemingly to me,) and I thought christians lived there. So while in this pleasant state of mind I offered myself to the church, and was unanimously received, and baptized by Elder D. Westall. But the Lord after this left me to myself, to learn the great lesson that it will not do to trust in an arm of flesh. Now I was here left in darkness, everything fretted me that went contrary to my wishes. I think that Satan here had me fully in his grasp, and I was his servant. So the first thing to relieve myself of this awful state of mind was to "do better;" that it was my own condition that was the cause, so I tried to do better, and the more I tried the worse it seemed to me I got; it seemed to me like one in the miry quicksand, the more I worked the deeper in I got. I found my heart was desperately wicked, and deceitful above all things, I could not know it, and when I would do good, evil was the uppermost in my mind; not one good righteous act could I do, and O, brother Beebe, I was in the worst kind of a hell, surely, and I was here compelled to say, Lord, save, I perish. I have learned the great lesson that the Lord is the strength of my life, and all of my salvation. He is the true Vine in which I live, move and have my being; no conditions in it, for I have tried every available means, and found that they were nothing, yea, less than nothing and vanity. I am one of the poor that has to wait for the Shepherd to come and spread the food before I can feast. I know these things, because I have learned them through great tribulations; I have learned that I am nothing; a poor worm, and no man. I know this is mighty low down, but brother Beebe, the God of heaven knows it is the truth. I am here in this

world, hobbling along lame like Jacob of old, who wrestled with the angel that left him lame the remainder of his life, and so it is with me.

In conclusion I want to say that the SIGNS has been of much comfort to me, the editorials, together with the correspondents, are according to my understanding of the Scriptures, and my experience. I have said repeatedly that when I went to a house and found the good, old SIGNS I felt at home. And, dear brother, though some of the so-called Baptists may assail you, let me say to you, Stand firm, for you are on a firm foundation, Jesus Christ the chief cornerstone, in whom all the building fitly framed together, &c., the church that the gates of hell shall not prevail against. Then it is sure, but we must suffer the reproaches that Christ did, for these are waymarks, and when I see these fellows assailing the truth, it confirms me. As they did it unto Jesus, they will also unto us, as they knew him not, neither do they know us, for whosoever is of God heareth us, and he that is not of God, heareth not us; hereby know we the spirit of error and the spirit of truth.

May the God of all grace keep us blameless and deliver us from graceless and ungodly men, for vain is the help of man.

Yours in hope through grace only,
V. R. HARRIS.

ALLENTOWN, Pa., Aug. 19, 1903.

ELDER CHICK—MY DEAR PASTOR:—It seems a long time since I heard from you; it was soon after the association at Southampton, if I remember rightly, and at that time I was not favored to have any conversation with you at all, I had hoped to go to Hopewell the following Sunday, and spend a day or two there, but was

greatly disappointed to find that other arrangements had been made, and that it would be impossible to get there at that time.

It was unpleasant to mingle with worldly people, and to take part in trifling conversation so soon after being in such congenial company. My mind has been in a barren state ever since the association, so that there seems to be no use in raking it over to find something, but I will try to tell you of my exercises while at the association, for I am sure of those, however barren I may be now. We, (that is, sister Sharp and I,) stopped at sister Opdyke's, with a number of others, brother George Conkling, whose kindness I will never forget, was with us there also, and had it not been for his thoughtfulness I think it doubtful whether I would have heard even one sermon. On Wednesday I heard nothing at all, and was discouraged accordingly, and Thursday forenoon it was the same way, but in the afternoon, when Elder White began to preach, I strained every nerve to hear, but alas, the effort was vain, and my hopes deserted me altogether. Brother Conkling saw how it was and placed a chair for me in front of the pulpit, which I gladly accepted, and then the feast began, and I heard all the sermon. I remarked in the morning that if I could hear one sermon all the way through I would return home satisfied. But was I satisfied? Not at all, I was as hungry as ever. At the close of Elder White's sermon, Elder Eubanks preached, and I heard that sermon, too. My hunger was not appeased yet. In the evening there was quite a company assembled at sister Opdyke's, and we had a little meeting. There were Elders Eubanks, Vail, Keene and Mellott, beside one other whose name I cannot recall. Elder Eubanks preached, and

again brother Conkling came to my help, and placed a chair in front of the preacher, and again I was favored to be fed with the soul-satisfying food. I was lifted up above this sinful world, and permitted a glimpse of another world, whose inhabitants are the King's own subjects, and whose delight is in him alone. I was favored to think for the time being that I, even I, was one of his subjects also; I forgot that I was a sinner, and that there was such a thing as sin in the world; I was taken captive by Jesus and his love. I was still favored of the Lord on Friday, and permitted to sing praises in my heart to God for his graciousness, and for his condescending love. Again I heard all of that dear young brother's testimony, some of which I could testify to as well, but, as you know, my dear brother, I had to come down from this exalted state; I had been on holy ground, and the trifling things of earth seemed altogether distasteful to me for a time; I found that I was still with the earth, and of the earth, and subject to all its vanities. I am more than ever convinced that heaven is a state of mind rather than some special place. Were we in the most beautiful place of which we could conceive, and yet were in rebellion against the owner of it, and even if allowed to remain there, how could we be happy? Happiness is to be realized only where Jesus is. I am sure that he was there on that Thursday evening, where a few were gathered together in his name, at sister Opdyke's. One seemed no dearer to me than another; all bore the marks of the lovely Jesus, and so all were lovely to me.

Now I think that I shall be sorry, when I cannot get this letter out of the mail box to burn; it looks to me as if I had exaggerated, because I have always been so fearful and doubtful about my heir-

ship. Well, I am so now, but I was not then. I am going to mail this letter however much I may regret it.

With love to yourself and family, I remain as ever, your sister, though unworthy,

M. E. FISHER.

ROCKVILLE, Md., Sept., 1903.

DEAR BRETHREN EDITORS:—The SIGNS come regularly the first and fifteenth of each month, richly laden with good news of heartfelt experience and grand sermons from portions of the Scriptures, by brethren and friends of the cause of truth. The things of earth can afford us nothing spiritual, all must come from above. If Solomon prayed for wisdom, it was because God had first made him wise. We poor worms of the dust have nothing to boast of, "Grace all the work shall crown;" it is through faith, which is the gift of God, and is the evidence that we are his. Have I at all times an abiding faith? Ah no, even with blessings in my hand I feel so rebellious. In the language of the poet I must often exclaim,

"My grief and burden long have been,
Because I could not cease from sin."

To-morrow, the fifteenth, I celebrate my seventy-first birthday; I am the last surviving one of my parents' children. My dear sister, Mrs. B. F. Waddy, of West Washington, passed away the tenth of last March, in her seventy-fifth year. Her obituary was very appropriately written by her loved pastor, Elder J. T. Rowe, and published in our family paper, the SIGNS.

"Our family paper" is a very appropriate name, for only the children of one family enjoy reading it. I have seen it taken in hand by old professors of religion, for a short time, and then laid

aside for some Sunday School book, and that book read with interest to the last page. This proved to me that the teaching of the Spirit was not in the heart of that old professor. But can I boast over that one? No, for I was once in the same condition, but when I was given eyes to see, ears to hear, and a heart to understand, it was like so many darts piercing me through and through, and then the more I read the SIGNS, the more I wanted to read them. A lady friend, who has long been dead, asked me to let her read my letter of experience (an intelligent lady). On returning it she remarked to me, I was very much interested in your manuscript, but I do not think as you do. I replied, I suppose not, for the things of God are only known by revelation, and there it ended.

As referred to above, our beloved pastor has written an obituary of my dear sister, but I wish to say a little of her last days; ere she left us to return no more. I spent from October to January in her home, for the past three winters, and in conversation last winter I remarked, This is my last winter with you. Her answer was, You do not know that; but the impression still remained with me. So much of my trouble in the death of my husband, and my two children, had been before me during all my last stay with her, still I did not think she would depart first. On Monday I packed my trunk, but by noon I was so sick I could not sit up, and that evening the doctor was called in, and I was taken to the hospital on Saturday, not far from her home, and Tuesday she walked up to see me, and as she sat by my bed looking so pale and feeble, I said to her, "Hennie, you must walk out more," and she replied, "I will." This was the last time that I saw her face in life. Sunday fol-

lowing she was taken to her bed, and never arose from it, but grew weaker and weaker till she passed away, as said before, on the tenth of March.

She said she was not afraid to die, and was willing to go, but was so anxious for her youngest child, a daughter, who is an invalid. She became so weak and tried it was hard for her to make them understand her words. Just before the last breath left her body, a lovely smile passed over her face, and all in the room saw it. Her oldest daughter said, "She saw something more than this world." Thus one passed away from this world who was brought to love and contend for salvation by grace alone. Once she had felt highly insulted by Elder Leachman, in a sermon, and when I was baptized by Elder Purington, on a cold, bleak day in December, she declared that they would never get her to pass through that cold water. But the words of her pastor, Dr. Bocock, of the Presbyterian church, brought light to her when once he said, "The kingdom of heaven was like one walking on the seashore, who picks up pebbles instead of pearls," and the words came to her, "Would he take a pebble instead of a pearl, if he saw the pearl, and knew its value?" The next time she met him she spoke of it, and he said, "Well, that is so." But light was not brought out to him, if any was in him, but the darkness remained. "If the light in you be darkness, how great is that darkness." I would like to read Elder Chick's views on that Scripture. I had some view of that portion of Scripture some time since, but cannot tell it now. "The light shineth in darkness, and the darkness comprehended it not." How is this, brother Chick?

I was anxious to attend the association in Baltimore, last spring, but was not

able. I felt it would be worth the trip to see you, as I wrote to sister Ella Darby. This may be my last message to the readers of our dear family paper. I am very deaf, and suffer intensely at times with noises in my head, but I can still read the good news in the SIGNS, and also my Bible. And at times I am given a feast of fat things, when light is brought out upon some portion of the written word. Our God is a God of love and mercy to this poor, sinful worm of the dust. I also find spiritual comfort in singing hymns in my lonely hours. The earth abounds with the good deeds of man, as all think, but they are nothing to me, who have nothing but sin to give him from whom I have received nothing but love and mercy. It is the sinner that is saved, and it takes the soul, body and spirit to compose the sinner, and not the soul alone. Christ, the beloved Son of God, came into the world to save sinners, of whom I am chief, is the language of the great apostle.

Dear brethren editors, I send what I have written for your judgment; whether published or not, my mind is at rest.

Your sister in a precious hope,

RUTH ADAMSON.

[MANY pleasant conversations with our dear aged sister in the years that are past, are still remembered by us. While we have not met for several years past, yet we remember that her theme was always the way in which the Lord leads his people to himself. As she speaks so much of her departed sister, we will add that with both of them, grace was all in all, in the matter of salvation. May God bless our sister in her old age, with all needed support. The testimony of such aged ones, who have been so long in the way, is precious.—ED.]

AN ADDRESS TO THE PREDESTINARIAN BAPTISTS.

WHEREAS, we, the undersigned, having had our names associated on the book of the South College Street Baptist Church of Nashville, Tennessee, and whereas, they having proven themselves a church void of fellowship for the Predestinarian Baptists; and whereas, they at their regular conference on Saturday before the first Sunday in September, 1903, so declared, saying, that from thenceforth no one who believes in the absolute predestination of all things will be allowed to speak on the floor of said Church; and whereas, we the undersigned, have believed and do yet believe in the absolute predestination of all things, as set forth in the London Confession of Faith, which says, "God hath (Isaiah xlv. 10; Eph. i. 11; Heb. vi. 17; Rom. ix. 15-18,) decreed in Himself from all eternity by the most wise and holy counsel of His will, freely and unchangeably, all things whatsoever come to pass; yet so as thereby is God neither the author of sin, (James i. 15-17; 1 John i. 15,) 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 (Acts iv. 27, 28; John xix. 11,) established; in which appears His wisdom in disposing all things, and power and faithfulness (Numbers. xxiii. 19; Eph. i. 3-5,) in accomplishing His decree."

"The almighty power, unsearchable wisdom and infinite goodness of God so far manifest themselves in His providence, that His determinate counsel (Romans xi. 32-34; Samuel xxiv. 1; 1 Chronicles xxi. 1,) 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 (2 Kings xix. 28;

Psalms lxxvi. 10,) boundeth, and otherwise ordereth and governeth, in a manifold dispensation to His most holy (Gen. i. 20; Isa. x. 6, 7-12,) 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 nor can be the author or (Psa. i. 21; John ii. 16,) approver of sin." This is yet believed and advocated by the regular Predestinarian Baptists of the United States and Canada; and whereas they, the South College Street Church, have refused (by refusing to vote) to declare non-fellowship for conditional time salvation, and whereas, in fact they, as a Church, advocate and practice the principles of conditionalism, fellowshiping men who preach for salvation the works of men, while we verily believe, according to our experience and the holy Scriptures, that by the deeds of the law no flesh shall be justified in God's sight, and that we are saved by grace from first to last; and whereas, they hold in fellowship members who belong to all manner of secret societies, which is expressly forbidden in the Scriptures and by Old Baptist Church practice, as is indicated by her history which she has made of herself; and whereas, they have by Church action, refused to allow preachers of our own faith and order to fill our pulpit; and whereas, they have postponed the communion in order for our pulpit to be filled by invitation, by a Missionary Baptist preacher; whereas, they receive members for baptism without a relation of an experience of grace; whereas, they ordained a brother to preach the doctrine of Jesus Christ, and at the same time say he could not be allowed to preach for the Church that ordained him; whereas, we feel it in our hearts, as Predestinarian Baptists, that they are in disorder both in doctrine and

practice. Therefore, be it resolved, that we withdraw Church fellowship from them, and declare ourselves to be the Old School or Predestinarian Baptist Church of Nashville, Tennessee, founded on the faith of the Apostles and Prophets, and of the London Confession of Faith as our tenet of principles; therefore, we desire and humbly ask, of all regular Predestinarian Baptists, recognition among you as a regular Predestinarian Baptist Church. In this declaration of principles, which are dear to our hearts, because of their sacredness, we stand identified with Abel, who by faith, offered a more excellent sacrifice than Cain, who, by his free-will worship, offered a sacrifice not pleasing to the Lord; with Abraham, who, in a figure, by faith, offered up Isaac, and who, by faith, left his own country to go to the one the Lord would show him, not knowing whither he was going; with Isaiah xlv. 9-11, who declares, saying, "Remember the former things of old; for I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure; calling a ravenous bird from the east, the man that executeth my counsel from a far country; yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it;" with the Apostles who, in the Acts iv. 27, 28, say, "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;" with David, who, in Psalms lxxvi. 10, says, "Surely the wrath of man shall praise thee: the

remainder of wrath shalt thou restrain;" with Solomon, who, in Proverbs xvi. 4, declares, "The Lord hath made all things for Himself: yea, even the wicked for the day of evil;" with Paul, who, in Ephesians i. 11, says, "In whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of his own will;" also with Paul, who, in Romans ix. 19-21, anticipates the presumptuous Pharaoh in his blasphemous reply against God, by saying to him, "Thou wilt say then unto me, Why doth He yet find fault? For who hath resisted His will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make on vessel unto honor, and another unto dishonor?"

We are thankful that there are a few witnesses who know that this is no new doctrine, but that it has the age of God's eternal decrees.

The London brethren so indicated it two hundred and fourteen years ago in their articles of faith, which was adopted by the Kehukee and Philadelphia associations in their earliest organizations as Predestinarian Baptist bodies. See Burket and Reed's history, pages 31-33, and Hassell's history, page 883, which says, "We believe that God has freely ordained all things that come to pass, which doctrine is called Absolute Predestination."

Therefore, we would refer those who rail against us, calling us fatalists, Antinomians, &c., for believing this consoling doctrine, to the presumptuous Pharaoh for a companion, and to the faithful and fearless apostle Paul for a just rebuke for their unrighteous perfidy.

As to exhortation and good works. We

most certainly believe in both, but they must be based on the principles of the Gospel, which is the power of God unto salvation, which is so beautifully and truthfully set forth in Paul's Gospel appeal to the Church at Philippi, in which he says, "Work out your own salvation with fear and trembling, for it is God who worketh in you both to will and to do of his good pleasure." Hence, "Salvation is of the Lord," as is declared by Jonah.

Paul again declares past salvation, present salvation and future salvation to be of the Lord, by saying, "Who hath delivered us from so great a death, and doth deliver; in whom we trust He will yet deliver us." For, says Paul, "We have the sentence of death in us that we should not trust in ourselves, but in God, which raiseth the dead;" and "Who gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father."—Gal. i. 4.

For these consoling principles of doctrine and practice, we feel commanded in Spirit and in word, to earnestly contend, with all humility, but fearlessly, believing that, "If we be Christ's, then we are Abraham's seed, and heirs according to the promise, as was Isaac." For it is declared in the Scriptures of God, that, "Whatsoever His soul desireth, even that he doeth." "For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of Him that calleth; it was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated. What shall we say then? Is there unrighteousness with God? God forbid." But the carnal mind, in its very nature, replies against

this doctrine of God's absolute sovereignty over all things, and says, God is unjust. It is this same spirit of untruth and carnal mindedness that is persecuting the church of Jesus Christ to-day.

On the other hand, His people say, with Daniel, "O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day." They also feel it in their hearts to say, "Lord God Almighty, just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? For thou only art holy."

We feel that a few extracts from the writings of Elder John M. Watson, a former pastor of the above named church, will serve to indicate how our people have stood in the past on the points under consideration. He says, "Our chief happiness in, and enjoyment of, the things of this life, consists in a conviction of the great truth, that God governs and works all things after the counsel of His own will." Which is equal to saying, according to His predestination. This is what Old Baptists have always believed, and is what we yet believe, others to the contrary notwithstanding, God being our helper. He also says, "All things, whether good or evil, work together for good to them that love God." Same principles as the above.

As to good works, he says, "When God works in us both to will and to do of His good pleasure, then we work out our salvation with fear and trembling. Thus, this blessed doctrine," says he, "keeps the Lord all the while before us, calling us, leading us, trying us and working in us; but the Arminian will put the creature ahead of the Lord, and have him, in his doctrine, to follow in the course of the creature's works, making the blessings of God depend on works of

righteousness wrought by the person, which is expressly contrary to apostolic teachings."

"According to these truths," says he, "our good works are as much of God as is our conversion." This we yet believe. Again he says, "Of His fullness have we all received, and grace for grace, and not grace for works." "While blessings," says he, "were offered conditionally under the law, under the gospel the blessings are sure, unconditionally, to all the elect." This we believe yet. He also says on the subject of good works, "He that performs them for worldly advantage, is a hypocrite; he that boasts of them is a pharisee, and he that claims there is merit in them, is an Arminian."

As to secret societies, he says, "We are the last people on earth who should attach ourselves to secret religious, or secret political societies of any kind. Before we can do so, as true Baptists, we must unchurch our churches, unbaptize our baptism, disprofess our profession, unsay our sayings, and unwrite our writings for many years past! The very profession, sayings and writing, which so clearly identify us with the Waldensian Church."

These things we believe and contend for yet.

Dear brethren and friends in Nashville and elsewhere, whose experience of grace, and who understand the holy Scriptures to teach this God-honoring doctrine, are affectionately and cordially invited to come and be one with us.

Done, as we believe and humbly hope, in the fear of the God of Abraham, Isaac and Jacob.

J. P. HARVILL, CHAS. M. HOOD,
G. M. HITE, MARGARET J. HARVILL,
M. M. HARVILL, ANNIE WATKINS.

CHAS. M. HOOD, Moderator.

J. P. HARVILL, Church Clerk.

NASHVILLE, Tenn., Sept. 21, 1903.

EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 1, 1903.

Entered in the Middletown, N. Y., Post Office as
Second-Class Mail Matter.**EDITORS:****F. A. Chick, Hopewell, N. J.****B. L. Beebe, Middletown, N. Y.**

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

THE SABBATH DAY.

A FEW days since sister Mary H. Terry, of Oak Lane, Philadelphia, Pa., requested that we write upon the above named subject. We feel like trying to comply with her request, both for her own gratification, and because the subject is in itself important to be considered, and without further preface will suggest some thoughts regarding it.

First. When God ceased from his work of creation, at the end of the six days, he rested from all his work on the seventh day, as is declared in Genesis, and the writer of the epistle to the Hebrews tells us that this was a type of that rest into which they that have ceased from their own works under the law, do enter when they come to believe in Christ. Jesus is the great antitype of that DAY on which it is said God rested from his work of creation, and the rest which all that come to Jesus find, is the antitype of that rest into which God entered on the seventh day. All therefore who believe in Jesus, and so have ceased from their own works for salvation, do rest as God did, and this day is that day which God has blessed and sanctified to them. These now have the substance of which that day is declared to be the shadow.

But we wish to call attention to the fact that it was from the work of creation alone that God ceased and rested. It was still true that the work of God went on in all the upspringing of the fruits of that creation, in the development of the generations of man and beasts and birds and fishes, each in their own order. The work of creation ceased, but other work of God did not cease. So in the new creation of the sons of God unto good works, the creation has ceased, and they have all entered into rest in Christ, but still the work of praise goes on in all their hearts and lives through all the day of rest, as it did on the seventh day in which God rested. This is fully presented in the words of the blessed Redeemer when he said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Then he at once adds, "Take my yoke upon you, and learn of me, and ye shall find rest to your souls, for my yoke is easy, and my burden light." Here is first rest in Jesus, given to them who believe in him, but this does not imply idleness, but rather the opposite, and so, to these Jesus says, "Take my yoke upon you." Now the believer in Jesus works no more under the bondage of the law service, but he serves God in Christ, as a joyful service, a holiday unto the Lord.

Second. The law of the Sabbath day as a special command was not given to any people save the Jews. This was true of all the Mosaic law; the Jews were the special recipients of that covenant of which the law of the Sabbath day was a part; no other nation was ever under that law. The Jews were not even commanded to endeavor to bring other people under their law; God was their Law-giver, their Judge, their King, and they were commanded to separate themselves

from all other people, and from all the social and religious life of other people were they set apart. Gentiles therefore were never commanded to observe the Sabbath day, or any other ordinance of that covenant. The Jews were a typical people, and all the history, all the religious rites, all the sacrifices, all the new moons, feast days and Sabbaths, including the Sabbatic year, the year of jubilee, and the Sabbath days, were typical; all pointed out a spiritual people, a spiritual service and a spiritual guide. No other people has ever been commanded to observe the Jewish Sabbath, any more than they have been commanded to observe new moons, feast days or Sabbatic years. When the sacrifices of that covenant ceased, at the coming and crucifixion of Jesus, then also the Sabbath days ceased. As said before, Gentile nations were never under that law, and from the coming and sacrifice of Jesus for sin, the Jews were no more under that covenant. Whatever of Jewish rites are still observed by that people, they observe them without any divine warrant; it is not required any longer at their hands. So the observance of the Sabbath day is not required at their hands any longer. If they, as a people, believed in Christ as the end of the law to all who believe, then they would cease from all these things, as did Paul and the other apostles who were all Jews by nature.

The law of that Sabbath which was typical was very strict, as it had need to be, to be a perfect type of the rest that remains to the people of God; all labor must cease; not only must THEY cease from all labor, but their servants and their beasts of burden must also cease from work; they were not to gather the manna on the Sabbath day; no fire should be kindled on the Sabbath day.

(Exodus xxxv. 3.) A man who gathered sticks on the Sabbath day was commanded by Moses, as the mouthpiece for God to them, to be stoned to death. (Numbers xv.) Time and space will not allow us to refer to the scores of texts where the law of the Sabbath day is reiterated before Israel. A man must not even think his own thoughts, nor speak his own words on that day, and concerning this part of that covenant, as well as was true of all the rest, it is said, "This my covenant they brake." The law of the Sabbath, as well as all other laws under that covenant, only revealed what a failure man is, when brought face to face with the law of God. As they could not keep the law of the Sabbath, so did it appear most clearly that a Savior was needed, who was mighty to keep the law in every jot and tittle, in the letter and in the spirit of it, in its penalty as well as in its service. Thus Moses wrote of Christ, not only in the types ordained through him of the sacrifice of the priesthood, and of the sprinkling of the blood, but also in the commandments which enjoined righteousness in deed, word and thought, but which not one among them all ever did, or ever could fulfill. Who for instance among that carnal people could ever obey the command to not think their own thought, nor to speak their own words? Every man has ever failed, and ever must fail to keep the commandments of God, save the perfect man, Christ Jesus.

But Jesus has fulfilled the whole law, the law of the Sabbath, as well as all the rest of the commandments. Here is the perfect antitype of that perfect type. Man has failed, but Jesus has not failed. And so, "He is made of God unto us wisdom, righteousness, sanctification and redemption." He is that blessed Sabbath day of rest, and all who believe in

him have ceased from all the days of labor, yea, they have ceased from all the special rest days of that old covenant, and have found the work finished, and the Sabbaths fulfilled in Jesus.

It is contended that the first day of the week has taken the place of the old covenant Sabbath. Probably ninety-nine of all the professed followers of Christ, out of every hundred, suppose that this is the case. Nothing could be further from the truth. First, because God has given no intimation of any such change, either in the prophecies of the Old Testament, or in the record of the New. It was never intimated to the Jews that their Sabbath day should ever be changed; it was not so said by the Redeemer while he was on earth, though he said much to that people concerning the Sabbath day, and it was not intimated by the inspired apostles in any of the epistles or in the Acts; it is a purely gratuitous assumption, without the shadow of a reason, to say that the first day has superseded the Sabbath of the Jews. Paul was at times anxious concerning his brethren, lest they should go back to the elements of the law, which he calls weak and beggarly. He said once to one of the churches, he was afraid of them, because they observed days, and seasons, and new moons, and feast days. He feared lest the Gentile believers should be captivated by Judaizing teachers, and lest the Jewish believers should remain under the bondage of the ceremonial law, and he again and again insists that all these things are found in their full meaning in Christ, so that he who has Christ, has all beside, and has no need of these forms and ceremonies, but he never once intimates that the first day of the week or any other day has superseded the Sabbath day. The Sabbath day is fulfilled, not super-

seded, or transferred to another day, and fulfilled not by men, but in Christ.

The only reason we have ever heard alleged for thinking the first day of the week takes the place of the Sabbath day to believers is, that Jesus arose on that day from the dead, and that it seems that it was the custom of the early christians to meet for worship upon that day.

No doubt the first day of the week would be considered sacred by early believers, because their Lord arose from the dead on that day. This would be but natural, yet in no place is it said that God blessed and sanctified that one day above all the other six days, neither is there any place in the New Testament where it is recorded that this day was considered more holy than any other day, or more to be observed in honor of the Lord, than any other day. No doubt the thoughts of christians then, as now, would cluster around the scenes of that day as the day when Jesus triumphed over death and the grave, and declared himself to be the Son of God with power, but there is no intimation of any command of God that henceforth it is to be the day of rest for believers, as was the Sabbath to the Jew, under the old covenant.

Indeed, whatever signification that day has, growing out of the resurrection of Christ, would not be that of rest, but rather of arising from rest to life, and activity, and power. Its symbolism, if it is to be supposed to have any, would not be rest, but the reverse of rest. Jesus spent the last Sabbath ever commanded to be observed in the rest of the grave. He had finished his work as he said, and finished it under the law, and now, during the Jewish Sabbath he rested from his work, because it was finished. As God finished the work of the literal crea-

tion, and rested, because there was no more to do in that creation, seeing that it was finished, so Jesus must rest from his work of redemption, because it was finished, and into this rest he entered and abided over the last Jewish Sabbath. Now every type is fulfilled in him, and so the law of the Sabbath is fulfilled in him; henceforth the typical service is no more required. But Jesus rises upon the first day of the week, he arises, he lives again with power, he does not rest on that day, but he rises from rest, he ushers in, not the day of forms and ceremonies, but the day of realities. The spiritual Jew must not go out to gather manna, for he has no need, Jesus is the bread of heaven to him; he must not go out to gather sticks to kindle a fire, but he has no need, Jesus is to him all the warmth that he needs, and Jesus is the prepared bread from heaven; he must not now think his own thoughts, nor speak his own words, for Jesus is to him the thought and word of God, and he has no need of any other.

This gospel day is the antitype of all the Jewish Sabbath days. Here is rest, perfect rest, here are no days of labor, since Jesus has finished all the work. Under the old covenant, man and beast going out to their labor six days would be wearied, and so would need rest on the seventh day, but who in the service of the gospel ever comes to be weary, and so to need a time of resting? Do believers ever become wearied in the love of God, and of their brethren? Is love ever a weariness to any one? Love is the fulfilling of all that belongs to New Testament or gospel service. One indeed may be wearied in body in this service, but love never becomes exhausted. Rather, in it is the power of an endless life, and in this service is rest. The gospel

day is a holy day to the Lord, and what is this but a long holy day? It is a day of gladness, when men who belong to it serve the Lord with gladness, and desire no time when they may cease from serving him, to rest. Jesus arose from the dead, and his living people are risen with him, and are now no longer under the bondage of legal service. They now serve, not with weariness, but with added refreshment. They serve now, not in the letter, but in the Spirit. This resurrection life, which is in them, is a living fountain springing up in them unto everlasting life; it springs up in them in love, hope, faith, fear, humility, and all service to God and man. It *springs* up, they do not use human strength to keep this fountain flowing forth, this would be indeed to become weary, and so to need rest days, but as this living fountain springs up within them unto eternal life, they no more weary of it, or in it than it is a weariness to breathe, or for the blood to course in every vein and artery through the body. If the believer has any complaint to make, it is not that he needs to rest from the love of God, but rather that he would serve God more, that is, that he would love God more and more, and that he cannot love him as he would. The weariness is not in loving God, but in failing to love him; the rest is not in ceasing to love God, but rather in loving him more.

The believer has ceased from his own work, but the work of God goes on in him. God has ceased from the work of the new creation in him through Christ Jesus, as he did from the creation of the world that we see, but still the fruit of that creation continues to be developed in the child of God, through the indwelling of Christ, who is the life of all who believe, and so the fruits of life appear daily, as the fruits of the natural creation

continued to appear from the beginning. The new creature is a new creature forever, that work is finished, but the fruit bearing goes on, the fountain continues to spring up, and to flow forth; this is not labor that wearies, but it is rest itself.

It may be asked, Why then, do believers cease from toil on the first day of the week? First, we are, and ought to be, law-abiding citizens. Second, it is needful for man and beast that there should be one day at least, in seven, when needless labor should cease. Third, it is the bounden duty, and if we are led by the Spirit, it is the dear privilege of the people of God, to meet together for worship, and once a week is none too often for this to be attended to, and that day commanded by the law of the land, is more suitable, since worldly labor ought to cease as much as possible, and there is better opportunity therefore to assemble together for public worship, but God blesses his people on any other day when they worship before him in his public courts, as well as on the first day of the week. There is no peculiar sacredness on the first day of the week, in our worship, more than on any other day, neither is the first day of the week any more sacred than other days.

C.

EXPLANATION OF DATES.

THE last two figures of the date next to your name on the little pink slip denote the year to which your subscription is paid. Thus: 99 means 1899; 19 means 1900; 01 means 1901; 02 means 1902; 03 means 1903, &c.

PEACE AND FELLOWSHIP.

IN a number of our exchanges much is being published about all the Primitive Baptists coming together and agreeing to lay aside all "hobbies," as they are called, and agreeing to unite in peace and harmony, and some have published resolutions to be subscribed to, and thus, as they claim, bring peace and harmony to the whole brotherhood.

But why is there any necessity for such appeals? Is it not a new thing that those claiming to be Old School, or Primitive Baptists, should be required to "compromise their belief" in order to live in peace with all claiming their name? While these professions of love for the peace of Zion are being made, the very parties making them are passing resolutions of non-fellowship for all who do not subscribe to their rule of doctrine and practice. Before two can walk together they must be agreed, and all peace that is patched up by resolutions, where actual fellowship does not exist, will be of little avail, it would be like putting new cloth in an old garment, or new wine in old bottles, and this the Scriptures tell us only makes matters worse. To our mind the only way peace and fellowship is to be established, is to first ascertain what has caused the confusion, and after discovering this, if it is possible, remove the cause, and the effect will disappear.

Many of the older brethren will bear us witness that all this strife among the brethren has sprung up within the last twenty years, and that before that, from the time of the Black Rock Convention, in 1832, to within the last few years, practically all that claimed the name of Old School, or Primitive Baptists, were in fellowship one with another, and love and peace reigned through our beloved Zion,

and the brotherhood in general were united on the principles of faith adopted at that convention. But of our ourselves have men rose up of late, declaring perverse things, to draw away disciples after them.

If the principles advocated by the SIGNS OF THE TIMES, were the truth when adopted by the Black Rock Convention, they are still the truth, and truth can admit of no compromise.

If when error arises, and the legitimate result, strife and confusion, follows, truth is to yield to error's demands, for the sake of peace, then error has gained the victory, for its only object is to overthrow the truth. If the SIGNS has for nearly three-quarters of a century been contending for the truth, and we sincerely believe it has, then because opposers to this truth shall rise up against it, and cause distress among the saints, is that any reason why the SIGNS should "soften down," or abandon such principles as have become obnoxious to the advocates of more modern theories? If so, one principle after another might be attacked, and then as soon as strife was started, that principle must be abandoned. What more complete victory could error desire?

We hope and trust we value the peace of Zion as highly as most of our brethren, but "we know and are sure" that peace purchased at the cost of the slightest compromise of truth, will never be blessed of the Lord to the comfort of his children.

The principles upon which the SIGNS was established were published in the first issue and frequently have been republished from time to time since then, and we herewith append them, viz:

1st. The extensive sovereignty, immutability, omnipotence, and eternal perfection of the Great Jehovah; the revelation which God has given of himself as Father, Son, and Holy Ghost. "These three are

one."—1 John v. 8.

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 perseverance 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., waging war with the mother Arminianism, and her entire brood of institutions.

To all whom the Lord has revealed the truth of these principles, our fellowship flows out, unbidden by any compact or resolutions. The fellowship of the children of God is not within their own control, and they cannot bargain to grant it or withhold it, according as they have agreed or pledged themselves to do.

For the above reasons we must refuse to unite in the proposed "confederacy," and while our convictions remain as they are, it would be but hypocrisy in us to subscribe to principles in opposition to them, no matter how great the advantage might seem in gaining popularity by our so doing. We may fall far in the minority, but that need not discourage us, for truth has always been in the minority, as to earthly numbers, but "If God be for us, who can be against us?" And may he give us wisdom from above to discern between truth and error, and grace to keep us in the right.

B.

JAMES V. 14-16.

ELDER F. A. CHICK—DEAR AND BELOVED BROTHER:—If it is not asking too much, I should like to have your views through the SIGNS upon a portion of God's word found in James v. 14-16, which reads, "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess *your* faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much." More particularly the fourteenth verse. I used to live by the side of some who called themselves Dunkers, for a good many years, when one of their members would get sick, and so low as not expected to live, they would call the elders of the church to pray, and to anoint them with oil. Now it seems to me that this Scripture has a figurative meaning, and presents spiritual things.

By complying you will greatly oblige one who feels himself to be one of the least of the Lord's people.

Now let me say, I indorse the SIGNS for the truth which it contains; my heart was drawn out in love to brother Beebe while reading his editorial upon extremes; I fully agree with him that there is no such thing as going to extremes in the truth. I have been a reader of the SIGNS for nearly fifty years, and have been a subscriber nearly all that time. Within a few years past I have broken up house-keeping. I see no change in them during all this time. Among all the Baptist papers that I see now, I prefer the SIGNS.

When Elder Gilbert Beebe was living I said in my mind that if he should be taken away, his place could not be filled. How foolish I was to think this; the Lord is able to raise up others to fill his place; he will not leave himself without witnesses to declare his truth, so he has raised up dear brother Beebe and yourself, to fill the places you now occupy. Elder Gilbert Beebe stood firm as a rock from the time the SIGNS were first started until the day of his death, and I see no change in them now; from the first they have published the same glorious truth that was proclaimed then. May the dear Lord spare you long as editors of the dear old SIGNS, and strengthen you by the way.

From your brother in hope,

I. F. VARNES.

PATTERSON, Pa., Aug. 22, 1903.

R E P L Y .

TESTIMONIES like these, are strengthening and consoling, coming as they do from one so long tried and faithful as

brother Varnes. We feel to thank God and take courage when such testimonies come to us. Of one thing we feel well assured, and that is that we, both, ourselves and brother Beebe, do believe with all our heart the same things that were contended for by Elder Gilbert Beebe, in the first number of the SIGNS ever published, and after his death contended for by his successor, Elder Wm. L. Beebe. We desire to say none other things than they contended for. Whatever change there may be, grows out of our weakness, and want of the signal ability which God was pleased to confer upon them. We can say, as a brother once did regarding his own preaching, "I can preach just as good truth as the rest can, but cannot preach it so well." We both feel the need of the prayers of our brethren, that we may be sustained in all things in the conduct of the SIGNS.

As regards the subject presented in James, to which brother Varnes calls attention, we can say but few words. Much in it we have never felt satisfied that we understood. One thing we ought to remember; to the early disciples were given gifts of healing as well as in the preaching of the word. In one instance, one was raised from the dead at the word of an apostle. These gifts of healing were not in the power of those upon whom they were conferred, so as to use them independently of God's will, but they were used in solemn dependence upon his will. This was also true of all the various gifts bestowed upon the early disciples, and the same is still true of whatever gift may be conferred upon any of the saints to-day; we cannot preach to the edification of any one unless the Spirit of God apply the word to the needy heart. So apostles and others received blessing from God, at

times, in healing the sick, and as said before, once in restoring the dead to life. All was done in dependence upon God; he it was that blessed the word preached, and he alone gave his blessing when prayer was made for the sick, and they were healed. In the text to which brother Varnes calls our attention it is expressly said, that it is the prayer of faith that should save the sick. And we know that there could be no prayer of faith unless God gave the faith first. So Elijah prayed in faith, both when he prayed that it might not rain for three years and six months, and when he prayed afterwards that it might rain, but God gave Elijah that faith in which he prayed, his prayer simply said, "Thy will be done." The prayer of faith always said this in the olden time, and the prayer of faith is summed up in this one thing now. So it was the prayer of faith that should save the sick, the elders had no more power then, than is now true of them, all the power is with God. Should God give such faith now, the prayer would be as effectual as then.

Evidently much of the time the prayers of those who follow the letter of the rule given by James are not the product of faith, since we have never known one instance, in which such formal prayer has saved or healed the sick. "The effectual fervent prayer of the righteous man availeth much." If the form of prayer is of no avail, evidently it was not effectual, and fervent, in the sense of the text. It has been our view that so far as the literal observance of this direction is concerned, it was for the time that then was, at least no one has ever been raised from the dead, save the one instance recorded in the Acts, since the resurrection of Christ, and we know of no instances in which any have been healed in this

manner since the days of the apostles. But it is true, as our brother suggests, that the word of preaching and of prayer, has been brought home to many a bruised spirit, to many a sin-sick soul, in all ages since then, and many have been healed, so that they could run and not be weary, and walk and not faint, though sick and lame and blind before.

C.

FARMINGTON, Ill., Sept. 9, 1903.

ELDER F. A. CHICK—DEAR BROTHER IN A PRECIOUS HOPE:—I still have you in dear remembrance; your kindness and loving favors to me, a poor worm of the dust, I also remember. I feel now impressed to ask a favor of you; if your time will not permit you to grant it, I shall not in the least think hard of you. Without any desire to flatter you, I do not know where to go for counsel that will be any better, and if you will grant it through the SIGNS it may do good to others also. The case is this: A church which has gone down, and lost its visibility, or identity, while yet a church gave a very worthy member liberty, or license, to exercise his gift, or to preach. After the church went down, some of the members went into other churches by relation of experience. This dear brother who was licensed persists in standing where he is. It seems to me, and I have told him so, that he is bidding defiance to the church. His fear is, that if he connects himself with any other church, they will insist upon ordaining him to the full work of the ministry, and he says that he is aware that churches have made mistakes, and is afraid they will do so in his case. I told him that he ought not to consider that matter at all, but should come in with us and submit to the judgment of the church. We all love him, and his gift appears to be to profit. I feel that he is out of order, and as he is now, has no authority for continuing to preach. He has been preaching, although he makes no appointments for himself, but speaks wherever he is asked to do so, and is now supplying one church or more that I know of. He is a good and sound Baptist, and orderly in his daily life.

Now, brother Chick, do as you please with this. I am satisfied that if you should publish this with your views upon the matter, it will do no harm. The brother is a reader and patron of the SIGNS. I dearly love him for the truth's sake, and I feel well assured that he will not think hard of me if this is published, and it may work out good to others. I have been interested in this matter for about two years, and have also asked able brethren, and they all agree with me in this thing, that is, in thinking that the dear

brother is out of order in his course. I hope that I have nothing in view but the cause of God and truth.

Yours in love and fellowship,

E. D. VARNES.

P. S.—We have just arrived home from the Spoon River Association, where we had a glorious meeting of the saints. Not a jarring word was heard. The gospel was preached in its purity very ably by a number of God's called ministers. We also attended the De Moines Association, in Iowa, where we have a daughter living. The association was held on their place. It was also a glorious meeting. "One day in the courts of the Lord is better than a thousand." There we met Elder Isaac Sawin, whom I dearly love, and who is an able minister, also many others, with a young ordained minister by the name of Nay, who seems very promising. They were all taught in the same heavenly school, and all taught of the Lord, and the world does not know them, even as it did not know the Master.

E. D. V.

REPLY.

As brother Varnes assures us that no offense will be taken by any one if we publish the above letter with our judgment concerning it, we will say a word in reply.

It is our judgment from what our brother states to be the facts in the case, that the dear brother of whom he speaks should at once connect himself with some sound Baptist church, and that he, as is the case with all, ought to yield himself to his brethren as one with them. No one of all the people of God is so strong that he does not need the support of the church. We all need reproof, and counsel, and advice from each other. If, for instance, the brother errs from the truth, how are his brethren to restore him when he lives by himself? How is he to take his part in the administration of the order of the house of God, while he remains without? If he should ever go into the bounds of other churches, and seek fellowship with them, how is he to prove to them that he is worthy of their fellowship? No body of people could give him a letter, as a member in good standing at home. How can he and the

people of God fulfill their mutual obligations to each other as brethren in the Lord, while he persists in standing without?

We suggest these things for the consideration of the dear brother himself, and also for others. We cannot judge anything farther than what brother Varnes has written above. It is right, it is the duty of all who believe, to be united with some body of believers, when the circumstances will at all admit of it. When one church may become extinct, or so situated that they cannot keep house together, it seems to us that the only right thing to do, if other churches be at hand, is to give each other letters to those churches, or else to unite with other churches of the same faith and order upon profession of faith, and narration of experience. We do not think it needful to say more here. We think brother Varnes is clearly right in his view.

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.

Also when ordering the address of your paper changed give the old address as well as the new one.

By observing the above rules you will enable us to accurately fill your orders.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

INTRODUCTION TO VOLUME XXIX.

WITH profound gratitude to the Supreme Ruler of the universe, for his sustaining power and grace, most bountifully bestowed upon us during the three score years of our mortal pilgrimage, and especially for his protecting care of us for nearly one-half of that time, in which we have been engaged in the publication of this paper, we hail the beginning of the New Year, with ardent desire that prosperity and happiness may still attend the Zion of our God. As it has been our custom to address some introductory remarks to our readers at the commencement of each successive volume, it may be expected of us to continue the practice.

Should we review the history of this paper from its commencement, in 1832, it would require a volume to record all the incidents of importance and interest which might be recalled to mind, but as the entire file of our volumes is in the hands of many of our patrons, we are inclined to believe we can better subserve the interests of our subscribers by filling up our columns with other matter.

We have had much opposition to encounter, and some of a most trying character, from the commencement of our labors, but opposition, and even persecution, from the enemies of the cause of God and truth, were what we had been admonished by the faithful records of the New Testament to look for. Had our opposition been only from those who claim no kindred to the cause in which we are and have been engaged, we could have endured it with more fortitude. But as our readers are well aware, some who once stood identified with us, and on

whom we had relied as our friends, have caused us more pain than all the armies of the aliens could have inflicted upon us, while fighting us in their true characters.

That, for the last few years, our words have been watched, our writings garbled, our statements perverted, our sentiments misstated and grossly misrepresented, and the most abhorrent heresies charged upon us with unblushing malignancy, those who have read our columns need not be told. All this we have endeavored to bear without retaliation, being admonished by our divine Master, when we are reviled, not to revile again. We have chosen rather to suffer reproach and calumny, and to leave our case with him who says, "Vengeance is mine, I will repay."

But if we have encountered trials, we have also enjoyed many precious privileges. If we have had bitter enemies, we have also had many precious friends, many dear brethren, who were ever ready to weep with us in our afflictions, and to rejoice with us in our joys. We have, by correspondence, become more familiarly acquainted with the children of God throughout the length and breadth of our country, than we could have hoped to become in any other position. And it is among the very greatest of our joys, that we are identified with the great body of the Old School Baptists throughout the world, and notwithstanding the unwearied industry of our assailants, we have the sympathy, the prayers, and the patronage of the Old School Baptists generally.

But above all, we do rejoice in the hope that the eternal God is our refuge, and underneath us are his everlasting arms. He is the shield of our help, the sword of our excellency, and our enemies

shall be found liars unto us, and we shall tread upon their high places. See Dent. xxxiii. 29.

The unsettled state of the affairs of our country at this moment, is truly appalling, but still calculated to develop the workings of the *man of sin*, whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish. The spirit of fanaticism, brought from the old world by the Puritans of New England, although somewhat crippled and pent up, from the advent of our national independence, has occasionally broke forth sufficiently to demonstrate its existence among us. Its most prominent proclivity has always been to unite the church and state, to dictate religious creeds for their neighbors, and to supervise and regulate all matters of faith and conscience for their neighbors and for the world. Paul informed us, 2 Thess. ii. 7, 8, that the manifestation of the son of perdition was restrained until he who then restrained it should remove the *let* or restraint. The time seems to be even now upon us; the flood gates of superstition and blind fanaticism are open, iniquity abounds, and the love of many waxes cold. This monster of iniquity is described in Rev. xiii., as having power to deceive them that dwell upon the earth, who in their captivation shall worship the *beast*, saying, "Who is like unto the beast? Who is able to make war with the beast?" &c. Already has its power shaken the foundations of our confederated government, and now threatens to spread anarchy and blood throughout our wide spread country.

What the final effect of all this confusion and disorganization is to be upon the church of God, none but God himself

can perfectly know, but we rejoice in the blessed assurance that "All things work together for good to them that love God, to them who are the called according to his purpose." All the trials, persecutions and distresses God has ever suffered his church to feel, has worked for her good, and this may have a beneficial tendency, in separating the precious from the vile, and thus purify and cleanse the true temple of the Lord. Those who cannot abide what God has instituted, and submit to his instructions, on all subjects, shall not be able to abide the day of his coming in the visitation of judgments upon the unrighteous, and these judgments shall begin at the sanctuary of the Lord.

Although the confusion thus far has only divided the various branches of Anti-Christ, who appeal to a higher law than what God has enacted, and who exalt themselves above all that is called God, still let those who stand, take heed lest they fall. It is true the church of God is a unit; she has no north or south, no east or west; she is divided by no geographical lines; she is not of this world. Her members are some of them in heaven, and some on earth, and she embodies all the members of Christ, in all nations and kindreds of the earth, who, while in their earthly identity, are diversified in places and condition, as male and female, bond and free, &c. But in their spiritual identity they are all one in Christ Jesus.

We have not the time nor space now to discuss this subject, but simply to refer to it as a development of the signs of the times, and as calculated to remind us of the necessity of imitating the example of the old saints of whom it is written, "Then they that feared the Lord, speak often one to another; and the Lord heark-

ened and heard it, and a book of remembrance was written before him for them that thought upon his name."

It becomes us in such times as these to watch diligently, lest any root of bitterness springing up should defile us. To cultivate fraternal feelings, brotherly love, and christian union. It is the privilege of the saints to cast all their cares upon the Lord, for he careth for them, and if any of them lack wisdom, they are to ask it of God, who giveth liberally and upbraideth not. Let our united prayers ascend to heaven, that God may shield and protect his people, and so overrule the affairs of our country that we may lead quiet and peaceable lives, in all honesty and godliness.

As to the future prospects of our publication, we do not feel disheartened. Very few have been influenced by our adversaries to withdraw their patronage as yet. We have closed our last volume with a list of nearly seven thousand names. Some, of course, are discontinued at the close of every volume. On the whole, our prospects are, we think rather flattering. We have a goodly number on our books who have taken the paper twenty-eight years, and some of them have signified their design to continue to take it. We propose no change in conducting its publication. Precisely the same sentiments avowed in our prospectus twenty-eight years ago are still nailed to our mast-head, and we, rather than strike our colors now, will consent to sink the ship. That is, before we will consent to disguise or withhold the truth, we will discontinue the publication.

Our best energies shall be devoted to make the SIGNS OF THE TIMES a profitable and interesting visitant of those who favor us with their patronage, and we hope that the experience of so many

years in the cause has qualified us, to some extent, to serve our brethren.

Those who write for our columns are by far more numerous than the correspondents for our preceding volumes, and we believe it will be conceded that many of them are eminently qualified to write for the edification of the saints. We propose no change of terms. Those who are in arrears, will see to what date their last remittances have paid their subscription. Our new method of directing our papers with printed slips pasted to the margin or on the envelope, enables us to present the precise state of accounts on each paper. We are in want of what is due from delinquent subscribers so meet our obligations, and we hope they will, when they see the statement of their accounts send on the balance due without delay.

The friends of our publication are requested to use their influence to enlarge our circulation.

MIDDLETOWN, N. Y., January 1, 1861.

RECEIVED

IN RESPONSE TO AN APPEAL OF BRETHREN TO RAISE
A THOUSAND DOLLARS
TO CLEAR THE "SIGNS OF THE TIMES" FROM DEBT.

Previously acknowledged.....	\$818 65
Wm. Allen, Ill., \$5.00; Mrs. Eliza Jones, N. Y., \$1.00; J. F. Oliver, Va., \$1.00.—Total....	7 00
Total to date.....	\$825 65

PERSONALS.

PERSONS wishing to telegraph me will please send messages to Clark Summit, Pa., as there is a telephone line from there to Waverly, Pa.

D. M. VAIL.

MARRIAGES.

By Elder T. M. Poulson, near New Church, Va., Sept. 8th, 1903, Richard Gillispie and Levia Northam.

By the same, Sept. 23d, 1903, Orris Littleton and Clevia Parks.

By the same, Oct. 7th, 1903, at the home of the bride's parents, in Worcester Co., Md., John E. Tall and Goldie R. Outer

OBITUARY NOTICES.

DIED—August 27th, 1903, at her home in Howells, N. Y., **Mrs. Sallie Jane Beakes**, widow of the late Samuel C. Howell. She was 92 years old, had lived a quiet, upright life, and left many friends. She never made a public profession of religion, but was a good woman, and we have hope for her. She leaves five sons and two daughters.

The writer attended the funeral, and tried to speak of the power of God to save sinners. Text, Phil. i. 21. After which she was laid away in the family plot in Howell's cemetery.

ALSO,

Mrs. Phebe Beebe, Sept 23d, 1903, at the home of her daughter, Mrs. Alfred Crawford, of Eldred, N. Y. She was born in Ridgebury, Orange Co., N. Y., April 9th, 1818. She was the mother of five children, three of which survive her: Mrs. Alfred Crawford, Mrs. J. K. Monigan, of New York, and Henry, of Woodburn, Oregon. Also four step-children: William, Raswell, Mrs. Garret Vernooy and Gilbert. She had long been a firm believer, but never united with the church. During her last sickness she often repeated these lines,

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

The writer conducted the funeral services; text, 1 Cor. xv. 57. H. C. KER.

BROTHER Alba Smith, a resident of Otego, N. Y., died April 13th, 1903. He was born June 10th, 1816, and married to Miss Maria Shephard, who died Nov. 10th, 1886. He leaves one daughter, ten grandchildren and eleven great-grandchildren, and his second wife, formerly Mrs. Oscar Bundy, who cared for him faithfully for many years in his declining health. He was a deacon of the Old School Baptist Church of Otego, N. Y., from July 5th, 1873, until death. He was baptized April 23d, 1871, by Elder S. H. Durand, and was a firm, thorough Old School Baptist, ever ready to contend for the faith once delivered to the saints. His chief delight was to mingle with the saints, and hear the unadulterated gospel preached, no mixture or daubing with untempered mortar, would do him; God's absolute sovereignty over all things, and salvation by grace, was his theme. He is in glory. May God bless all that mourn their loss with reconciled spirits.

The writer officiated at the funeral.

ALSO,

His brother, **Chauncey Smith**, born Nov. 8th, 1818, died Sept. 29th, 1903. He married Laroncia Shephard, who died Feb. 4th, 1896. One daughter, Mrs. Alice Bundy, survives him, and a son, Henry B.

Smith, who cared for him tenderly through his sickness. His death was sudden, caused by Bright's disease. He was not a member of any religious society, but was a strong believer in the doctrine of election and predestination, and as he said to me on my last visit to him, he had no use for any of the trash preached by the Arminians, and requested that I should officiate at his funeral, and said, "Do not preach Chauncey Smith, but Jesus Christ, and him crucified," which I tried to do. He has gone to his eternal home. A good parent, neighbor, citizen and friend is gone. God bless the daughter and son, and all who mourn, with great grace. They were the oldest sons of brother John Smith, and survived all of the others. They lived in the town of Otego all their lives.

ALSO,

APRIL, 1903, sister **Maud Cole**, daughter of brother and sister Brill, of Delmar, Pa., aged about 40 years. She leaves a husband and one or two children, with her mother and one brother and three sisters, with the church and many friends, to mourn their loss. Her home was in Antrim, Pa. She died suddenly of consumption. She was a member of the Old School Baptist church at Cammal, Pa. The writer baptized her just about one year before her death. She was a lover of the truth as it is in Jesus; nothing short of salvation by grace for time or eternity would satisfy her mind. She is at rest, not waiting. God bless all that mourn for Jesus' sake.

D. M. VAIL.

MEETINGS.

YEARLY meeting is appointed to be held with the Old School Baptist Church of Schoharie, N. Y., at her meeting-house on Schoharie Hill, on the fourth Sunday and Saturday previous in October, (24th and 25th,) 1903, at 10 a. m. each day. Elders and brethren of other churches of our faith and order, and all lovers of the truth, are invited to meet with us. Trains will be met at Howe's Cave, on Friday before the meeting. Those who come to Cobleskill, will call on brother Jas. E. Livingston.

G. W. GUERNSEY, Clerk.

The yearly meeting of the Old School Baptist Church of Olive & Hurley, of the Roxbury Association, is appointed to be held with said church on Wednesday and Thursday, the 11th and 12th of November, 1903, when we will be glad to see as many of our brethren, sisters and friends, and ministering brethren, as can visit us. Will say to those coming on the U. & D. R. R., to stop off at Shokan, where I will be glad to meet them.

A. BOGART, Clerk,

ELDER Carnell, of Dutton, Canada, will preach in hall, 42 Gratiot Ave., second floor, on the fourth Thursday in each month, at 7:45 p. m.

All members and friends are cordially invited to meet with us.

Z. GILLIES.

717 HOWARD ST., DETROIT, Mich.

**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,
I N
N E W Y O R K C I T Y.**

Meetings every Sunday at the Hall, corner of 19th St. and 8th Ave., fifth floor. Elevator entrance on either 19th St. or 8th Ave.

10:30 A. M.

2:30 P. M.

To all who are seeking the truth, a cordial invitation is extended to meet with us.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 71. MIDDLETOWN, N. Y., NOVEMBER 15, 1903. NO. 22.

CORRESPONDENCE.

LIFE.

ALL life is a gift. Natural life is a gift, no created thing ever labored to produce life in itself of its own, and as this is true in natural, so it is true in spiritual life. Eternal life is also a gift. A living being must have an origin and source of its existence. There is nothing eternal of its own nature, and of its own independent energies but God; he is self-existent, and self-determined, and self-sought, in glorifying his great name, and he is a Spirit. Spirit is creative, natural matter is plastic, and destitute of thought or motion till moved upon by spirit, as it is said, "The Spirit of God moved upon the face of the waters" in the creation and formation of the world. Matter moved upon by Spirit was formed to the design of the creator, and as it was in the first creation, so it is in the new creation of God, and as there was a law of life in the first creation, so there is a law of life in the new creation. But disobedience of the law of life in the first man Adam brought upon him sin and death, for in Adam all die, and therefore death reigns by sin, in and over all that was created

in him as the earthly progenitor of a race of creatures, for the wages of sin is death, and no dead thing possesses in itself the inherent power of resurrection. Therefore at the utmost limit of the human understanding and knowledge, the question is asked, "If a man die, shall he live again?" and no earthly mind has ever been able to answer this question, only in a conjectural way, but no proof is procurable of an endless future state of being. It stands to the human mind, "as the tree falls, so shall it lie." It is out on this rock the Rationalist plants, his standard, and challenges all natural and scientific learning and knowledge, and does it successfully on the acknowledged code of human reason, and from a human standpoint. The Bible does the same. If the Rationalist would acknowledge the truth of the Bible, he could prove successfully, every proposition he contends for, by one class of Scriptures at least, that part which treats of the knowledge of man in these things, but he denies the word of God in toto, and thereby condemns himself to everlasting ignorance and shame and folly. "The wages of sin is death" is written in every line of man's face, and recorded

in every muscle of his decaying body, none can deny this, but the sentence that follows is one of the most astounding mysteries. "But the gift of God is eternal life through Jesus Christ." This is the way that is hidden from all living, and kept close from the fowls of the air. "The gift of God is eternal life through Jesus Christ." The key of knowledge in these things is held in the hands of him who was in the beginning. "Him that was in the beginning, declare we unto you," are the words of John, "And in him was life." Solomon, with all his great wisdom and experience, and by all the knowledge that was under the sun, could trace man only to the grave of mortals, like the beasts of the field, and inquire, "Who knoweth the spirit of man that soareth upward?" Like Job, he could understand a problem like this, "For there is hope of a tree, if it be cut down, that it will sprout again," but man dieth, and where is he? Neither Job nor Solomon could predicate an immortal soul, nor an eternal future state of life, by all the human knowledge that was in them, though aided by the eastern sages, and all the kings who had been before them. Then it was well said by our Lord and Savior, "O, righteous Father, the world hath not known thee." No man hath seen God at any time. Ask the fathers, they will tell you. Nay, he is invisible, but the invisible things of him, even his eternal power and Godhead, are revealed only by the things that are made. Ye have not known God, nor seen his shape, are words of Jesus, but the heavens declare his glory, and the firmament showeth his handiwork, in reason's eye, but his bodily presence was never seen or comprehended by mortal man. No man hath seen God but he that came down from heaven, even the Son of man,

which is in heaven. Nicodemus sayeth unto him, "Rabbi, we know that thou art a teacher come from God, for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again he cannot see the kingdom of God." And this means a new creature in Christ Jesus. Therefore said Jesus, (John xvii. 25,) "O righteous Father, the world hath not known thee: but I have known thee, and these have known thou hast sent me," (verse 8) "For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee." And thus being born again by the word of God, which is an incorruptible seed, which liveth and abideth forever, and not like the seed of Adam, corrupted in the garden, and cast out to labor and live with the beasts of the field, to follow his beastly instincts and passions. For in Adam all men become sinners in their geneology, but truth abideth forever, and says John again, "And this is the witness of God, that he hath given us eternal life, and this life is in his Son."

My leading proposition is, that life, natural and spiritual, is the gift of God, and without works on the part of the receiver, and this stands in proof, both in natural history, and in divine inspiration, confirmed by the text, "For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."

Brother Beebe, brother Coulter requests me to send the above for publication in the SIGNS, which you will publish at his request. I also send his reply, I

have not his consent, but believe it will be all right if you publish it.

I. N. NEWKIRK.

PHILADELPHIA, Pa., August 25, 1903.

ELDER I. N. NEWKIRK—MY DEAR BROTHER IN CHRIST JESUS THE LORD:—Your letter is at hand, and I appreciate your kindly christian spirit. Like yourself I am not much exercised (as a rule) over *duty* letters, and my reasons are, that when we write because we think we ought to, it is usually more mechanical than spiritual. I think your system of writing, is in accordance with the moving of the Spirit within you. Therefore your letters breathe the atmosphere of spirituality, and of course interest those who have a spiritual mind. Your last letter, on the subject of life, was quite interesting. It is a very intricate subject, but you brought out the fine points, which sets it forth as clearly as pen can do it. No man has yet discovered what life is, and the deepest researches of science, by the most learned investigators, have never brought out an explanation of what it is. The thing that is called life, is a great mystery. We know that life exists, only by the evidences of it, and that is *action*. It is the effects of life then to which we are to look for information. It is as the wind, which bloweth where it listeth, and we hear the sound thereof, but we know not whence it cometh, or whither it goeth. We know when the wind bloweth, and the strength of it, by the effect produced by it, so also with life, it cometh and it goeth, we have no control over it, either in making it, or in destroying it, it cannot die, because it is the direct opposite of death. If we kill the body, the life is not killed, it cannot die, but it becomes separated from the body, and goeth to

him that gave it. And now, what shall we say concerning life? nothing, only, that *God knows*. It does appear to me, brother Newkirk, that the very fact that life exists, ought to be sufficient evidence to the natural mind that there is a supreme power, having perfect wisdom and judgment, even if they are not willing to call that power, God. Order cannot come out of chaos; except there is a power clothed with order and harmony to direct it. But we cannot comprehend the darkness of the natural mind, as it gropes its way through the darkness, towards the light. It is declared that, "The life was [is] the light of men," (which life is Jesus) and when God said, "Let there be light," he did not mean the light of the sun, in the natural heavens, but, the light of the *Son*, (Jesus) who is the source of all life, light, wisdom, knowledge and understanding, and all these were made manifest, when order proceeded out of chaos. This is why the world cannot reason out life, and light, and wisdom, &c., because they do not know or comprehend Jesus. Life then will continue to remain a mystery so long as the world stands. Inasmuch as life is made manifest by action or motion, there must be an active or motive *power*, and it must necessarily be in the life principle itself. Your able article has set my mind in motion, and all sorts of questions are coming up for elucidation, for instance, life versus death, in nature, and natural life versus spiritual life. "For there is no power but of God: the powers that be are ordained of God," says the apostle. This settles the question of the source of all power, whether in heaven or in earth, and also that all life is from God, for life is power. Therefore, as you truly said in your letter, "All life is the gift of God." You also quoted this Scripture,

"For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Now, sin entered into the world because of the transgression of the law, and death by sin, and death reigned (and sin also) so long as the broken law remained unsatisfied and unfulfilled. Then, my brother, there must have been a power in sin and in death, as well as in life, for they both reigned, and it requires a reigning power to reign. It would seem also that the powers both of death and life are ordained of God, and that the one is necessary to the other, both in a natural and in a spiritual sense. So we hear Jesus say, in illustrating himself as the promised seed: "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." This illustration also holds good in natural seed, the body must fall into the ground and die, ere the life that is within can be made manifest. In the creation, before life was blown into the nostrils of the man, he was an inanimate, motionless, lump of clay, but after receiving the gift of life, he became a living soul. Now, out of this process of natural life, which followed the creation and the gift of life, we see (by faith) another death, (not corporeal) and another life (not natural) being set forth, which transition becomes manifest from a different seed, bringing forth its own like, to wit: "Being born again, not of corruptible seed, but of incorruptible, which liveth and abideth forever."

Now, in the subjects of God's grace, the two lives and the two deaths are continually in manifestation; in the natural life death is continually going on, so that it is necessary to eat and drink, in order to sustain natural life in the natural body; this supply is demanded

daily, to counterbalance the waste from decay which never ceases. But this is simply a time condition, of years and days, as appointed by the Creator, which when they are ended, no elementary power can sustain the dying body. During this process of life however, in the elect according to grace, this man is born again, into a new and heavenly life, distinct and separate from the old life in the first Adam, yet occupying the same natural body, but springing from an incorruptible seed, not under the old law of nature, but under the law of endless life, a life of faith, which can never die, but which is life eternal, in Christ Jesus our Lord. So that the problem of life instead of becoming unraveled to our minds, as we approach maturity, deepens and broadens into an impenetrable mystery.

Now, one word more, in regard to this natural body, we say, it dies, and so it does. But that is not all, we are told that "This corruptible must put on incorruption, and this mortal must put on immortality." This is precious glad tidings, and I am sometimes enabled to rejoice in it.

Yours in hope of life eternal,

B. F. COULTER.

515 WEST BIDDLE ST., JACKSON, Mich.

G. BEEBE'S SON—DEAR BROTHER:—You are much esteemed for the truth's sake, and for sending forth the truth these many years. First, your beloved father, and now you, his dear son; may God grant you many years yet to wield "The sword of the Lord and of Gideon." I for one feel to thank the great Giver of all our many blessings, that he still raises up those who are not afraid to publish the great and soul-cheering truths of the Lord Jehovah, that there

are still those who will continue to proclaim his everlasting truth to wretched dying men, worms of the earth, and who will still declare that his counsel shall stand, and that he will do all his pleasure in the army of heaven, and among the inhabitants of the earth. The dear Son of God, said that he came to do the will of his Father, and that of all the Father had given him, he should lose nothing, but should raise it up again at the last day. And he said, "This is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at last day." And again he said, "All that the Father giveth me, shall come unto me, and him that cometh unto me, I will in no wise cast out."

What a free gift is all this to poor lost sinners, who are ruined, and undone, and destitute of all strength. Like the poor blind man, all that they can say is, "Jesus, thou Son of David, have mercy on me," and so they cry until they reach the last struggle. I hear some say that when sick and in distress that they are safe, and that they have no trouble about that, but I seem to be so different from that; my cry at such times is, "Lord, be merciful to me, a sinner;" mercy is my cry. About two months ago the Lord laid his afflicting hand upon me, and for a few day I thought the last time with me had come, my breath was so short, and it did seem for a few days as if the dear Lord was about to take me away, could I say, to those heavenly mansions? I could only plead the merit of the dear Jesus' dying blood. O, how I in my weak state cried to the Lord, as did Isaiah; it seemed to me that in a measure I could say, "Lord, thy will be done." Then sweetly I fell into a sleep, and was there assured that I should inherit at last the

heavenly kingdom, and I awoke, and behold, it was a dream, yet it was a comfort to my poor tried heart. Dear ones, will that comforting word be mine, "Come in, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world"? Yes, it is my firm belief that Jesus, our blessed Master, has power to redeem his dear ones, but I have deep, fearful soul-cryings and pleadings, "Lord, am I one of thine?" The dear Lord will decide the doubtful case, and all will be right. It will not be long with me, as it looks now, but he knows the time, and he will do as seemeth him good; my trust is alone in him who was so cruelly bruised for transgressors, on the accursed tree, and who in the last great agony cried out, "Father, forgive them, for thy know not what they do." It was about the sixth hour, and darkness was over all the earth until the ninth hour, and the sun was darkened, and the veil of the temple was rent in twain; and when Jesus had cried with a loud voice, he said, "Father, into thy hands I commend my Spirit," and having said this, he gave up the Ghost; all things being accomplished and finished there and then, on the cross of Calvary.

O, dear ones, what a humiliation the agonizing death of Jesus for poor sinners, the wicked mob, and the soldiers to crown his dear precious head with a crown of thorns; they little knew what a priceless crown he soon should wear, in the Father's glorious kingdom, where he soon should sit as a sovereign over death, hell and the grave. He is a great conqueror truly, and a heavenly messenger to this sinful world of ours, and to-day he wields the sceptre in righteousness, and is unlimited in power over all things, and when he speaks devils themselves tremble, they go as he says to them go,

even those who entered into the swine could do no more than to plunge headlong down into the sea. Let us indeed talk about the almighty power of the great God, the heavenly Friend, Jesus our Savior. My soul is rooted in the glorious and divine doctrine of a Redeemer that has all power, and whose knowledge embraces all his works; there I must leave my poor soul in his gracious hands for time and for eternity.

Dear ones, I will bid you all farewell, it seems that this may be the last time that I shall attempt to write to you. Dear brethren and sisters, go on in the good course, read, and also communicate to the dear columns of the SIGNS, and may Almighty God bless as far it is his will. Farewell.

Your sister,

M. P. LEWIS.

HERSMAN, ILL., Oct. 7, 1903.

B. L. BEEBE—DEAR BROTHER:—Inclosed I send herewith a letter received recently from our esteemed brother, Elder James M. True, of Kansas, Ill., by whose permission I send it to you for publication, if you think best to do so.

Yours most truly,

D. W. OWENS.

KANSAS, ILL., Sept. 16, 1903.

DEAR ELDER OWENS:—Yours of August 18th came duly to hand, and was gladly read, and has often been re-read since it came, but O, how incapable I am to answer it.

"My days are gliding swiftly by,
And I a pilgrim stranger."

Again,

"I am a stranger here below,
And what I am 'tis hard to know."

It has got so it is a great task for me to write even to my best friends. I often feel like I would love to write for the

columns of the SIGNS OF THE TIMES, and thus to my dear kindred in Christ, but failure is the result. I hope I feel to love the truth as dearly as I ever did, but my services in the cause of Christ is closed, (if I ever had any service) but my hope is still solely in the perfect work of Christ, and his grace, to save in time and to eternity. I am trusting as I have been for sixty years, alone in God's sovereignty, and his predestinating purposes, for life and salvation. With you I agree that if ever there was a time for God's servants to be on the guard it is now, in these times of new ideas being introduced, but O, how careful they should be to not give offense to God's little ones. The dear Savior said it was better for such to have a millstone fastened to them, and they cast into the sea, than that they should offend one of his little ones. Paul the apostle left the charge though to "hold fast the form of sound words." O, that our brethren would heed this charge, but alas, some are seeking out many inventions, and are leading God's people astray. But, my brother, I am glad to know that God "rules in the army of heaven, and among the inhabitants of earth," and I have no desire to say unto him, "What doest thou?" No, I would with one of old rather say, "Let God be true, but every man a liar."

If I live until the fourteenth day of October, I will be eighty years old, and it was sixty years last March since I hope I was born again, and now just at the close of this life I must say, All my righteousness is as filthy rags in the sight of a just and holy God.

If you can visit us this fall, as you spoke of doing, I assure you you will meet a hearty welcome by my wife and self; we also desire sister Owens to come with you.

This leaves us in good health for persons of our age, but we now go but little from home, owing to infirmity of age.

We were interested in learning of your continued faithful service in the vineyard of the Lord. May it be God's will to spare your lives to a good old age, and may he still fill your mind with his blessed truth, as he has in the past. May you still contend earnestly for the truth as it is in Christ Jesus, is our prayer. My wife joins me in what I have written.

I remain your brother in the bonds and fellowship of the gospel,

JAMES M. TRUE.

PINEHILL, Texas, Oct. 2, 1903.

DEAR EDITORS AND BRETHREN:—I notice in the SIGNS a statement that you would like to see in the manuscripts that come to you for publication, more frequent narratives of personal experience of grace. I will therefore give a brief sketch of my own experience, though it is unworthy of space in your paper.

I was about nineteen years old when I first realized that I was a condemned sinner, (that was six years ago.) I then became interested in my soul's salvation. My kindred being Missionary Baptists, it was natural for me to attend their protracted meetings to "get religion," that being the object of these meetings. There I found all the modern improvements, the mourners' bench, &c., for "bringing 'em in."

I was a willing victim, and yielded to the many propositions made by the preacher, and finally joined the church. But my experience did not bring that peaceful assurance I so much desired. O, how dreadful it is to be a member of a church, and yet not have the assurance of salvation. Better to be an infidel out of the church than a hypocrite in the

church. I was not satisfied with my experience, yet I could not give it up. So in this state of fear and doubt I remained until about six months ago, when I read an article on Personal, Unconditional, Eternal Election, by C. E. Hughart, of Cuernavaca, Mex., in *Baptist Sword and Shield*, published at Tyler, Texas. The truths presented in that article was just the food I was hungering for, and it filled me with peace and happiness unknown to me before. It was such a feast to me I could not but show it to others, but they called it "Hardshellism." Well, I thought, if that is "Hardshellism," then I am a "Hardshell." I had never heard one preach who was called a "Hardshell," so when I had found out where one lived, I went to see him. You can guess the result: I am now a member of the Old School Baptists. I was baptized the fifth Sunday in August, 1903, a few weeks after I was twenty-five years old.

It is comforting to know that God has a people here in this world, but O, how joyfully comforting to have the peaceful assurance that I am one of God's children, though unworthy to be.

I remain with those who, being justified by faith, have peace with God through our Lord Jesus Christ.

R. S. PACE.

DANVILLE, N. Y., Oct. 23, 1903.

EDITORS SIGNS:—Please change my address from this office to 272 Oakland Ave., Detroit, Mich., when you forward the next SIGNS to me, as I expect to spend the winter there, if the Lord spares me.

The number for November 1st is at hand, bringing its usual budget of comforting matter, and still pursuing the old trodded path of Scripture truth in which it has traveled without wavering since

its first number, as I can testify from a continuous reading almost from the beginning of its publication. Indeed, I have sometimes wished the editors would change the order of the matter a little, and let into its columns more variety, some secular news, or matters pertaining to current events, so that there would be something to attract the attention of those who are more interested in such things than they are in the matter they always find when they take up the paper. But I would not have it waver a hair's breadth from the line of Scripture doctrine it has always maintained, and perhaps a hungry soul might fall upon something in the spiritual communications that would awaken an interest to read farther and more continually. But this is no doubt one of my foolish notions about increasing the list of subscribers. I have many times tried to induce persons to take the paper (SIGNS), but have always had such poor success that I have concluded to let the Lord take care of his own work, and I believe he will do it, whether I canvass the field for him or not.

Excuse my folly, and believe me yours
in full fellowship of the gospel,

P. WEST.

CAPRON, Oklahoma Ter., Oct. 9, 1903.

DEAR BROTHER BEEBE:—I promised you I would try and pay for the dear old SIGNS OF THE TIMES in advance, but I am almost taking it out of my own mouth to pay for it at this time, but for fear I will not be able, if I let this time slip, to pay at the end of the year, I send now. I desire to help pay off the debts of the SIGNS, but I am not able; my son is now under the oculist, in Wichita, Kansas, for the third time this year, and you see that takes what a fellow has to live on.

I am now nearing my long hoped for home. I live all alone when my son is absent, yet not alone, bless the Lord, he is ever with me. I hope your health is better by this time. I have wondered why the good Lord keeps me all alone so much of the time? Even because it seems good in his sight, that is enough reason. I am so hateful and mean that I do not deserve any of his blessings. It does me so much good to hear the brethren telling how unworthy they are; not that I want any one to be unworthy, but I feel that I have company. If they all felt sinless I would be alone. Is it not strange that the Old Baptists are the meanest people on earth? Go to other meetings, and you will hear them tell how much sunshine they have, and they know that they are saved, and thank God that they can live a perfect life. Our God cannot look on imperfections with any degree of allowance. Paul says some are ignorant of Christ's righteousness, and are going about to establish their own righteousness. My dear brother, Christ is the righteousness of his people.

May the Lord bless the editors and the correspondents of the SIGNS, is my prayer.

Inclosed find money order for two dollars; please extend to end of 1904. There is an Old Baptist in Kansas, maybe I can get a subscription from to-morrow.

Your brother in hope of eternal life,

J. M. DULEY.

MEXICO, N. Y., August 28, 1903.

DEAR BROTHER BEEBE:—Inclosed please find check for four dollars, please credit on my subscription. I am very sorry I have neglected sending it before. I should feel lost without the SIGNS OF THE TIMES. I am sure if I know my own heart I love the doctrine it advo-

cates. How many times my heart goes out in love and sympathy as I read of the travels of some child of God, and many times when I am wondering if there is another such miserable sinner on earth, I read of others having the same trials and afflictions, and how it makes my poor heart leap for joy, and my little hope which seems small, is again renewed and strengthened, and I take new courage, and go on. In my dark hours it seems the only thing I have to base my hope on is the older I grow the stronger my love for the brethren, and the more I prize their love and fellowship.

Yours in hope, W. P. GASS.

HICKORY GROVE, Va., May 27, 1903.

B. L. BEEBE—DEAR BROTHER IN CHRIST:—Again I am reminded that my subscription is about due, so will inclose two dollars to pay for the dear old SIGNS another year, for I feel willing to deny myself most anything sooner than the SIGNS, which contains so much good reading, and the doctrine that I so firmly believe. Now the question is with me, Why do I believe this doctrine? I know I was not taught it by man, for it is not in man to direct his steps. They may preach the dear old doctrine that I feel to feast on, but it is God that teaches us by his Spirit to love the truth, to love the dear brethren and sisters as we do. It is not in self to do this, for evil is ever present when we would do good. When I look over my past life and see what a sinner I have been, the life I have lived, the many evil thoughts I have had, the thought comes to me, O, can it be that Christ died to save such a poor worm of the dust as I? for I am the very least one, if one at all. Yet there is something that causes me to rejoice in his holy name, and to love the dear Old

Baptists, as sinful as I am, for when I come to judge myself I find that I am all black within; but is it my desire to be so? No, if I could I would be pure, I would be a true christian prepared and sure of heaven, but I am not an Arminian, so must acknowledge of my own self I can do nothing, but can say with Paul, "By the grace of God I am what I am."

I find I cannot write as I thought to do, so will close. Please excuse all mistakes, and all that I have written amiss.

L. S. UTTERBACK.

GUTHRIE, Oklahoma Ter., Oct. 4, 1903.

BROTHER BEEBE:—The volume I of the editorials is O so rich, so deep, so clear, so beautiful, so grand. Your father was a godly man, and like his Master, like Elijah, like John the Baptist, spoke out loud, "plentifully declaring the thing as it is."—Job xxvi. 3. I am too full of gratitude to God for so great a treasure, to write as I would, this morning.

All yours, WM. S. SPEER.

APPOINTMENTS.

BROOME CENTRE, N. Y., Oct. 29, 1903.

DEAR BROTHER BEEBE:—Please publish the following appointments. Nothing preventing, Elder Eubanks, of Delaware, will try and fill the same. At J. D. Hubbell's, or schoolhouse, as he directs, on Monday night, Dec. 21st. Halcottville, Tuesday, Dec. 22d. Yellow meeting-house, Wednesday, Dec. 23d. Lexington, Thursday, Dec. 24th. Gilboa, Friday, Dec. 25th. Jefferson, Saturday, Dec. 26th. Broome Centre, Sunday, Dec. 27th. Middleburgh, Tuesday, Dec. 29th. Schoharie, brother Kinney's, Wednesday, Dec. 30th. Schoharie, Thursday, Dec. 31st. Meeting each day at 11 a. m.

We feel thankful that he desires to come among us. D. M. LEONARD.

CIRCULAR LETTERS.

The Lexington Old School Baptist Association, convened with the church at Gilboa, N. Y., October 7th and 8th, 1903, to the several churches of which she is composed, sends love and fellowship in the Lord.

BELOVED BRETHREN:—Having been blest with the privilege of meeting once more in an assembly of the churches, according to our annual custom, it is our privilege to express gratitude to God for his continued goodness and mercy whereby we have been kept in the love of the truth and fellowship of those who continue steadfast in the apostles' doctrine, and divine will by which the Spirit of truth has sealed the chosen vessels of mercy, and united them in that heavenly bond of fellowship in the body of Christ, the church. Those who bear the mark in their foreheads, have full assurance of an eternal inheritance with the saints in light. The infinitely glorious immortality of Jesus is reserved in heaven for all those who bear that mark or seal, and are kept by the power of God through all their temptations unto that unfailing inheritance. All this is assured in the calling of God, and distinguishes them from the world, and sets them apart as the rich treasure of God. It is therefore needful that those who have this hope should be sober and watchful, and pass the time here in fear and to hate evil. Not by the keeping of the law written on tables of stone. It is the indwelling of the Spirit of truth in the heart which identifies them as the electing love of God. It is needful that those having the seal of faith should be careful to observe the admonitions given by the King of Zion as recorded in the word of God.

We desire to call attention to the gifts and graces recorded in Paul's first letter

to the Corinthians, thirteenth chapter and last verse: "And now abideth faith, hope, charity, these three; but the greatest of these is charity."

In the preceding chapter the apostle sets forth the different gifts, and calls them diversities of gifts, but the same Spirit. The office work of these gifts is illustrated by the natural body, each having their special place, and of vital importance to the body, working in perfect harmony by the same spirit in such perfect relation that one cannot say, I have no need of the other. This is an illustration of the relationship of the members of Christ's body, the church. How important that we consider carefully the qualification of each member, so there be no schism in the body, all having the same care for one another; the suffering of one member is the suffering of each, showing a perfect relation through living faith. Abel showed this by his offering a lamb, the firstling of his flock (a type of Christ). By faith the ancient worthies endured hardships, privation and persecution by those not having that faith which is the substance of things hoped for, the evidence of things not seen. (Heb. xi. 1.) (which is Christ.) Without faith it is impossible to please God. Through faith the worlds were framed. The strength of faith can only be understood as it is felt in the heart of every heaven-born son and daughter, amidst the doubts and fears from foes without and foes within, temptations and trials common to this pilgrim life in the flesh. As the traveler views through faith a haven of rest through the atoning blood of Jesus, hope enables him to wait patiently for that which he sees not now. Anchored by it the wayworn pilgrim plods on through storms of sin and unbelief; it reaches to that within the veil,

whither the forerunner is for us entered, even Jesus, made a High Priest forever after the order of Melchisedec. Still greater than these precious gifts of faith and hope, is charity.

Paul in his experience was made to know if he should speak with the tongue of angels, without charity he would be as a sounding brass or a tinkling cymbal, without the life-giving principle of eternal love, which was in the Father (God) before the world was, and is known and felt in the experience of every heir of the grace of God here in time, through the revelation of his Son Jesus Christ unto his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. The fruit of charity is a work of love to God, (who first loved us) and in loving him we shall be certainly loving them that are begotten of him, who are known by the fruits they bear through God in Christ, our righteousness and our salvation. To withhold our love from the begotten of God is beyond our control, for no man yet ever hated his own flesh, but nourisheth and cherisheth it, even as the Lord the church. Repentance for wrong doing by a brother calls forth feelings of forgiveness; without repentance on the part of the erring one, with all the charity we can command toward the erring one, cannot bring any good. There are sins unto death that are not to be prayed for. (1 John v. 16.)

The apostle tells us it is the last times, and there are many antichrists, whereby we know that it is the last times. Some have gone out from us that it might be made manifest they were not of us; had they been of us no doubt they would have continued with us. (1 John ii. 18, 19.) Our charity cannot benefit those who have separated themselves from the

church. We are told in the word that God shall bring such, and our hope is that in his own time he will fulfill his word. You are called upon (or besought) to mark them that cause division, and avoid them. (Romans xvi. 17.)

Dear brethren, let charity have her perfect work, be courteous, strive for that that shall make for peace among ourselves; in so doing we shall be found walking in the order of the gospel as given by the Head of the church in his word, the law of the Lord, bearing the fruit of faith, hope and charity.

JOHN CLARK, Moderator.

G. W. GUERNSEY, Clerk.

JAMES AVERY, Assistant Clerk.

The Juniata Old School Baptist Association, in session with the Springfield Church, Huntingdon Co., Pa., Oct. 9th, 10th and 11th, 1903, to the churches and associations with which we correspond, sends christian greeting.

DEARLY BELOVED:—As we are once more privileged to meet in an associational capacity, to enjoy christian greeting and to worship God in Spirit, our hearts are filled with thanksgiving and we are made to give praise to God.

It is our mind to show the difference that exists between those who have received the Spirit of truth, and those who cannot receive it. We desire to encourage, comfort and instruct the Israel of our God, and set forth the praise of him who loves us. We believe that there are devout and honorable men and women who are to the world exceedingly religious, who know nothing of the truth experimentally, by divine teaching. The Scripture affords us examples of such characters. Who, for example, is more religious, more strict, scrupulous, than the pharisee of old? And, until the blessed Spirit

quickens, all are dead in trespasses and sins, and know nothing of the truth as it is in Jesus; but, when the Spirit of truth is come, he will guide you into all truth.

Men may be correct in doctrine, may abhor infidelity, may be shocked at profanity, may seem to ourselves and to others exceedingly religious; but "He is not a Jew which is one outwardly." It is not then, the form, the letter, the mere outside, the bare shell and husk of truth, that makes or manifests the Jew, (the christian); but it is its vital possession, for "He is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."

It is to that one, in whose heart the love of God is shed abroad by the Spirit, that we write. Now they all have learned that the natural heart is evil, and that continually, and that we have that evil ever to contend against. We know that "The flesh lusteth against the Spirit, and the Spirit against the flesh;" and, though others may have some attainments in goodness to boast of, we have evil to mourn in ourselves. This is that we might base our hope, not upon that which is seen, but upon Christ, whom having not seen, we love. He is our hope, and without him we have no hope.

It is our desire to be rightly understood, and we will therefore ask our blessed God to direct our thoughts. We have a word to write unto you: "Received ye the Spirit by the works of the law, or by the hearing of faith?" "Have ye suffered so many things in vain? If it be yet in vain." Now to you who know of Christ's sufferings, "who were kept under the law, shut up into the faith which should afterwards be revealed," we ask: "Ought Christ not to have suffered these things?" and ought

not we to suffer with him? To those who did suffer, who were *kept* under the law: Know ye not that the law was not against the promises of God, but that it was our schoolmaster to bring us unto Christ, that we might be justified by faith? Faith is the gift of God. By it we receive the Spirit of truth, the Comforter, and by it have peace with God through our Lord Jesus Christ. To such as know this joyful sound, the truth of our salvation, the peace with God, which passeth understanding, "Are ye so foolish?" I repeat it, "Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?" Know ye not that the just shall live by faith, "that no man is justified by the law in the sight of God?" And, not only this, "Being justified by faith, we have peace with God through our Lord Jesus Christ;" but "By whom also we have access by faith into this grace wherein we stand." "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." You who know that Christ is of no profit to the circumcised, be ye separate from such; touch not the unclean thing; for verily you have been called unto liberty; only use not liberty for an occasion to the flesh, for you are debtor, not to the flesh to live after the flesh, but by love serve one another. This I say then, "Walk in the Spirit, and ye shall not fulfill the lust of the flesh;" but ye shall yield the peaceable fruit of the Spirit: love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance, against such there is no law.

Again, we would say, to all who are Christ's and heirs according to the promises, "That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is un-

der tutors and governors until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world: but when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption *of sons*." It was not because of any good thing that ye had ever done, but because ye are sons, that God sent forth the Spirit of his Son into your hearts, crying, Abba, Father. "Wherefore thou art no more a servant, but a son;" and, if a son, why turn ye again to the weak and beggarly elements wherunto ye desire again to be in bondage?

We do earnestly desire the welfare of Zion, and would write unto you. "If ye bite and devour one another, take heed that ye be not consumed one of another. If ye see your liberty wherewith Christ hath made you free; if ye live in the Spirit: then use not liberty as an occasion to the flesh, but walk in the Spirit, for they that are Christ's have crucified the flesh with the affections and lusts. Brethren, if one of you, which are spiritual, overtake another in a fault, ought not ye to restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted? "Bear ye one another's burdens, and so fulfill the law of Christ."

Finally, brethren, let us all be strong in the Lord, and in the power of his might, serving him with fear and trembling, in singleness of heart, not with eyeservice, as menpleasers, but as the servants of Christ, doing the will of God from the heart. "Peace be with you, and love with faith, from God the Father and the Lord Jesus Christ, to all who love our Lord Jesus Christ in sincerity. Amen.

A. MELLOTT, Moderator.

J. C. MELLOTT, Clerk.

The Corresponding Meeting of Virginia, in session with the Mount Zion Church, Loudoun Co., Va., Oct. 14th, 15th and 16th, 1903, to the several churches composing the same, sends love in the Lord.

ANOTHER year has passed since we last met, and it is again our duty as well as privilege to write you in brotherly love and faith, and, if it be the Lord's will, stir up your pure minds by way of remembrance of his mercies and great goodness. Surely his mercies are great to usward, and we do well to have them in continual remembrance.

It is not our purpose to write upon any Scripture or portion of the word, but to endeavor to present to you a few words of encouragement, if the Lord will.

While from a carnal or natural view of the condition of a number of our churches composing the Corresponding Meeting of Virginia, it might seem that we had reason for discouragement in the fewness of numbers, the old age and infirmities of many of our members, the sad inroads that death has made among us, with the fact that there are so few being added to the greater numbers of our churches. But though all this is true, have we not abundant reason to thank God and take courage for the health and prosperity which is not earthly or carnal, but which is manifest in the unshaken firmness in the faith, in sweet and boundless fellowships in the Spirit, and in the love of God knitting and binding our hearts together in christian love; that love of God which is shed abroad in the heart of his people by the Holy Ghost, which is given unto them. We are sure also that the assembly of the saints is as dear to the mass of our people as it ever was. In fact, all that goes to make what rightfully may be termed strong and healthy churches, abounding in good works and in zeal

towards God, fruitful in word and doctrine, is seen among us, and experienced by our people. We do not write this boastingly, or in vain glory, for well we know that the world and our enemies judge of us very differently. It seems, if we mistake not, that our Savior's words are verified among us, viz: "In the world ye shall have tribulation, but in me peace." It would appear that at the present time there are numbers of those who claim to be Old School Baptists that adjudge us as "dead churches," &c., and that the "deadness" is due to our adherence to the truth which we have received and loved from the beginning. Their idea of prosperity, it seems, is to have large and increasing numbers, and numerous congregations, in which they judge as the world always judges. It is to be feared that those people have not seen "The secret places of the Most High," those hidden "tabernacles" and "secret chambers," where the "glorious Lord" meets and communes with his "beloved," his "little flock," his "very small remnant," where one hour spent with him away from the world and all that "the world" means, is worth more to the Lord's poor and afflicted people, than the congregations of hundreds and thousands, and all the seeming prosperity that dazzles the worldly mind. So we look upon these little companies as dead indeed to the world, but whose life is hid with Christ in God. Our Savior himself gives the number which constitutes, or may constitute, a prosperous church. Said he, "Where two or three are gathered together in my name, there am I in the midst." These are strange words in our carnal ears, when we consider even our own carnal thoughts and ideas, but we must remember he does not mean where two or three, or any other number are

met together and call themselves a church, that they are in his name, and that he is there, but when he himself has "gathered" them by his authority, his Spirit, his word, gathered together in one heart and one mind, striving together for the faith of the gospel; where he is King and Lawgiver, Lord of lords and King of kings; where his "whole counsel" is loved and maintained; where his doctrine is declared, and his order observed, or in a word, where his name is above every name in heaven or in earth, and to his name every knee bows and every tongue confesses. In such a company is God known for a sanctuary; the cunning craftiness of men, their means and instrumentalities find no place, for all their work is praise. And is not this the case with our people? The glorious doctrine of the absolute sovereignty of God in all worlds, and in all things, the unlimited, the almighty power of our Lord Jesus Christ, the Mediator given him by the Father, the glory, honor and power of his resurrection from the dead, all of which are revealed and felt in present experience. It seems, dear brethren, this is clearly manifest among us. This Christ, and no other, is our Head, our Redeemer and our Savior. When we worship him we must enter our "closet," shut the door, each one by himself, and in that secret place commune with God alone, who seeth in secret, and rewards openly. Is it necessary for us to have a numerous company of people about us, a "large church," congregation, that our Lord and Savior may be duly honored? We know better. We are not thinking of the numbers about us. If our Lord is with us and in us by his Spirit, and our heart witnesseth to his word, we are in "the general assembly and church of the First-born, which are written in heaven." We know

it is for God, and him alone, to add to his visible church of such as shall be saved. We know we have nothing to do with the gathering into the church of even the Lord's people. While our hearts say to those who are without, and who we feel have a good hope through grace, Come in, thou blessed of the Lord, why tarriest thou without? we also know by the Spirit given to us, that when the Lord has prepared them for a place in his visible church, in his own good time, the right time, he will gather them in. But the important thing with us is to see that our house is clean, and in order; clean through the word. Whatever is not of the word of God is not clean, and defiles. All things which are of the flesh, all or any means which may be suggested by fleshly reason to further the cause of God, to upbuild the church, to enhance its prosperity, to add to its numbers, or to the zeal of its membership, are but kindling a fire of our own, and walking in the light of the sparks of the fire which we have kindled, and brings only sorrow and leanness to our own souls. To keep our bodies under, that no reproach be justly cast upon the name and cause we love, is the limit of our obligations and duty. Every spiritual grace and comfort, and all knowledge of Christ and his kingdom, come to us as the glorious gifts of his grace. Christ's commandments are written in the heart and mind of his people, and hence in the keeping of them there is great reward. What greater joy, or greater reward can there be than in having that "new commandment" and doing it: "That ye love one another"? Is there any greater joy than to realize that love shed abroad in the heart? This love is the very life of the saints, for it is God in them: "God is love." All the law is fulfilled in them

who have this commandment, and doeth it. Dear brethren, we seek this love, and its fruits, we contend for all the counsel of God, because we love it; we contend for his word, for we love his word which he has given unto us; we mourn, for we are all mourners, because we cannot love him more and serve him better; we would love and serve him with all our heart, and all our mind, and all our strength, but we find another law in our members, warring against the law of our mind, bringing us into captivity to the law of sin, which is in our members, so we cannot do the things we would. But our hope and faith are in Christ, who was made become sin for us, though he knew no sin, "that we might be made the righteousness of God in him," though we, of ourselves, knew no righteousness.

We close by quoting the words of our mighty Savior, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom."

Our meeting has been well attended, the weather favorable, and the preaching has been of a piece, to the upbuilding of Zion's children in the most holy faith.

Our next annual meeting is appointed to be held, by divine permission, with the Ebenezer Church, Loudoun County, Virginia, to begin on Wednesday before the third Sunday in October, 1904, when and where we hope to greet your messengers, and receive your messages of love again.

J. N. BADGER, Moderator.

G. G. GALLEHER, Clerk.

The Hazel Creek Association of Regular Predestinarian Baptists, now in session with Spring Creek Church, in Adair Co., Missouri.

VERY DEAR BRETHREN AND SISTERS IN CHRIST:—Another year of time with its sorrows and pleasures is numbered

with the past, and we through God's love and mercy are permitted to meet in an associate capacity again, and according to a long established custom you will expect a Circular Letter to accompany your Minutes, and for your consideration we will call your attention to the following language spoken by our Savior, as recorded by Luke xxii. 29, which reads as follows: "And I appoint unto you a kingdom, as my Father hath appointed unto me." The author of our text is the faithful witness of God, who spake as never man spake; this divine person having all power given into his hand. (Matt. xxviii. 18.) This person who when speaking to his disciples said, "I appoint unto you a kingdom," was the Lord from heaven, and in him the Godhead dwelt. Then we need not have any fear in regard to his ability to perform all his promises, and as he is from everlasting to everlasting the same, without the shadow of turning, his promises are sure and steadfast. "Forasmuch as ye know that ye were not redeemed with corruptible things, * * * but with the precious blood of Christ, as of a lamb without blemish and without spot."—1 Peter i. 18. "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."—Titus ii. 14. Then, O brethren, fear not, the Author of your salvation, who is able to keep all his promises, has said, All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out, for I came down from heaven not to do mine own will, but the will of him that sent me, and this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. Brethren, we see from the foregoing that Christ did redeem his

people when they were justly criminals under the law, by laying down his life, and shedding his own precious blood, that the lawful captives might be set free. Verily, if Christ has made you free, you shall be free indeed, the law having no more dominion over you.

O brethren and sisters, can you by an eye of faith view the spotless Lamb of God nailed to the rugged cross, there to suffer the tortures and pains of death, that poor, guilty sinners might go free? Brethren and sisters, do you sometimes hope that precious blood was shed for you?

This kingdom or church was given as a home for the redeemed of the Lord, that they might meet often and speak comfortingly one to another. The subjects of this kingdom are a chosen people, and a prepared people, and made fit subjects for this kingdom by the eternal Spirit. "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit."—John xv. 16. Fit subjects for this kingdom are those that have been born again, born of the Spirit, and made ready for baptism. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?"—Romans vi. 3. There we are buried with him by baptism into death, that like Christ was raised up from the dead, by the glory of the Father, even so we also should walk in newness of life.

Dear brethren, we do view the ordinance of baptism to be a very sacred ordinance in the church or kingdom of Christ. First, in order to a gospel baptism it requires a proper subject, one who has been born of the Spirit. Second, the administrator must be one who is chosen, called and prepared of God to teach the gospel of our Savior. Third,

in order to fill this mission he must be ordained or set apart to the work by the church of Christ.

Brethren and sisters, let us honor and obey the laws of our Savior that has done so much for us; in doing this we walk in that strait and narrow way that leadeth to life and peace; let us meet often, and sing and pray with each other; let us pray the Lord to send more laborers into the gospel field, for truly the harvest is great, and the laborers are few.

Dear brethren and sisters, let us say in conclusion, We cherish the hope that when the storm of life is over, and our warfare is ended, we shall meet in that great association above, where all sorrow, pain and affliction is felt and feared no more, where we shall see Jesus as he is, and be like him. "Blest be the tie that binds our hearts in christian love."

Farewell.

S. W. GARD, Moderator *pro tem*.

J. M. CATE, Clerk.

The Elders and messengers composing the Salisbury Old School Baptist Association, in session with the church in Little Creek, Sussex Co., Delaware, October 21st, 22d and 23d, 1903, to the several churches whose messengers we are, sendeth love in the Lord.

DEARLY BELOVED:—Simon Peter, a servant and an apostle of Jesus Christ, in his second epistle wrote, "I think it meet as long as I am in this tabernacle, to stir you up by putting you in remembrance." So we in this Circular would put you in remembrance of some few things taught in the word of the Lord, and we trust witnessed in your own experience, and thus stir you up, thereby comforting your hearts by such evidences that you have been made alive from the dead. For if you be stirred up in your mind, it is evi-

dence that "life worketh in you."

For a subject we will quote that sweet portion of the word of inspiration recorded in Hebrews vi. 19, 20: "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail; whither the forerunner is for us entered, even Jesus, made an High Priest forever after the order of Melchisedec." What hope is this? "The hope set before us," whither we have fled for refuge, and which has ever proved a sure refuge to the tempest-tossed children of God, whose bark has been afloat on the tempestuous sea of this unfriendly world, and who amidst the raging storm have toiled all the night long, in continual fear lest their frail ship be broken in pieces, and they be left to sink to utter destruction. As the storm-tossed mariner rejoices in the possession of an anchor, and a secure place to cast it, so God's people find this hope "as an anchor," "and rejoice in hope of the glory of God." God has guaranteed strong consolation to all who have fled to this refuge, "by two immutable things, in which it was impossible for God to lie," his word and his oath. It was thus the glorious gospel of our God was preached to Abraham, and thus it is preached to us, and assurance is given us that the curse is removed, and blessings, "spiritual blessings," wherewith God has blessed us in Christ Jesus before the world began, are bestowed upon us. This is salvation to all his elect. Deliverance from the cruel bondage of sin, and from death and hell. This anchor is cast within the vail, and by it we also enter into that within the vail, because Jesus our forerunner has entered there for us, and we enter with him, "Through him we have access by the Spirit unto the Father," and this because he is "made an

High Priest for ever after the order of Melchisedec," as our intercessor.

It is to this eternal priesthood of our Lord Jesus Christ, we would earnestly call your attention, because of its supreme importance. All the priests under the law, with all the multitudinous offerings they offered up, could not suffice to take away sin, or effect the eternal salvation of one sinner. They could only bring a remembrance of sins, as often as they were offered, but could not remove them. Jesus however has appeared "now in the end of the world to put away sin by the sacrifice of himself;" offering himself as a sacrifice, without spot unto God; thus standing in Aaron's place under the law, the antitype both of the priest and the offering; in his divinity the priest, in his humanity the offering, presenting that body prepared of the Father as an acceptable offering, sufficient to remove sin, to cancel the debt of his people, and having thus satisfied divine justice, he is now in a position to justify them. This is accomplished in, by and through his resurrection from the dead, and now he is shown forth as the intercessor of his people, "a Priest for ever after the order of Melchisedec." "The Lord sware, and will not repent, Thou art a Priest forever after the order of Melchisedec." The order of the priesthood of Melchisedec far surpasses that of Aaron, as Aaron was made a priest after the law of a carnal commandment, and could not continue by reason of death, but Melchisedec's was an eternal priesthood; he was king, too; first king of Salem, and afterward king of peace, thus was both king and priest. Thus when in his resurrection from the dead our Lord Jesus Christ was made a Priest, it is by the power of an endless life, and is both King and Priest; King of Salem, Prince of peace, Priest of the

Most High God. The Mediator and Intercessor of his people, now seated at the right hand of God, where he ever liveth to make intercession for his people, and is able by the power of that endless life (eternal life), by which he is made a Priest, to save unto the uttermost all that come unto God by him. It is upon this sure and solid foundation our hope rests.

David, too, and Solomon, illustrate this wonderful personage; David the man of war and of blood, whose right and title to the kingly office was disputed and contested, yet who, by the strength of his arm, seated himself firmly on the throne of Israel, and secured an end of war, but *he* could not build a house for the Lord. This was reserved for Solomon, who ascended the throne, having none to dispute his right. The Psalms of David express, by the Spirit of Jesus, the sore afflictions and distresses of our incarnate Savior, "who in the days of his flesh made supplication with strong crying and tears, unto him who was able to save him from death, and was heard in that he feared." We view David as a true type of our Lord Jesus Christ in his incarnation, his warfare and sufferings. He, Jesus, took part with his people (the children) of flesh and blood, in order that he might suffer, even unto death, to deliver them from the hand of him that was stronger than they. This deliverance he accomplished, and gave liberty to his people, as David delivered Israel from the hand of their enemies. In the risen and exalted state of our Lord, at the right hand of the Majesty on high, to whom even the Father, God, says, "Thy throne, O God, is forever and ever; a sceptre of righteousness is the sceptre of thy kingdom," we have the antitype of Solomon, who ascended the throne of his

father, David, with full power and undisputed sway. He it was whom God appointed to build the "house of the Lord." Solomon then was the prince of peace, and his reign a peaceful, prosperous and glorious reign. In these two we have a full type of our Lord Jesus Christ, and a similar presentation of him in the two-fold character of his priesthood; like Aaron, making an offering; like David, a man of war; like Solomon, a peaceful King, building God's holy temple; like Melchisedec, who was first king of Salem, then king of peace, and priest of the Most High God, greater than Abraham, in that he received tithes of Abraham. Now we see Jesus, the great antitype of Melchisedec, King and Priest, now exalted a Prince and Savior, making intercession for them, and able by the power by which he was made a priest, to save unto the uttermost all that come unto God by him.

Such a Priest is just what a poor sinner needs, one who has atoned for sin, the sins of his people, by his death, but who could not be holden of death, because in him was life, which is far more powerful than death. So he can say, "I am he that was dead, but am alive, and alive for evermore." Then as a risen Jesus he is the Savior of his people. Our hope rests on the resurrection of our Lord, and this is the "hope set before us," and is as an anchor of the soul, and is found in Jesus, our great Melchisedec.

A. B. FRANCIS, Moderator.

JOHN H. TRUITT, Clerk.

EXPLANATION OF DATES.

THE last two figures of the date next to your name on the little pink slip denote the year to which your subscription is paid. Thus: 99 means 1899; 19 means 1900; 01 means 1901; 02 means 1902; 03 means 1903, &c.

APPOINTMENTS.

IF the Lord will, I will attend appointments as follows: Delmar, Thursday night, Nov. 26th; Salisbury, Md., Saturday at 3 p. m., and Sunday, Nov. 28th and 29th; Nassaongo, Monday, 10:30; Mr. Levi Laws', Monday night; Indian-town, Tuesday morning and afternoon; Mr. A. C. Holloway's, Tuesday night; Snow Hill, Wednesday night; brother Warren's, Thursday night; Broad Creek, Friday, 10:30.

SILAS H. DURAND.

CHANGE OF APPOINTMENTS.

SINCE the appointments for Elder J. G. Eubanks, on page 681, were printed, we have received the following from brother Leonard, changing the last three appointments each one day earlier.

BROOME CENTRE, N. Y., Nov. 3, 1903.

SINCE I wrote you I have received a card from Elder Eubanks, saying that he wished to be at Middletown on Thursday, Dec. 31st, therefore please change date of appointments. At Middleburgh, Monday, 28th; brother Kinney's, Tuesday, 29th; Schoharie Hill meeting-house, Wednesday, 30th; that will give him time to reach your place. I had arranged it so he might rest with me on Monday, but as he is willing to be harnessed every day, we will give him an opportunity.

We are enjoying a fair degree of health, which I do desire to be thankful for, but that rebellious heart of mine knows no concession, it is pleading for self continually. I am longing to see your faces once more. I had a lovely visit with you all alone a few nights ago in my sleep.

Hoping you are all usually well, I remain your unworthy brother,

D. M. LEONARD.

EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 15, 1903.

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.

CHURCH ORDER.

A VERY suggestive and profitable letter from a brother speaks with reference to the editorial found in number fifteen, present volume of the SIGNS, with commendation, and then goes on to ask several other questions, with reference to what ought to be considered as gospel order in the dealings of churches with each other, and with members or ministers.

It is sure that next to the doctrine regarding the way of salvation, the things that pertain to the order of the churches are important. "See that thou make all things according to the pattern shown thee in the mount," is as solemn an injunction to-day as it was at the time when first spoken. The order of the church regarding forms of worship, or regarding discipline, is but the expression of the spirit which dwells in the church. And there is a fitness and suitability existing between the work of grace in the souls of men, and that outward order that is to be maintained, and which we call gospel order. Looking upon the form of a man we say, "There is human life." If we look upon the form of a brute we say, "There is brute life." So the form of the church, and her manner of living,

will testify of the life of Christ. This is according to the words of Paul in 2 Cor. iv. 10, 11, where it is said the life of Jesus is made manifest in our mortal flesh, or in our mortal body. Now, just because the life of believers and the order of the church is to show forth of what life they are, it becomes most important to consider what manner of life and what that order should be. All in whose hearts the love of God is shed abroad, will feel that all these things are important to be considered, and that when we come to know what this life and order is, it is vastly important that we strictly follow it. True, the life is more than the letter of the order of the gospel, yet this is not to say that the order may be slighted or violated at our judgment or will. Therefore, as said before, it is important that these things be carefully considered by us all.

We cannot go on to notice the questions in the letter without adding a word or two regarding our own feelings. Two things we must say. First, that we do not feel competent to instruct, either the writer of the letter, or any of the brethren in Christ. And second, we must say that we feel altogether sure that the brother could say what ought to be said regarding the questions proposed, much better, and much more to the purpose, than we can do, yet we are willing to present such things as appear right to us, and then are willing for all to judge, as all who are spiritual must and will do.

For convenience in replying we have put the suggestions of our brother in the form of questions, which we will state one by one.

First. Do you allow that the action of a church in excluding a member may be disregarded by other churches or individual members, and that the excluded mem-

bers may be retained in fellowship by those other churches or members?

A careful reference to our editorial of number fifteen will show that we there stated that such a course would be altogether wrong and contrary to good order. Indeed, the action of any church who is herself orderly, must be acknowledged as final by all other orderly churches and brethren, even though other churches may think that the first church has acted with bad judgment in some particular case. By an orderly church we mean one which holds the doctrine of the word steadfastly, and that desires to do all things as the word directs. Such churches may make mistakes by hasty action, or through misinformation, but even if such be the case, other churches or members must receive the action as final, else we shall have confusion and strife spreading like a canker into every other member of the body. We do think that this one principle must be adhered to, if we are to avoid a multiplication of trouble. We have known of one or two instances when members were excluded, where other churches thought that they had done wrong at the time, but time showed that the church which had excluded the member was in the right, and in one or two cases where churches have acted hastily in excluding members, after a time the church came to see the error into which she had fallen, and repented. In all such cases it was better that the one member suffer the injustice, than that all other churches around should be involved in trouble with the first church, with the probable result also that they themselves would be divided somewhat in opinion among themselves about the matter. Whatever our personal feelings of confidence and fellowship for one excluded may be, we feel sure that we ought to

abide by the action of the church, from which that one was excluded, in dealing with that one. We are not to shun such an one, but must let that one know that he must first become reconciled to the church which excluded him ere he can be received anywhere else as a member.

Second. Do I understand you to hold that the preacher who continued to fellowship the excluded preacher was himself to be regarded as being in order by the church whose act of exclusion he had disregarded?

By reference to editorial above referred to, it will be seen that we stated just the contrary, and we still continue of the same opinion. We stated there in substance that he was in disorder, and ought to be dealt with by his church, though till this was done in order, he must be regarded as a member in full standing, as there is no half way ground in the matter of church membership. We think still that the church against which he has transgressed, is under no obligation to receive his ministry until he shall make the matter right in order, and to their satisfaction. Personally, we might, if we knew all the circumstances, see things that to us would extenuate his course to some degree, and our personal judgment of him in his course might be made more lenient, still we should feel that his church ought to take the matter up, and restore him if possible in gospel order, to a right course. The aggrieved church has a right to ask that his church consider the matter in love to herself as a sister church, and in love to the cause in general. If he has been carried away by personal kindness to the excluded minister, or by the opinion that his friend had been unjustly dealt with, and so has acted hastily, rather than with a purpose

to disregard the order of the gospel; this would modify our personal judgment of him, and we would think that he could be dealt with much more leniently than in the latter event would be the case. In this case we should pity him more than if we thought he had purposely violated the order of the house of God.

Third. In case an unjust act has been done by a church contrary to the plain directions of the Scripture, as was done many times in the time of separation between the New and the Old School Baptists, is there not some way in which the attention of other churches may be called to that act by the aggrieved member or members?

We feel sure that this must be the case. In the case referred to by our brother, there was not only unjust action taken many times, but before that and leading up to that there was an entire division in doctrine and order first. Because of the unsound doctrine, division had taken place, and the unsound portion could not be any longer regarded as churches of Christ holding to the faith and practice of the Bible. They were not BRETHREN in disorder, but who might be labored with, and restored, but enemies of the truth, and to be dealt with as such. Only one course was open to sound, orderly churches or members at that time: withdrawal must take place at once, and it was right that it should be so. Now in the case of a church, which must be regarded as a gospel church, holding to the doctrine that is according to godliness, and following in their discipline the order laid down in the word, that yet makes a mistake, or even at the time in haste and enmity does an unjust thing, in excluding a member, or in any other way, it seems to us that the condition is different, and that this church must, after

all, be regarded as a church in order, and held in full fellowship by all who hold the truth. It is right to point out to her what we think is wrong in her course, and to advise and entreat her to return, but yet it does appear to us that at the last she must decide in all such matters, and that her decision is final, so far as other churches or members are concerned. If that church has done an unjust thing, God will, we may be sure, give her to see it in time, and lead her to repentance.

Fourth. In the case of a preacher who does not strictly belong to one church, but to all the churches, because he has been set apart by a council from several churches, ought any one church or a few members, as might be the case, who are usurping the rule in the church, to be allowed to put out of their way a minister who has offended them by his faithfulness?

It seems to us that if such a course is pursued by a church or a few usurping members of that church toward a faithful orderly minister, against whom nothing can truthfully be alleged as regards his daily life or his teaching, there will seldom be room for any hesitancy on the part of all other churches in the vicinity. A church which was sound in doctrine, and what is equally important, correct and careful in practice, would not be likely to do such a thing, and if that church was not sound in doctrine, and orderly in practice, according to the rule of the gospel, the surrounding churches would know that perfectly well, and in such a case would be under obligation to warn and rebuke that church, and if the church refuses to return, while the excluded minister, or member for that matter, is sound in doctrine, and humble and orderly in his daily life, in the end the church will fall out of the fellowship of

the other churches, and the one excluded will be in their fellowship. But thousands of things might arise in different cases which would demand a different course in dealing with them. We can only speak here in a general way. But even here, so long as the church is retained in the fellowship of the other churches, they must regard and respect her action.

Fifth. If a church pursues a course which I or any other regards as being entirely unscriptural, ought I not in some way to protest? and ought not sister churches to take notice of it?

We do not think that every transgression demands a formal protest from other brethren or churches, but if the course be, as our brother says, *entirely* unscriptural, every God-fearing man ought to take notice of it. This would not be to become a busybody in other men's matters at all. The object of the protest ought to be to restore and to heal the backsliding church. All ought to be done in love, and with a single desire for the glory of God, and the real good of the church doing the wrong. But ere any of us seek to approach a brother or church, which we believe to be departing in any degree from the truth, we ought ourselves to remember our own weakness, and that we also are liable to be tempted. If we have this in our hearts, we shall not be apt to greatly err, either in the matter or the manner of our communications. Let nothing be done in haste, let all be done in love, yet let all be faithful; faithfulness becometh the house of God, but let us not mistake, and become meddlesome, supposing that it is faithfulness that we are showing.

We cannot lay down any set rule here, for each separate case has its own peculiar conditions, and all these various

conditions must be taken into account in our dealing with each other.

Sixth. If a church should send a letter to the association, containing some unsound doctrine, ought not the brethren to take notice of it, and insist upon inquiring into the matter? And if the church hold such unsound doctrine, as for instance that salvation is by the works of the creature, ought we not to withdraw from that church?

It seems to us that the reply must be Yes! Of course due labor as our brother has implied must be taken with that church, by her sister churches, and all must be done carefully. It is our judgment that the association as such cannot discipline the church or inquire into her soundness, but that the messengers to the association, from the several churches, must state the matter of the unsound doctrine presented in the letter of the church to their several churches, and that it is the province of the churches, as churches, to act, and not the association. This has long been our judgment. The association has no disciplinary powers conferred upon her in the word, but all is with the churches. The churches may act, and then send records of their action by their messengers to each other, and this record could be communicated, when the messengers meet at the association, if it was so desired, but churches ought to be slow in withdrawing fellowship from each other. Yet, if a church or member holds to such unsound doctrine as our brother has named, there can be no fellowship between them, and those who hold and love the truth.

Seventh. Is there not some way in which churches may deal with each other or confer together as individual members may? It seems to us that this must be so, and yet we do not know that we feel

prepared to point out any particular way in which this ought to be done. Brotherly feeling and confidence, if felt among the churches, will smooth out all difficulties which might arise in their correspondence, and as the brother states in his excellent letter, churches in the spirit will desire that others should know their order, and will see to it that other churches are welcome to behold their order. Churches must know what other churches believe, and what they practice, if there is to be association and fellowship. The chief things to be considered everywhere, in the intercourse of churches, are love to God, to his truth, and to his cause, and a desire for mutual fellowship, and for the welfare of each other. If these things be in us, all the rest will be right. C.

“MASTER, CAREST THOU NOT THAT WE PERISH?”

(Mark iv. 38.)

THE above language, as all that are familiar with the Bible well know, was addressed to the Savior at the time the disciples were in the ship in a great storm, and it seemed to them that the vessel would certainly be destroyed and they must perish. They seemed to have forgotten in their terror that Christ was in the vessel, and were looking at outward appearances, and doubtless were laboring desperately to save themselves, but with all their struggling their case was becoming more and more desperate every moment, until the “Wind and the waves beat into the ship until it was full.” Then, when they had come to the end of their own strength, and were ready to perish, they came to the Master with the words quoted above.

Does it not seem strange that the disciples, after having witnessed the mirac-

ulous power of the Savior, should have first resorted to all their own devices and efforts, before they appealed to the Savior to save them? Yet such is our human nature that we are always trusting in our own efforts to save us, either in temporal or eternal salvation, until our frail bark is overwhelmed in the storm, and beaten by the winds of adversity, and filled with the billows of sorrows, doubts and fears, and ready to sink. Then when all confidence and hope in our own efforts is gone, we are ready to “accept the Savior.”

How vividly the narrative of that tempestuous voyage of Christ and his disciples portrays the christian experience of every heaven-born saint. Each one is a chosen vessel launched on the stormy sea of life, and in every one of these chosen vessels is “Christ, the hope of glory,” and yet although this is known, it seems oftentimes to be forgotten, and when the storms come we begin to try to discern the outward signs, and prepare to avert the threatening disasters with the ever-failing remedy, “creature effort,” rather than trusting in the ever certain salvation of the Lord.

Dear child of God, remember you are a chosen vessel of mercy, and Christ dwells in you. While it may seem to you at times that he is asleep in the vessel, yet fear not, the vessel cannot sink, it is as secure as the throne of heaven. We may be driven to such despair that we will question the Master as to his apparent indifference to our salvation, but in his own time he will rise and “rebuke the wind, and say unto the sea, Peace, be still,” and there will be a great calm.

How gentle and forbearing the blessed Savior was with the faithlessness of his disciples. When they approached him with their questionings as to his care for

them, he did not rebuke them, but in his sweet and loving Spirit reproved them, by demonstrating his marvelous power in stilling the storm, and then calling their attention to their faithlessness.

May it be our Lord's pleasure to give us to ever remember when the storms come, and we feel that we are ready to perish, that Christ is in every vessel of mercy, and though he may be in the "hinder part of the ship," and apparently asleep, yet rest assured he will at the right time come forth and make his presence manifest. Then we can sing with the poet, "With Christ in the vessel I smile at the storm."

B.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

"BUT PEACE SHALL BE UPON ISRAEL."

DEAR BROTHER BEEBE:—I do not like to trouble you too much, but it seems so impressed on my mind that I cannot well avoid it; to ask your views on Psa. cxxv. 5, particularly on the latter clause, "but peace shall be upon Israel."

PENNINGTONVILLE, Pa., Dec. 10, 1860.

R E P L Y .

THE inspired singer in Israel has expressed the security of God's people in very strong language. "They that trust in the Lord shall be as Mount Zion, which cannot be moved, but abideth forever. As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even forever." But in the text proposed for consideration, another description of character is brought to view. A people who do not trust in the Lord, who are not like Mount Zion, do not abide forever, but turn aside to their crooked ways, and are led forth with the workers of iniquity. The first described are called the Lord's people. God is their

defence; he is round about them as the mountains environ Jerusalem, and as elsewhere expressed, "He is a wall of fire round about them, and a glory in their midst." The eternal God is their refuge, and underneath them are his everlasting arms. They shall not be moved, God shall help them, and that right early. Immovable as the Mount of God, and as securely environed by the divine presence, and as invulnerable as Mount Zion on the sides of the north. Beautiful for situation, and perfectly impregnable in her security. Trusting in God and having no confidence in the flesh, they shall be kept by his mighty power, through faith unto salvation, ready to be revealed in the last time.

But, "As for such as turn aside unto their crooked ways." Who are these? and from what do they turn aside? It is true that God's people do not always feel that confidential trust in God which they desire to feel, and that they find in them a carnal and depraved nature, which often turns aside from the strait and narrow pathway of holiness, to the beggarly elements of the world, causing them much sorrow and lamentation, but still their trust for life and immortality is in God; that is, they have no other trust; they know if it were possible for that to fail them, all would be gone. But the psalmist seems to make a distinction between those apostates, of whom he speaks as turning aside, and Israel, for "The Lord shall lead them forth with the workers of iniquity, but peace shall be upon Israel."

Those who turn aside, must be those who have stood, nominally at least, in the ranks of the Lord's people, or no turning aside would be required to pursue their crooked ways. The christian course is straight forward, pressing

towards the mark of their high calling, and looking unto Jesus, the author and finisher of their faith, but those who pursue any other course, or follow any other leader, religiously, travel in a thoroughfare marked out by the old serpent. Serpents and vipers cannot travel in a straight path, it is contrary to their nature. Those who were called serpents and vipers, by John the Baptist, and the Shepherd of Israel, were remarkably zig zag in their course. At one time they came to John, desiring admission into the Baptist community, at another they boastingly profess to be Moses' disciples. Sometimes they are delighted with the gracious words spoken by the Redeemer, and anon they attempt to cast him headlong from the brow of the hill. Their piety is at times shocked at seeing the disciples eat corn on the Sabbath, at another they could hire men to swear falsely against the Son of God. With disfigured faces they made long prayers in public places, and with felonious avarice devour widows' houses. In modern times their serpentine course may be traced in their pathetic appeals for ameliorating the sufferings of the Hottentots, and the barefooted Indians of distant regions, and in grinding the faces of the poor at home, or in weeping over the cruelty of the heathen nations, and in furnishing Sharp's rifles to murder the citizens of our own country; in distributing copies of the Scriptures, and repudiating the doctrines of the Bible. These are some of their crooked ways, but all their ways are equally crooked. Such as turn aside to their crooked ways, (for no man can pursue them and at the same time walk in the order of the house of God,) the Lord shall lead them forth. By his judgments, choosing their delusions, until they shall be led forth from the society

and fellowship of the people of God, to mingle with their fellow workers of iniquity.

The true character of the workers of iniquity may be clearly inferred from the description given of some of them by our Lord. Many of them shall say, Lord, we have prophesied in thy name, preached, cast out devils, and done many wondrous works. But he shall say unto them, Depart from me ye *workers of iniquity*, for I know you not. The development of anti-christ in the last times, should be with all signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; but a very prominent mark is, his coming is after the *working of Satan*; or working of iniquity. All anti-christian working is upon the ground of distrusting God. As they know not the true God, therefore, they cannot trust him to save his people, and consequently they set about the work to establish their own righteousness. While God's people both labor and suffer reproach because they trust in the living God, who is the Savior of all men, especially of them that believe.

But we are desired to dwell more particularly on the last part of the text, "But peace shall be upon Israel."

The judgments of God in scourging out from the fellowship of his people those who turn aside to their crooked ways is in itself eminently calculated to promote peace upon them that remain. The psalmist prayed to be delivered from strange children. And in Psalm cxx. he complains thus, "Woe is me, that I dwell in Meseech, that I dwell in the tents of Kedar. My soul hath long dwelt with him that hateth peace. I am for peace, but when I speak, they are for war." And in cxxii. he says, "Pray for the peace of Jerusalem; they shall prosper

that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace be within thee." This is what all the children of God desire, and for it they pray. And Paul exhorts, first of all, that prayers and intercessions and giving of thanks be made for all men: for kings and for all that are in authority, that we may lead a quiet and peaceful life, in all godliness and honesty, &c. And in all the apostolic salutations to the saints, the prayer ascends to heaven, that grace, mercy and peace from God the Father, and from our Lord Jesus Christ, may be with them. Peace is a special gift of God. "My peace," said Jesus to his saints, "I leave with you, my peace I give unto you; not as the world giveth, give I unto you." Being justified by faith, we have peace with God, through our Lord Jesus Christ. And the inspired prophet testifies, "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 and forever. The zeal of the Lord of hosts shall perform this." For he of whom Isaiah prophesied, is the Prince of Peace. Israel is God's chosen and redeemed people; they were once in a state of hostility and rebellion against God; enemies to God by wicked works, but now hath he reconciled them by the sacrifice which Jesus offered of himself for them. He has made peace by the blood of his cross, and that peace shall be upon them. His law, the law of the Spirit of life, which is in Christ Jesus, is written in their heart, and wrapped in their affections, and it is written, "Great peace have they that love thy law, and nothing shall offend them." A most beautiful illustration of this assur-

ance is found Isaiah liv. 11-13, "O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of precious stones. And all thy children shall be taught of the Lord; and great shall be the peace of thy children."

In the present agitated state of our country, where since the days of Puritanic cruelties in the colonies, of hanging reputed witches, and the cart-tail whipping through the streets of the eastern cities, and the incarceration of Baptists in some of the southern colonies, we have enjoyed religious rights, which in the threatened dissolution of our constitutional guarantees may be taken from us, we cannot assure ourselves that the blood of martyrs shall not hereafter flow. But even in that event, those who trust in the Lord shall be as Mount Zion. And although always at war with anti-christ, the church shall assuredly enjoy that peace which the world cannot give nor take away. But let those who turn aside from the teachings of the Scriptures, to their crooked ways, know the Lord will lead them forth with the workers of iniquity. "Come out of her my people," saith the warning voice from heaven, "that ye be not partakers of her crimes, nor receive of her plagues."

MIDDLETOWN, N. Y., January 1, 1861.

RECEIVED

IN RESPONSE TO AN APPEAL OF BRETHREN TO RAISE
A THOUSAND DOLLARS
TO CLEAR THE "SIGNS OF THE TIMES" FROM DEBT.

Previously acknowledged.....	\$825 65
John T. Yerkes, D. C., \$1.00; Friend, Ont., \$1.00; Geo. W. Jarman, Md., \$3.00; J. H. Mes-	
sick, Del., \$1.00.—Total.....	6 00

Total to date.....\$831 65

MARRIAGES.

By Elder F. A. Chick, Oct. 7th, 1903, at his residence in Hopewell, N. J., James W. Cherry, of Princeton, N. J., and Miss Margaret Hillig, of the same place.

By the same, Oct. 8th, 1903, at the residence of the bride, Morris T. Reed and Miss Addie A. Sperling, both of Hopewell, N. J.

OBITUARY NOTICES.

Emma D. Richardson Bray was born Feb. 17th, 1842, and died June 3d, 1903, aged 61 years, 3 months and 16 days. She joined Friendship Regular Baptist Church, at Center Valley, Hendricks Co., Ind., on March 11th, at the age of seventeen years, having received a hope in Jesus Christ as her Savior on Dec. 17th preceding. She, with her sister and others, was baptized next day, by Elder E. D. Thomas. She was married Dec. 25th, 1860, to Ira M. Bray, of which union there are three children, namely, J. W. Bray, of Indianapolis, Mrs. Mary McMurty, of Fairfield, Iowa, and Mrs. Carrie Shirley, of Crawfordsville, Ind. She had been a great sufferer from paralysis on one side of her face for over ten years. Later, to this affliction was added diabetes, which was the immediate cause of her death. Through all this affliction she was a firm believer in salvation by the grace of God alone, free and unmerited by the recipient. She left four grandsons and one granddaughter, and in the words of the latter: "Grandma is having a good sleep now, but in the morning she'll wake up." Blessed hope, to wake up an unfettered soul, to be with her Savior and loved ones gone before, in the realms of peace and rest, where suffering and sorrow can never come. She was a loving devoted mother and grandmother, always willing to help those about her as long as she was able. Although she suffered intense pain at the last, through it all she seemed to have a view of the happy release from pain and worry that would soon be hers, and raising her arms she exclaimed, "Blessed Lord!" and told those around her that "All is well," and that she was ready and willing to depart this life and be with Christ, which was far better. Then saying, "O, I am so happy!" she sank peacefully into that blessed sleep, from which none ever wake to weep.

The children of our dear sister Bray desire me to add some words to the above, but I can say nothing more beautiful and appropriate. I was well acquainted with her during her deep afflictions of mind and body, and was often comforted in witnessing her strong faith in God, and her precious Redeemer, and her godly sorrow and tears of penitence. She was deeply experienced in the grace of God, and her faith and hope clung to the cross of Christ alone, in whom

she trusted with her whole heart. She had no confidence in the flesh, nor in the doctrines of men, but she lived on the crucified Christ, her resurrection and life. Often would she speak to me of her approaching departure to the heavenly country, amidst her tears, and of the great longing of her wayworn spirit to enter into the rest that remains to the people of God. For him she had the deepest reverence, love and trust. *She was born of God, and was his child.* "She is not dead, but sleepeth" in Jesus.

May the Father of mercies comfort the hearts of the bereaved.
D. BARTLEY.

I AM requested by the bereaved parents to write an obituary notice as a tribute to the memory of a noble young woman, a dutiful daughter, an affectionate sister, a true and faithful friend, and one whom we hope by the infinite grace of an ever merciful God, was a child of Jehovah, and an heir of salvation, and now dwells in his all-glorious presence, nevermore to feel the pains and sorrows incident to this state of mortality in this sinful world.

Miss Clara Estelle Hamblin died at the residence of her father, Mr. A. Q. Hamblin, at Wango, Wicomico Co., Md., May 9th, 1903, aged 25 years and 18 days, after an illness of a little over four months, of tuberculosis (lusty consumption). Miss Hamblin was a particularly bright girl, with those winning characteristics that made friends of all with whom she came in contact. While she was not a member of the visible church, she gave many evidences that her name was enrolled with the saints of God in the Lamb's book of life. Therefore those that mourn the early decease of this estimable young woman, have no occasion to mourn as those that are without hope. May the Lord sanctify this dispensation to the good of the afflicted ones, and to the glory of his most holy name.

The funeral was held at the Forest Grove meeting-house on the 11th, when the writer, in weakness, tried to minister the consolations of the gospel to the bereaved family and friends, after which she was laid to rest in the cemetery near by, to await the resurrection.

A. B. FRANCIS.

DELMAR, Del., Oct. 26, 1903.

M. T. Harris was born in Monroe Co., Miss., Jan. 6th, 1828, and died at New Boston, Texas, Sept. 28th, 1903. When he was twenty-one years old he was married to Miss Elizabeth Hearren, of Attala Co., Miss., Jan. 6th, 1853, and moved to Monroe Co., Miss., and settled down. To them were born ten children. His first wife died in 1873, and he was married again, to Miss Jane Fuller, of Tate Co., in 1874. To them one child was born. She died in 1876. He then moved to Chesterville, Miss., and in 1877 was married again, to Mrs. Isabella Parkham. To them were

born three children. She died in 1886. He was the father of fourteen children, six of them still survive to mourn his death. He professed a hope in Jesus in 1884, and joined the New School Baptists, and surely it can be said he lived a christian life up to his death. He came to New Boston in May, 1896, and lived with his daughter, Mrs. Mitchell. I can truly say from personal acquaintance with him since he first came to Texas, that he was one of the sweetest tempered men I ever knew. He had a lingering sickness for several months, and all was done for him that his faithful son-in-law and daughter and kind friends could do, but the Father called, "Child, come home," and on the 28th of September he peacefully fell asleep in Jesus, and on the 29th I was called to attend his funeral, and tried to speak to the comfort of those present, after which his remains were laid to rest in the cemetery south of New Boston, there to await the last trumpet, when all will come forth to be fashioned like unto the glorious body of Jesus. It is enough then, dear children, grieve not, but rejoice that father is at rest.

May the dear Lord bless you all, and prepare you by his love to live as he lived, Christlike.

J. E. KNIGHTEN.

DIED—On the 18th of September, 1903, **Mrs. Lydia Seiple**. She was born May 11th, 1826. Her disposition was kind from her childhood. She was a daughter of Elder Louis Seitz, and had the training of a faithful father. She was blessed with the effectual call of God unto the fellowship of his Son, in her childhood days, and received strength to unite with the church at the age of eighteen. Since that time she has been one of the faithful in the home, and the house of God. She was a good mother, kind neighbor, and a devoted wife. She was married to Jacob Seiple at the age of twenty-three, and became the mother of eleven children, six of whom survive her. She was one who loved the SIGNS, or the doctrine for which it has always contended. She lived and died in peace with all men, and in peace with God. In her last hours she often said she was tired, and said in a feeble voice, "Come, O, my Savior, come," and went to sleep; a sleep which will not be disturbed till the resurrection of the dead.

The funeral services were conducted by Elder A. F. Dove, after which she was laid to rest. May the Lord bless all who mourn her departure.

H. E. PURRIS.

BLOOMVILLE, Ohio, Oct. 1, 1903.

Peter S. Garrison died at his home near Blauenthal, N. J., on Friday, Sept. 17th, 1903. He had reached the ripe age of 86 years and 7 months. He married my sister, Hannah D. Boggs, in 1847. She was the tenth child of Elder John Boggs, who for forty years was pastor of the Baptist Church at

Hopewell, N. J. She died some years ago, leaving two children. Their daughter, Lizzie Garrison, married Elder G. M. Fetter, and she died in Pueblo, Colo., in 1891. The sole survivor of his family is Dr. John Boggs Garrison, who is a homeopathic physician in New York city. Brother Garrison united with the Old School Baptist Church of Hopewell, upwards of fifty years ago, and led a consistent, exemplary christian life. His place was always filled in the meetings of the church. He was a great singer, and for fifty years he led the base in all the church singing. An attack of pneumonia, in the early summer, so broke his constitution that he never regained his usual strength, and gradually failed. He had expressed himself as only waiting for the summons to bid adieu to earth. His end was most serene.

Elder Chick being absent, visiting in Maine, his funeral was attended by Elder John McConnell, of New York city.

For more than half a century brother Garrison was identified with my Father's family, and I, the thirteenth child of a family of fourteen, am left the last survivor of that family.

His son writes to me, "I shall miss father in so many ways, but I could not wish him back to meet the trials of earth." We have an abiding trust that his was a glorious exchange; that from the trials of earth he was called to realms of unending bliss.

ELIZABETH H. BOGGS.

RATON, N. M., Oct. 5, 1903.

Eunice Wilson, our dear mother, was the eleventh child born to Ambros and Sarah Cox, and out of a family of thirteen children she is the last to pass away. She was born Jan. 12th, 1811, in Floyd Co., Va., and died at the home of her son Luke, on Saturday morning, Oct. 3d, 1903, aged 92 years, 8 months and 21 days. When a young woman she was married to Joshua Wilson, and moved to Illinois in about 1844. To this union were born seven children. Her death was caused by no disease; the machinery of life, worn by nearly a century of useful activity, ran slower and slower, and finally worn out, stood still. Her mind was at times clouded during the last years of her life. She often said she was only waiting for her Master's call, she had lived out her days, which numbered over four score years and ten. She had been a member of the Primitive Baptist Church for over fifty years. Although she did not pass through life without her share of trouble and sorrow, she trusted in her Redeemer, and looked to him in times of darkest gloom. She had made her home with her son Luke and family for the past eleven years, and while the family were gathered around her dying bed she talked with them, and said she was going safely home. She sank peacefully to rest.

The funeral occurred from the Middle Creek Baptist Church, on Sunday, Oct. 4th, at 11 a. m., con-

ducted by the pastor, Elder L. E. Frazee. Burial at the Holland cemetery, by the side of her husband. A large crowd was in attendance, and followed to her last resting-place. Her funeral was carried out as she had planned and arranged for it to be; the hymns she had selected were sung. Every one knew and loved our dear mother.

HER DAUGHTER.

BENTLY, Ill., Nov. 2, 1903.

My dear old father, **Alpheos Line**, died at my house August 28th, 1903. He had been a reader of the SIGNS for over sixty years, and a member of the Old Baptist Church for over forty years. He was an uncomplaining sufferer, and was very feeble for a long time, confined to his bed for sixteen months, almost blind, and so very hard of hearing we had to talk right in his ear to make him hear, but he was never heard to complain a word. He died the death of the righteous, aged 84 years, 6 month and 27 days. We feel the loss of a very dear old father, who was always so gentle and patient.

ELLA LUKENS.

OSBORNE, Kansas, Oct. 25, 1903.

It has become my painful duty to inform you of the death of my dearly beloved husband, **George Dodson**, your brother in Christ Jesus, which occurred Sept. 27th, 1903, at his home, two and one-half miles south of Bentonville, Ark. He had been a reader of the SIGNS OF THE TIMES nearly forty years.

N. J. DODSON.

BENTONVILLE, Ark., Oct. 12, 1903.

DIED—Oct. 14th, 1903, little **Walter Doggett**, son of W. M. and N. C. Doggett, aged 11 months and 25 days. The little fellow suffered about two weeks before he died. We know it is hard to have to give up these little ones, but it is God's glory to take them.

His uncle,
DRAG, Ala.

A. J. DOGGETT.

"NEARER, MY GOD, TO THEE."

THIS touching hymn was written by Sarah Flower Adams, a gifted English woman. She was of frail constitution, and, amid many bodily sufferings, kept her pen at work on various poetical productions. At what time she caught the inspiration to compose *that one immortal hymn*, which is now sung around the globe, has never been learned. Probably it was some season of peculiar trial, when the bruised spirit emitted the odor of a childlike submission to a chastening father. It must have oozed from a bleeding heart. Her hymn first appeared in a volume of sacred lyrics by Mr. Fox, in England, about the year 1841. The authoress did not live to enjoy the fame it was to bring, for she died in 1846, aged twenty-four years, and was buried near Marlow, in Essex.

POETRY.

"Lord, what a riddle is my soul!
Alive when wounded, dead when whole!
Fondly I flee from pain, yet ease
Cannot content, nor pleasure please.

Thou hid'st thy face, my sins abound;
World, flesh and Satan all surround;
Fain would I find my God, but fear
The means, perhaps, may prove severe.

If thou the least displeasure show,
And bring my vileness to my view,
Timorous and weak, I shrink, and say,
Lord, keep thy chastening hand away.

If reconciled I see thy face,
Thy matchless mercy, boundless grace,
O'ercome with bliss, I cry, Remove
That killing sight, I die with love.

My dear Redeemer, purge this dross;
Teach me to bear and love the cross;
Teach me thy chastening to sustain,
Discern the love, and bear the pain.

Nor spare to make me clearly see
The sorrows thou hast felt for me:
If death must follow, I comply;
Let me be sick with love, and die."

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ELDER Carnell, of Dutton, Canada, will preach in hall, 42 Gratiot Ave., second floor, on the fourth Thursday in each month, at 7:45 p. m.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 71. MIDDLETOWN, N. Y., DECEMBER 1, 1903. NO. 23.

CORRESPONDENCE.

DADE CITY, Fla., July 30, 1903.

ELDER D. BARTLEY—DEAR BROTHER:—Soon after my son had sustained the loss of his leg, I received your comforting letter. I have answered many letters, but could not think of answering all received during those anxious hours, from friends and brethren both known and unknown. However, I have had a desire to write you for several days, if for nothing more than to acknowledge the receipt of your comforting letter, and ask you a question; for I feel somewhat cast down with no enlivening of the Spirit. I have realized by experience that I cannot keep alive my own soul, but that the Lord can keep or give it life, even in the desert. I can only live, move and act, spiritually, as Christ lives in me by his own holy Spirit. Should he be pleased for a little moment to withdraw from me, I die to all spiritual joys or enablings, and to all soul gladness. When he comes near, I rise; when he withdraws, I sink. Is it not a great mercy that Christ is the Resurrection and the Life? It is in the kingdom of grace that we learn that when "I am weak, then am I strong." So our

mourning is turned to comfort, sorrow unto joy, sickness unto health, death unto life.

Now, I want you to write me, or through the SIGNS OF THE TIMES, and prove the consistency of the doctrine of unconditional time salvation, and predestination of all things, with the scriptural warnings, rebukes, admonitions and exhortations. I heard of a sister saying as she went from church, "If I believed like brother Gilbert, I would never correct my children again."

I was exceedingly pleased with your article, "The old and the new."

Yours in esteem and love,

M. L. GILBERT.

LEBANON, Ohio, Aug. 15, 1903.

DEAR BROTHER BEEBE:—The above letter from our esteemed Elder Gilbert is so true and spiritual and scriptural in relating his own experience, I submit it to you that your readers may have its comfort.

The question he asks me to answer is of vital interest to the predestinated children of God's sovereign grace, and so I will answer through the SIGNS, if you please.

"Prove the consistency of the doctrine of unconditional time salvation, and predestination of all things, with the scriptural warnings, rebukes, admonitions and exhortations."

In answering our dear brother Gilbert, my dependence is upon the God of predestination and salvation. O may he enable me to speak in the words which the Holy Ghost teacheth, and compare spiritual things with spiritual, even with the Scriptures, which are given by the inspiration of God. The Scriptures abundantly prove that our God, who is the author of the Bible, is the God of predestination, as he is also the God of salvation. Only an infidel will dispute this truth, and he who does so is foolish and in darkness.

In the order of nature predestination is before salvation, and is as eternal as God himself. Paul therefore testifies of the eternal purpose of God, which he purposed in himself. His eternal purpose was fully complete and immutable in the Godhead, before he created the worlds and his people and all creatures. His purpose extended to and included all these, or else God would never have created them. Not the least thing exists by chance. "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." "For thou hast created all things, and for thy pleasure they are and were created." It were folly, then, to say that God's eternal purpose or foreordination or predestination does not embrace all things; for outside of his purpose and sovereign dominion, not the least thing can exist or occur. "Who saith, and it

cometh to pass, when the Lord commandeth it not?" It is equally foolish to say, Although the Lord created all things, yet he had no purpose to accomplish in many of his creatures and other things, but he has left them to fate, or accident, or chance. To say so, is to charge folly to the Most High. It is likewise foolish to admit that the Lord created all things for his purpose or pleasure, as his word says, then deny that his wisdom and power shall accomplish his eternal purpose in all things. This would charge ignorance and weakness to God.

As to all the race of man, this one text proves that all are subjected to the purpose and power of the Almighty: "And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." This fixes or determines all human bounds and events. This is the same as to say, God predestinated all things. The above Scriptures establish this truth.

The Scriptures also fully establish the kindred truth, that the salvation of God's chosen and predestinated people, for whom Christ died, is unconditional in time. This is so abundantly proven in the Bible, that it has ever been held sacred as a prominent doctrine of Christ by his church, and none but legalists have ever denied it. But then, the religion of all the world, Jewish and Gentile, ever was and is legal, based upon the will and works of man; and from this corrupt source has arisen all the opposition, reproach and persecution that the people of God's grace have ever endured. All who depend upon their works for salvation, either in whole or in any part, are naturally and bitterly opposed to salvation by reigning grace alone, and they

will therefore oppose and persecute the children of the free woman, or the covenant of grace. Grace is against all works to obtain salvation; so on the other hand, all who depend upon their works for any part of their salvation are against grace. Between these there can be no agreement or compromise, for the two principles are antagonistic and irreconcilable in their nature and effects. Grace blots out works in salvation, and works blot out grace. If grace brings salvation, works do not; if works obtain salvation for us, grace does not. Paul affirmed this.

It seems very strange that this has come to be denied among professed Old School Baptists; yet the Scripture says that some should rise up denying the grace of God that bought them. Grace cuts the sinner down and lays man low in the dust of self-abasement, and counts all his goodness and righteousness as filthy rags; but it exalts the Lord of grace alone in all the salvation of his people from their sins. All legal minded men resent this and rail against it. "Fatalism," "Antinomianism," "Hardshellism," "Let us sin that grace may abound," are but a few of the many reproaches cast upon salvation by grace alone. And yet those who so slander the grace of God, and cause divisions among us contrary to the doctrine which we have learned, will then cry, "Do let us have peace." What is this but mockery?

To cloak a legal doctrine, it is called "Conditional Time Salvation." But this none the less denies unconditional salvation by the grace of God, for it divides salvation between the Lord and man, between grace and works; therefore it thus necessarily divides the power and glory of salvation. If salvation in time is conditional upon our works, then it is no

more of grace, and to us and our works the praise of such salvation is justly due. The pharisee that thanked God that he had served and done well, and was not as others, truly represents all who hold to a conditional salvation, which does depend upon their works, as said the Fulton Convention. The publican represents grace.

Salvation is deliverance from sin and danger, and it is through the redemption that is in Christ Jesus by his blood, according to the riches of his grace. There is no other salvation from sin and guilt, condemnation, danger and ruin, which drown men in destruction and perdition. All ungodliness, rebellion and disobedience is sin. Salvation is deliverance from all these, unto holiness and acceptance with God. Nothing else is salvation. All this righteousness and divine acceptance is in the spotless obedience of Christ. Peter therefore said of him, "Neither is there salvation in any other." All this is grace—salvation by grace. The grace and salvation of God in Christ is unconditional. No one has yet had the hardihood to say the grace of God that bringeth salvation is conditional. This would be as untrue as to say that the salvation in Christ is conditional; for grace reigns by him.

Salvation, all salvation, is wrought in sinners, not by them, but by the Spirit and grace of God, on earth in time. So all salvation is begun and performed in time. God's purpose is eternal, and all his ordained people were chosen and blessed in Christ before the world or time were born, and fullness of grace unto salvation was given them in him; but the manifestation of God's purpose and grace in the people of his love, in conforming them to the holy and heavenly image of his Son, in which is their complete salvation, all is begun and finished in time.

Before time there were no lost sinners that then needed salvation. After time all the Lord's people shall have been saved by him from their sins. So their salvation is all in time. Jesus himself was sent forth in the fullness of time, and his work of salvation, by his obedience, death and resurrection, was in time. So, too, all his people and brethren are born of the flesh, and born of the Spirit, saved by grace, kept by the power of God unto salvation, ready to be revealed in the last time, the last day, then raised up in the likeness of Christ's resurrection, all in time. All this stir and noise therefore, about dividing time salvation from salvation itself, and thus to modify and better Arminian conditional salvation, is nothing but a misleading phrase, a self-pleasing name, a covert or pretext to conceal this legal heaven or doctrine; for the very soul or essence of it denies salvation by grace. The plain truth is, that if the salvation of the Lord's people in time is conditional, then the grace of God is dethroned, and salvation is no more of grace, but is of works. For we need no other salvation only the salvation which is ours in time, neither is there any other. So then, if our salvation in time is conditional and of works, salvation by grace is denied and reproached as unpopular and quite too old fashioned, deserving only the epithets of "Antinomianism," "Hardshellism," &c. This is an arch trick of the adversary of God's sovereign purpose and grace, to lure the children of God away from grace and truth, for Satan hates the supreme dominion and headship of the Lord's Christ and his abounding grace that reigns by him, and he would dethrone and overthrow them if he could, and would deceive the very elect.

Now, to brother Gilbert's inquiry:

Does unconditional salvation, salvation by grace, "not of works," and God's predestination of all things, "by the most wise and holy counsel of his own will," "(and that not by a bare permission)," harmonize "with the scriptural warnings, rebukes, admonitions and exhortations?"

Answer: Scriptural testimony is harmonious and consistent with itself, because God inspired the divine writers; therefore the exhortations and rebukes thereof are consistent with this doctrine of predestination and salvation, which are also scriptural and true and of God, as the testimonies above given prove. Brother Gilbert will agree that all scriptural truth and testimony, which includes all doctrine and exhortation, are not only consistent with God's eternal and sovereign purpose and grace in the unconditional salvation of his predestinated people from their sins, and in working all things after the counsel of his own will, but they are also a very part of his purpose and grace. Therefore, Paul not only affirmed that God the Father had chosen and blessed his people in Christ with all spiritual blessings before the world was, and ordained them unto life and holiness and sonship by Christ; that they are saved by grace, not of works; but he equally affirmed that they are God's workmanship (as the saints), created in Christ Jesus unto good works, which God before ordained that they should walk in them. Foreordination unto good works, therefore, is consistent with the exhortation to walk in them, for God has ordained both.

The Lord Jesus ordained his chosen apostles, that they should go and bring forth fruit; yet he charged them to keep his commandments, and to abide in him. God has as well ordained the way as the end, the effect as the cause, the fruit as

the life and tree. It is because God worketh in his children both to will and to do of his good pleasure, that we have the scriptural injunction to work out our own salvation with fear and trembling. These go hand in hand, and are of God and the fruit of the Spirit.

The gospel of Christ is the power of God unto salvation to every one that believeth. "It pleased God by the foolishness [simplicity] of preaching, to save them that believe." All this is in God's purpose and grace, and in harmony therewith. God hath chosen and ordained his peculiar people, and saves them by his grace, unto the end that they should show forth his praise. Not that they should live in sin that grace might the more abound, nor live to themselves, as the legalist does, but should live to him that died for them, and rose again. All the gospel of grace and salvation, with all spiritual exhortations, rebukes and warnings in the Scriptures, are streams from the flowing fountain of God's changeless and eternal purpose and grace in the salvation of his people, redeemed by the blood of Christ, and all shall redound to the praise of the glory of his grace.

So then God's unconditional grace in salvation, and his immutable purpose in all things, are the solid foundation and sure support of all gospel exhortation unto the obedience of faith and love in Christ. So Paul first triumphantly proved the full salvation of all that are Christ's, beyond a condition or possibility of failure, then on this solid rock he rested the soul-inspiring exhortation, "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." It is consistent with all the notions and

claims of conditional salvation, that their conditional labors may fail and be in vain, for all conditional salvation depends upon the uncertain works of fallible creatures, and is as uncertain as conditional salvation is untrue. This is as a house built on the sand for a foundation. So conditional preachers of every hue are wont to declaim against preaching the solid doctrine of God's election and predestination, purpose and grace, but they talk much about "practical godliness," and lay great stress upon "our works." They slanderously report that predestination and grace take away the motive and incentive to godliness, obedience and good works, and lead to fatalism and Antinomianism, or lawlessness and vice. So this legal religion called Christ a winebibber, and a friend of publicans and sinners. It charged the apostles' doctrine with saying, "Let us do evil, that good may come." But the apostles' doctrine is, that the grace of God not only bringeth salvation to us, but as well teaches us to deny ungodliness and worldly lusts, and to live soberly, righteously and godly in this world. Upon this true doctrine of the gospel of the grace of God, faithful Paul based his exhortation to all the members of the church. See Titus ii. and Romans vi. "Yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you; for ye are not under the law, but under grace." "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." This is the salvation by grace, and this its blessed fruit.

All salvation is of the Lord, and by his grace; so all gospel preaching and exhortation, with all gospel blessings, com-

forts and obedient service, is of the Lord and by his grace. No other preaching or work or service is acceptable unto God, because it is selfish, carnal and legal. The scriptural warnings, rebukes and exhortations in the gospel of salvation, are largely to turn the people of God's grace and truth away from these legal and false doctrines, and to fortify them against such things, unto the end that his saved people should glorify God and his grace, but not glorify themselves and their works. Therefore Paul exhorted Timothy to continue in the doctrine; that in so doing he should both save himself and them that heard him, from the delusions of those who depart from the truth.

In the merciful ordination of God, he sent Joseph down into Egypt, but he was sent there by the hands of his sinful brothers, and yet they were guilty in doing so, and were not caused to do so by the purpose of God. So it was also in the betrayal and crucifixion of Christ, which was by wicked hands, and they were not impelled or moved at all by the determined purpose of God; yet Christ was verily foreordained before the world to thus die and redeem his people. God's ordained purpose is thus vindicated as holy in all other wicked works, in which ungodly men are voluntary and active, never passive, nor impelled by God's counsel and purpose, but by their corrupt carnal minds, which are enmity against God, whose counsel and purpose in all things shall stand, and cannot be defeated. And so, in the salvation of his people by his unconditional grace, and in their working out their salvation, that is, showing it forth and outwardly manifesting that they are the heirs of salvation, unto which God ordained and appointed them, they are not passive, nor impelled by the predestination of God, but the

love of Christ blessedly constrains them, and in their hearts they actively and willingly seek his face and rejoice in his salvation. Unto this end is all divine exhortation, and all true gospel preaching and teaching, to stir up their pure minds, and minister to their faith and hope and love in Christ Jesus, and nourish them in his grace and truth, that they may grow thereby, and not be unfruitful in the knowledge of God.

All this belongs to the counsel and purpose and grace of God, as including all things, and as pertaining unto life and godliness, salvation and glory. All, therefore, is consistent and harmonious with all Scripture, with unconditional time salvation, and with God's eternal purpose in all things, and all "to the praise of the glory of his grace." Dear brother Gilbert's touching experience, as told in his letter to me, with all the spiritual experience of christians, is confirmatory of this truth. It is all summed up in these brief texts: "And as many as were ordained to eternal life believed." "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." "By the grace of God I am what I am." "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." "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." This is salvation in time, unconditional and free, because it is by grace through faith. The verb "are" is present time, and "through faith" is in time. "Not of works" vetoes conditional salvation, for this depends upon works.

So far, then, from the purpose and

grace of God in all things and in all the way of unconditional salvation on earth being inconsistent with divine exhortation, the truth is, all scriptural exhortation, rebuke and warning against sin, ungodliness, and doctrines of men and devils, all are by the inspiration and authority of the Author of the Bible, the unlimited Jehovah, the God of predestination and salvation, and all is harmonious with these. As truly as the immutable I AM is unconditional, so also his counsel and purpose, predestination and redemption, grace and salvation are unconditional.

God moves upon his redeemed and quickened people, imbues and endows them with divine life and spirit, faith and love, and then their new heart and spirit with fervent desire actively rise up in adoration and praise to him, because he ordained it so. All scriptural preaching and exhortation, prayer and praise, devotion and service, are from this heavenly source, this flowing fountain of God's purpose and grace. Just as the snow and rain cometh down from heaven, and maketh the earth fruitful, so shall the Lord's doctrine drop in the hearts of his people, and his word prosper in the thing whereto he sends it. Unto this end he has ordained the gospel of his grace, which, like the Scriptures, is to his children profitable for doctrine, for reproof, for correction, and for instruction in righteousness, that they may be thoroughly furnished unto all good works. These are the provisions of God's much more abounding grace in Christ Jesus, and the ministrations and fruit of his Spirit. Thus and in this way the Lord nurtures, disciplines and establishes his children in the kingdom of his grace.

All this is scriptural and consistent with God's counsel and ordained purpose

and reigning grace in the unconditional salvation from all their sins in time. The Lord's ways are equal; his counsel is wise; his purpose is eternal and unbounded. His predestination is not fatalism, and his grace is not Antinomianism, notwithstanding free will legalists and workmongers have ever slanderously so reported since Paul withstood them.

Saved by grace,

D. BARTLEY.

GUTHRIE, Oklahoma Ter., Oct. 6, 1903.

DEAR BROTHER BEEBE:—I have had the pleasure of reading a letter written by brother W. S. Speer, of Guthrie, Oklahoma Ter., to sister E. Johnson, of Sheridan, W. Va., and her reply to him. I have requested him to send the letters to the SIGNS OF THE TIMES for publication, if they meet with your approval. I feel they belong to the household of faith scattered abroad.

MARY J. WORTHAM.

GUTHRIE, Oklahoma Ter., Sept. 10, 1903.

SISTER:—Two days ago came the SIGNS OF THE TIMES for Sept. 15th, and on pages 562-3 I found a wonderful letter making grateful mention of an experience published in the number for August 1st, (q. v.) and from the tenor of that brief communication over the name Elizabeth Johnson, Sheridan, W. Va., I felt that she is of the kindred in Christ Jesus called the "remnant according to the election of grace," given by the God of heaven in the dateless depths before the sun began to shine, or ever the world was, to his Son, their names all writ down in the Lamb's book of life as the future citizens of the city of God, the everlasting kingdom to be given to a certain "little flock" as a token of their "Father's good pleasure."

Thus far I meditated, moved thereto by the earnest words of a kindred spirit, and several times since reading that letter I seem to hear a "still small voice" saying, Write to her, and comfort her heart by the same comfort wherewith you have been comforted of God, for like yourself, as is plain from her letter to brother Beebe, she has been in the belly of hell; all God's billows and waves have passed over her; she felt cast out of his sight as the vilest sinner that infinite mercy has permitted to live for a time on this planet. By reason of her affliction she cried unto the Lord, and in due course in his own way and time he brought her up out of her distress, and filled her heart and mouth with praise to God for the great love wherewith he loved and quickened her, and called and saved her by his grace. Though you have never seen her face, and probably will not in this life, yet write to her, for she is one of the children, a daughter of the Lord Almighty, and with confidence address her as one of the many mansions in the Father's house, which is the church of the living God. In each member God will dwell, hence each one is a mansion in his Father's house.

Sister, you, too, I see, have fled for refuge from self and sin, from the terror of the wrath to come, from dead works, and the agony of a consciousness of guilt, to lay hold of the one hope which saints have as "an anchor of the soul, both sure and steadfast, and which entereth into that within the vail." That is, in the very presence of God, for the hope stops not short of what we sometimes speak of as "ultimate glory," "the beautiful vision." Christ is in us the hope of glory, to be revealed in the resurrection of the dead and beyond, as it is written, "Blessed are the pure in heart, for they

shall see God," whom no natural man can see and live. I thought to say a word to you about "that blessed hope" as it is spoken of in Titus ii. 13. This hope in its complete realization follows the delivery up of the kingdom to God when God shall be all in all, his children all presented to him without blemish, in his own image, and to be with him their Father through an endless series of brilliant, happy ages. That is the hope by which we are saved. Have you that hope? the one hope of the calling of God in Christ Jesus? An apostle wants us to have the "full assurance" of it, (Heb. vi. 11,) as he elsewhere would have us come to a "full assurance of understanding," (Col. ii. 2,) and "full assurance of faith." (Heb. x. 22.) What awful big words are these! I know the good Shepherd will excuse us for seeking for testimony that we are really and truly his children, and heirs of the unspeakable glory. (John xvii. 24.)

We of the Old School Predestinarian Baptists have been taught by grace to see ourselves sinners, and there was set before us the hope of what was our Lord's joy, enabling him to endure the cross and despise the shame. Grace taught us to look to him hanging there dead, the just for the unjust, that he might bring us to God, and we laid hold on that hope, or as we sometimes say, "We experienced a hope." You see we were every one servants of sin, and fled in terror to lay hold on the hope that is sure and steadfast, because the refugees are in safety as long as the High Priest lives, and you know, O glory halleluia! Jesus was made by the oath of God High Priest "after the power of an endless life." Now you may shout when you hear his voice saying, "Because I live, ye shall live also." There is no other "because" than that. That is

the hope of the Old Baptist people, and they may as well be called the church of the refugees, for they have every one in their trouble and anguish of soul, on account of their vileness and sins, fled, scared almost to death, for refuge, to lay hold on the hope. The reason why that hope saves is, that when the refugees lay hold on that hope it lays hold of them, like a live wire, and it holds them sure and steadfast. In their weakness they might become impatient, and think of letting go, giving it up, but that blessed hope cannot loosen its hold of them, being the gift of God, for you know "the gifts and calling of God are without repentance." He is of one mind, and changes not; which is the very reason why the apostle felt justified in daring to write those immeasurably awful and consoling words, Romans viii. 37-39, (q. v.) He wants you, sister, or be sure he would not have called you by his grace (in your experience) to be a member of the bride, the Lamb's wife. You have read of "the marriage supper of the Lamb," and did you know that your experience was a call to that banquet? that you shall be escorted thither by his own angels? that your attire for that occasion will be a robe blood white, (the whitest white known)? that you shall wear a golden girdle, and a diadem? and that then and there you shall hear from himself in a kingly glad tone, "Eat, O friends, and drink, yea drink abundantly, O, Beloved"? It is then that he shall see before him of the travail of his soul, the church of the firstborn, (that is, a congress of kings,) and be satisfied. Later on when he delivers up the kingdom to his Father he will exultingly say, "Behold, I and the children whom thou hast given me!" Do you think you can stand that, sister? Which will be happiest then, the Redem-

er or his redeemed ones? O how grandly happy he will be! For it was great to speak a world from naught, but greater to redeem.

You want testimonies. Turn to Gal. v. 22-24, and examine the basket of "the fruit of the Spirit" an apostle has collected for your inspection. If that fruit, twelve varieties of it, is found in your soul, you are a tree of the Lord's planting. You have the witness in your own heart, for religion is a spiritual thing; worship is a spiritual thing; salvation is a spiritual thing; "Not of works, lest any man should boast" that his salvation was partly of the Lord and partly of himself.

Gideon, a brave, rough, strong man, in his modesty asked for a sign, and got it, then he wanted another, and got it, and his name appears among the illustrious brave men and women of faith, in Hebrews xi. Have you read it lately? and do you remember the question our Lord asked two or three times, "Why did you doubt?" Is your faith as big as a mustard seed? Comfort your heart, believe and wait. Remember your baptism as a confession and public proclamation that you are saved by the love of the Father, the grace of the Son, and the communion of the holy Spirit. You have joined in the communion service, which is a showing forth of salvation by grace through the death of the Lamb of God, slain for your sins; yours, O sister.

I think I hear you saying, "O brother, all that is so nice, so glorious, but I am such a sinner." Hush, you must not talk that way, for all the sins of your whole life were blotted out 1870 years ago; were washed away, borne by another, cast behind God's back, forgotten, cast into the depths of the sea, cleansed by the blood of Jesus, covered, finished,

forgiven, passed by, not beheld, not imputed, not remembered, pardoned, put away, purged, passed away, remitted, removed, subdued, sought for and not found, shall not be mentioned, removed as far as the east is from the west, taken away.

Among other things we get "everlasting consolation," and the divine guarantee of our salvation, in the glorious doctrine of predestination. Some timid brethren and sisters are afraid to believe fully, and feel strong and safe in that grandest of all the blessed things revealed to us for our comfort. But the idea that since God created the world something has transpired in it that he did not know would, and did not intend should come to pass, is so preposterous it seems downright foolishness. Now you may read Romans vi. 17, and intelligently and comfortably join Paul in his thanksgiving.

In the fellowship of the Spirit, all yours,
WM. S. SPEER.

SHERIDAN, W. Va., Oct. 1, 1903.

WM. S. SPEER—DEAR BROTHER IN A PRECIOUS HOPE BEYOND THIS MORTAL LIFE:—It is with fear and trembling I thus address you. Your very kind favors of the 10th and 7th were received a few days ago, also one of later date, requesting me to return the memorandum, which I will at your request. I have read it over several times, and now, my dear brother, comes the task I so much dread. (i. e.) I do not know, neither can I command language to express my gratitude to you for so kindly remembering me, poor me; neither can I ever tell to any one in this life the unspeakable joy and happiness I experienced last Sunday night while and after reading your wonderful exhortations and explanations of

the sacred Scriptures. My brother, I was alone, save Jesus in the midst, my aged mother having retired, and I tell you I hardly knew whether I was in the body or out of the body. This I do know, my cup ran over. But as you say in the SIGNS OF THE TIMES, I hope to talk it all over with you, dear spiritual brother, and all the rest of the redeemed of the Lord, ten thousand years from now. When you speak of the kindred spirits, and the "still small voice" that impressed you to write to me, and address me as one of the children of the most high God, how it ravished my soul. I laid my Bible before me. I turned to and read each passage as cited, and rejoiced in God my Savior.

Brother, all your writings seem so plain and so impressive to me that I hardly could keep from writing to you before I received your letter, and telling you how much I have been comforted by them.

Now, lest I weary you, I will just say, God be thanked for such unspeakable gifts. Bless and praise his holy name. I desire a continuance of your correspondence.

Yours in hope,

ELIZABETH JOHNSON.

HUNTINGTON VALLEY, Pa., July 26, 1903.

ELDER F. A. CHICK—MY DEAR FRIEND:—With this note that I am writing to you, I send a letter which I received from one of the members of the church. Although I am not a member, yet I do love to be with you all. Very soon after the association I received the letter which I send you. I wondered why she should write to me, for the letter seemed so sweet, and especially so after our heavenly Father allowed me to witness what I saw the last day of the as-

sociation. When all bade each other farewell, I wondered if it would be the will of God for us all to meet again. But I ought not to say us, as though I would include myself, for I am not worthy to claim a place among them, but I do love to be with all the people of God.

I have shown this letter which I inclose, to several, and all have spoke of it as being so good, and that it was too good to be hidden from others who love to read about the word of God, and my aunt, Mary Terry, has requested me to send it to you for the SIGNS. Now do with it as you think best. How often I wish that I could write such letters as I sometimes read, but the Lord knows best; it seems to be his will that my mouth should be closed from speaking, and my hand from writing, and it is well.

I think that I shall never forget the sermon that you preached at Southampton two years ago, when you in speaking compared the relation of God to his children with the sun shining on the dewy grass in the morning; it seemed so good, brought you very near to me. Shortly after that I had a dream which I think of often, though why I should do so I cannot tell, as it was but a dream.

Now please pardon this letter, as I did not intend writing so much. I trust that sometime it may be God's will that we may be nearer than friends, but I must wait until he says, It is my appointed time.

I remain sincerely your friend,

NELLIE PIERSON.

RICHBORO, Pa., June 7, 1903.

MISS NELLIE PIERSON—MY DEAR FRIEND:—No doubt you will be very much surprised to hear from me first, as

I asked you to write to me, and said that I wished it, whether I answered it or not. I feel sure that you know why I said this; it was because of my inability, and no other reason. O, that I had the pen of a ready writer. I cannot tell why I should be impressed to write to different ones, feeling my weakness, and foolishness, and awful depravity as I do, yet I do believe that it is just because of all this that I feel compelled to write to you, I fear that I have thrown a chill upon your tender conscience, and that you have lost, or will lose, your confidence in me. How quickly that confidence can be blighted.

All day Saturday I was cast down with shame and remorse because of my foolish behavior. Before the association, I charged myself that I would take heed to myself and to my steps, I thought I will not act foolishly, hoping thus to redeem the love of my brethren, for I do not want to act in such a way that they may lose confidence in me, for then I should be the most miserable creature on earth, but how can I expect to retain it, when every moment I am doing or saying something that ought to drive them away from me? O, the charity which does appear in my brethren; what else can it be than that love, which is given from above, which holds us in its sweet bonds? Were it not for our heavenly lover, Christ, who has said, "I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee," our hope would fail indeed, and the more that love is tried, the brighter it shines forth. Did we see it shine any more brightly in any one of the Elders at the association, than in the oldest one there, as he arose to his feet and confessed with trembling heart and lips to our dear young brother, who was

just being set apart to the great battlefield, that he would know more about this love after he had passed through as many conflicts as he had done?

But what an adversary is Satan? Is not this just as great a mystery as the other? How can a man be just with God, when his laws are just, and his judgments sure? But how sweet the doctrine of God our Savior to poor fallen man, he gave his holy law as a school-master to Christ, where we find shelter from the winds of the great adversary which but a moment before appeared ready to blow us to atoms, and no "Dr. Puff" could cure, nor all the arms of men save us. How sweetly Elder White told us how he had been driven back as it were to the law, and seeing its justice he would be driven to his Lord again, with a wonderful lesson which must be learned now here, and can be learned no where else. I believe the law is called a rod of iron, for he has said, "If his children forsake my law, and walk not in my judgments, if they break my statutes, and keep not my commandments, then will I visit their transgression with a rod, and their iniquities with stripes." Let us remember it is not the children, but the adversary, their transgressions, that the fiery indignation of God will devour. The children shall be saved from the great adversary all the time, but not without great suffering. Then let us bless his holy name.

I remember one of the Elders said, "Those who walk religion do not have to talk so much." I can see that very plainly in others. So you see, I must talk all the more, for I feel that I have never walked it, nor can I ever do so, only as our heavenly Lover speaks to me in my distress, because I have not walked in his commandments. When, in his

great mercy, he has bowed the heavens, and has come down, and whispers, "I am the way, walk ye in it," then I do feel that he is the way and the life, and all, and in all, to his dear believing ones. But he does not leave it with us after he has shown us the way; for he has said of the weak and the little lambs, that he takes them in his arms, and carries them in his bosom. So it seems to me that I have never walked or talked religion, save in this way. I may try to take heed to my steps, and try to watch, but if the Lord keeps not the city, the watchman waketh but in vain.

My dear friend, read Psalm exxix., and verse four of Psalm cxxx. Have we ever been sick, and our lips parched with fever? Can we remember how we watched for the morning? Can we remember how long the nights seemed? How often we longed for a drink of water, but would not arouse our loved ones, but would wait for the morning. So the Beloved will come with meat and drink, and all that is sweet, and then how quickly we are healed, with just one little word, "I am thy Redeemer." What more could he say than he has said?

My dear Nellie, I cannot seem to make a point in this letter, but perhaps you can do so. I will leave this with you, hoping that it may stir up your pure mind by way of remembrance of me, to forgive all that is amiss, and to write to your unworthy friend. I will close with love to all your people; keep a good share for yourself.

Your loving but unworthy friend,

LIZZIE SCHAFER.

DECATUR, Texas, June 2, 1903.

DEAR BROTHER BEEBE:—If you will allow such a poor weak worm as I to address you thus. If the Lord will illu-

minate my feeble mind, I would love to write about the goodness and mercies of our all-wise God, 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. Yes, he does as pleases him in the army of heaven, and among the inhabitants of the earth, and there are none that can stay his hand, or say unto him, What doest thou? All the powers that be are ordained of God, and everything under it the sun fills its place, the place that God appointed for. Tempests, storms and flood can never overleap their bounds, and the habitation of all things is fixed, and made sure by that God who said, Let there be light and there was light. The billows of the raging sea are calmed at his command, for he walks upon the deep and rides upon the storm in his excellency; all things are under his control, and whithersoever he will, he turns them; he is God, and he changes not; he is the same that he was in the beginning; his infinite wisdom beheld all creation when as yet there was nothing made that was made. All that ever has been, or that ever shall be, was embraced in his wisdom: man, the law given him, the disobedience, all was embraced in this hidden wisdom, and Christ stood in that all-embracing wisdom as a Lamb slain for the redemption of his people, before the foundation of the world. Wisdom had appointed a sacrifice before the transgression. If then, Adam was able to keep the law, why was the sacrifice prepared? O, says some one, something might happen, and men might need the sacrifice. Men say it might chance to be so, but let me say that nothing ever happens by chance with the great I AM; when he commands, it stands fast, and

when he speaks it is done.

O, what a great comfort it is to me that he allows poor sinful me to view him as my all and in all, and to see that he works all things after the counsel of his own will. Great and marvelous are the works of the Lord God Almighty, and just and true are his ways who is the King of saints. He is too wise to err, and too good to be unkind; he loves his people with an everlasting love, and therefore with loving-kindness he draws them. They are thus drawn by his loving-kindness, not for their obedience, but because he loves them. Some out here say, It is for their good thoughts and actions that God blesses his people. Let me say to such an one, Just try to do your best for one moment, and then, write down every thought that passes through your mind in big plain letters on a blackboard in front of a congregation, where all can see it; I do not believe that one of you will try that way to show their good works. If one cannot hinder having evil thoughts for one minute, how does that one expect to receive a blessing for any good works?

Dear ones, the blessings received here in time are by the working of the Spirit of the Lord in us, both to will and to do of his own good pleasure; it is not for something that we have done, the Lord must put his Spirit into our hearts, before we can cry, Abba, Father. David says that the servants of the Lord are warned by his judgments, and in keeping them there is great reward. It is not *for* but *in* keeping them. Thus we see that the power to obey comes from God. Dear brethren, it seems to me that if I had power to obey, I would live in obedience all the days of my life, for I am sick and tired of sin, yet sin is mixed with all that I do; "When I would do good, evil is

present with me." So, like Paul, "The good I would, I do not, and the evil that I would not, that I do." But Paul said this was because of sin that dwells in him.

I fear this may weary you, but I believe you will bear with my weakness.

Your unworthy brother in hope of life eternal,

M. B. F. JONES.

[THE above letter suggests the truth to our mind that wherever our work comes in, if it comes in at all anywhere, there would boasting also be allowed. Boasting is indeed excluded, but never by the law of works. Whatever our work secures to us, that is not of grace. Grace does not glorify self but God. Our work does not glorify God but self, unless that work be the fruit of living faith within. The child of God knows that his DOING the pleasure of God is of him, as well the will wrought within; he works within, both to will and to do.—ED.]

NEWARK, Del., Sept. 14, 1903.

MRS. B. F. HAMILTON—DEAR MOTHER:—One morning lately I debated, for a moment, whether it would be of any use to take my Bible on the train for a few minutes reading, during my daily trip to Philadelphia. With me, of late, it has been dry times spiritually, so that I began to wonder if I should ever be hungry for the word again. On second thought it seemed borne on my mind that it might repay me to take it with me.

While on the train I began to read some of Elijah and Elisha's journeyings as recorded in Kings. The Lord's remnant at that time seemed very small indeed, and his presence seemed almost entirely withdrawn from the Israelites as a nation, a condition that reminds me of the existing state of affairs with the

world generally at this present day. As I read I was made to marvel that men could be still unbelieving, when they saw the wonders wrought by Elijah and Elisha. But my own poor soul was refreshed, and I could praise Elijah's God, with thankfulness mixed with love and reverence. He is the God of the poor and afflicted of this world, and they are in his hands as his choice treasures. Truly we shall be lifted up to reign as kings, even as we are now lifted up, though the world knoweth us not.

In all their idolatry, Israel saw the manifest power of God in the wonders performed by Elijah, but they could not accept his God for their hearts were hardened. But what joy it is to the believer, whom God in his mercy and power has given life, and a heart of flesh, which enables him to know him as his Father, and to his grateful soul the truth that he is a precious jewel in his sight. At such a time the comforts come by the score, for if we are of value to him, we shall be nourished and cherished, we shall be kept by his power, receive all things, suffer and live through all things, live to glorify him, and die to glorify him. We shall reign as kings in the earth, richer than the wealthiest of earthly kings, whose treasures perish. But we have the promise of the life that now is, and of that which is to come. Christ says, "I am the way, the truth and the life." He also says in his prayer to the Father, "I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them as thou hast loved me." Surely the elect people of God are safe in time.

Elijah knew that by the power of God he could prove Baal false, but he could not bring back the hosts of Israel to wor-

ship the true God, for it was not the appointed time. I believe Elijah was reconciled that it should be so. When we are thus reconciled to the dealings of God with us, how pleasant the spiritual journey is to us. When I think of all the blessings bestowed on me in worldly things, I feel like a spoiled favorite child. Although sometimes fretful and complaining, I find my dear Savior is still carefully and lovingly leading me. I can see no good in my natural life, and have to depend on the mercy of God, trusting that I may be clothed in his righteousness, and holy in him.

One more thought, which was shown me in reading about Elijah, when he went in the strength of the food the angel gave him forty days and forty nights, unto Horeb, the mount of God. Spiritual food is given us just as we need it, both as to the manner and measure, so that it sustains us for a longer or shorter time, as our God sees will be for our best good. Natural food is taken often and regularly to sustain our natural bodies, but spiritual food is given wisely, and well suited to any time or circumstances in which we may be placed.

Altogether, mother, it proved a very profitable morning to me, by taking along my little Bible. Would it not be well to have it handy always?

Lovingly,

CHAS. W. HAMILTON.

PRATT CITY, Ala., Oct. 27, 1903.

DEAR BRETHREN EDITORS:—I feel inclined again to write a little for the SIGNS, and leave it to your better judgment whether to print it or not. Since I wrote last I have attended our own and three other associations. There was a large attendance at these meetings, but the best of order prevailed, and I never

saw better attention and more interest manifested in the preached word. The deliberations of all four of the associations were pleasant and harmonious. I returned from the last one on Monday, Oct. 19th, and attended a church thirty miles away last Saturday and Sunday, and at the close of the meeting a young man and his wife were received upon a relation of their experience, and in a few minutes were baptized by Elder Barton, in the Warrior River, near the church-house. I have reason to and do feel thankful to the Lord that he provided for me to attend so many good meetings this year. All has been peace and praise where I have gone.

I received the SIGNS yesterday, and read the articles and editorials in succession, and it was all harmonious. Sound principles, written in a meek and gentle spirit. The appeal of those few brethren at Nashville, did not deviate in principle and spirit. There is not a line of sarcasm in it; it was all plain, earnest and sound. Their platform is compact, and I believe it will meet the approbation of thousands of our people. I will say for myself, that I indorse it and their actions. Some years ago I made a statement in the SIGNS of a church east of Birmingham, that passed a non-fellowship resolution against absolute predestination of all things. I had been visiting the church regularly, but I conferred not with flesh and blood, neither went I to them who were Elders before me, but straightway I quit going there, and would not hear to any solicitations to go again, and I have never been in the stand with the preacher that was pastor there then, and do not wish to be till a reformation. I was new in the cause then, but I shouldered the responsibility of refusing to affiliate or confer with them any further. I had it

wrought in me that sound Baptists did not declare against the doctrine of the Bible, and our primitive fathers, and I want to extend the right hand of fellowship to those few in Nashville, and exhort them to continue in the faith, and be not removed from the hope of the gospel. The Lord will have his reserved ones (the remnant according to the election of grace) when he comes again without sin unto salvation. This remnant is the Lord's portion, redeemed out of every kindred, people, tongue and nation, and there is enough of them to make one body, or bride, and that is all he claims. Paul says, "There is one body, and one Spirit," and Jesus says, "My dove, my undefiled, is but one." The old system of legal and conditionalism admitted the handmaids to increase the number of children, but they were all children of the bond woman, and all continued to mock, even till the Savior rose from the dead, and the bond woman and her children were cast out, and the inheritance, the kingdom of Christ, and the gospel, was given to the children of the promise, and our mother needs no help of the institutions of men, and the doctrine of Arminianism, to help increase her numbers. Her children, and even the hairs of their heads, are all numbered, and they will all be made manifest in time, for it is the promise of God, "At this time will I come, and Sarah [the new Jerusalem church] shall have a Son." And the Lord has said, "They shall all know me, from the least of them to the greatest." And the church did not need this volunteer service imposed on her in 1792, and we do not need it now; and let us "Stand fast in the liberty wherewith Christ hath made us free, and be not entangled again with this yoke of bondage."

P. J. POWELL.

FORESTBURG, Texas, Nov. 2, 1903.

DEAR BRETHREN EDITORS:—I will try to send in two dollars to be added to my subscription to the dear old SIGNS OF THE TIMES, as I do not feel willing to do without them, as they contain nearly all the preaching I hear of late, as our Baptists are so scattered in this country we do not get together often, and when the SIGNS comes laden with the precious truths of the gospel, it is certainly like cold water to a thirsty soul. I for one certainly do indorse the doctrine it sets forth, for I believe it to be the doctrine of God our Savior, and O, how thankful we all ought to be for such a medium of correspondence, to our dear editors, and first of all to our heavenly Father, whom we believe ordained it. How I would love to tell to the dear brethren and sisters how much comfort and consolation their writings have been to me, a poor, weak worm of the dust; how thankful I ought to be for every blessing the good Lord bestows upon me, but O, I am so sinful I cannot live as I ought, and my writings look so much like myself that with shamed face I have to lay them aside, and almost wish I could drop out of sight for the time being, and then I remember how good the Lord has been to me all along the way, and then I want to sing his praises out aloud. I felt to be wonderfully blessed this summer in having the happy privilege of visiting some of the churches in the western counties, both in Wilbarger and Greer counties, and meeting many dear brethren and sisters. They are sound and faithful, they have underwent much persecution of late, but they are standing firm on the Rock Christ Jesus. I shall long remember their kindness to poor, unworthy me.

Now, brother Beebe, I feel ashamed to send this poor writing, but I want you to

know how much I appreciate the SIGNS, and I will trust to your charity.

Now may the good Lord so guide the dear editors, and all the writers, as to keep them from error in this dark and trying time, and may he uphold you in the future as in the past, is the prayer of your little sister,

(MRS.) S. E. ELLIS.

BLUE SPRINGS, Mo., Aug. 28, 1903.

DEAR SISTER BOGGS:—Your precious letter has been a source of much joy and consolation to us, in that it speaks forth the same sentiments that we trust are our own, and we feel that we can have sweet fellowship and communion together, having, as we trust, been taught of the same Father. While we have unintentionally delayed answering your letter, we have each day spoken of you, and thought of you as we meditated on the things of the kingdom. We rejoice with joy that is unspeakable and full of glory that he is the one God, the same yesterday, to-day and forever, who says, My counsel shall stand, and I will do all my pleasure.

Dear sister, a few things with reference to ourselves will be of interest we hope. We were both born in Kentucky of predestinarian parents, and grew up under the preaching of Elder Thomas P. Dudley, and others of the same precious faith and order. Sister Knight's mother was baptized at the same time with Elder Dudley, and she herself was baptized in February, 1853, and brother Knight the June following, in Clay County, Missouri, and while there have been many sorrowful things to mar their happiness, they have been kept by the sustaining hand of their God, and have not wished to enter into any of the new ways, but have been glad that the Lord has kept them in the old paths, and while there are a great

many Baptists around them, very many that they know are misled, and seemingly willingly so, yet there are those with whom they can mingle, and realize that they do know and love the same sound, and so they are content. They do not have the preached word many times, only as they obtain it from the good old SIGNS OF THE TIMES, which has been their family paper from its first publication.

Brother Knight in his early boyhood, about thirteen years of age, went with his mother to church, and in passing his grandfather's place he found him at his woodpile with a copy of the SIGNS, which was then a small pamphlet. His grandfather stopped them, and said to his daughter, "Nancy, come here, I have something that I wish to read to you." He read several articles to her, and she said, "That is Baptist doctrine," and the grandfather said, "It is Bible doctrine." This reply often came to him in after years, when the doctrine was discussed, and while the SIGNS OF THE TIMES bore that testimony then, he feels that it bears the same to-day, without any deviation from the truth, and brother Knight has been a constant subscriber for fifty years, being now in his eighty-fifth year, and he wishes to tell you that in the last few years he has seen things among those claiming to be Baptists that he never expected to see in the Old Baptist church. We know that when the three thousand were added to the church they continued steadfastly in the apostles' doctrine and fellowship, and the same doctrine and fellowship is what he would like to see in these times, but he says that it is as we are told in holy writ, there must be a falling away. He is satisfied that the Lord is able and will do his pleasure.

Brother Knight remembers when the

first division occurred among the Baptists, in 1832. Then in 1856 and 1857 when in his section of the country the Baptists were in peace, love and fellowship, all believing the doctrine that the SIGNS advocated; he at that time being an agent for the SIGNS, knows of the falling off caused by those in Virginia who made war on the SIGNS, and the doctrine of the Bible advocated in the SIGNS. Then he remembers when the Means trouble occurred, and many went off in that craze, and he says that he fears that the ideas advanced concerning conditional time salvation, with the gradual creeping in of secret organizations, will again destroy the peace and fellowship of the Baptists in his country. Already he can see its deadly work. But, he adds, we ought not to be troubled by these things, for "We know that the foundation standeth sure, having this seal, The Lord knoweth them that are his." And he will make it all plain.

Brother and sister Knight wish me to say that they have requested me to do this writing for them, as both are unable to see to write as formerly. I am the wife of Elder Wm. Startzman, we live across the street from them, and our mutual comfort in sitting together in heavenly places in Christ Jesus is a great pleasure to us. I hope that you will look kindly over this for my sake, and write again to dear brother and sister Knight.

With love from us all, we remain yours in the gospel,

T. KNIGHT AND WIFE.

BETHLEHEM, Ga.

DEAR BROTHER BEEBE:—I have for sometime felt impressed to write you in the way of encouragement to you, but I feel my weakness. I was a subscriber to the SIGNS over forty years ago, and was

acquainted with brother W. L. Beebe, so I knew something of the trials of brother Gilbert Beebe; I heard him preach over fifty years ago. I find that the SIGNS advocates the same doctrine as then, and it gives me much comfort to read it, and the letters of the dear brethren; I find that they have the same trials that I have. I have much bodily affliction, and do not get to preaching often, and my trials and temptations are sore; sometimes I feel as though my feet were well nigh slipped, then again when I have a little glimpse of my Savior, I feel as though he has taken my feet out of the pit of miry clay, and has placed them upon a rock, and has established my goings, and put a new song into my mouth; I am sometimes up, and sometimes down, yet the goodness and mercy of the Lord have kept me all the days of my life, and it is by the grace of God that I am what I am, and I do desire to praise and glorify his name what few days I have yet to live. There is so much sin mixed with all that I do; the spirit is willing, but the flesh is weak; to will is present with me, but how to perform that which is good, I find not. We learn that trials, tribulations and necessities are the inheritance of christians here, but David said, "I once was young, but now am old, yet have I not seen the righteous forsaken, nor his seed begging bread." Yet the poor, halting child of God is sometimes made to exclaim, "Is his loving-kindness clean gone forever?" and, "As the hart panteth after the water brooks, so panteth my soul after thee, O God." But when he has a glimpse of the dear Savior he can say, "Though he slay me, yet will I trust in him."

Fearing that I may worry you, I will close. Go on, dear brother, in the fear of the Lord, and reprove, rebuke, exhort

with all longsuffering and doctrine, with meekness, and in the fear of the Lord. May his grace keep you, and his everlasting arm be underneath you, with your dear correspondents, that your paper may edify the feeble little ones, and may the Lamb feed them, and lead them to living waters, and may God wipe all tears from their eyes.

Yours in tribulation,

W. J. BAGGETT.

BROOME CENTRE, N. Y., Nov. 10, 1903.

DEAR BROTHER BEEBE:—I like to unburden my mind at times to you, and when I think of endeavoring to do so, O how I shrink, for I know you must be burdened so much; none can know as you know and feel; truly my heart aches for you, and if you can tell me how to help you bear them, or give you any relief from them I feel it would be a pleasure for me to do so.

I am the same poor, halting sinner I ever was; this is my feeling to-night. Sunday afternoon and evening I felt to rejoice and sing praises; all my feelings were thankfulness to him who rules all things. Yea, I could not keep still, all was joy and gladness; sin, death and hell had fled away; words fail me to express my feeling. But to-night, O what a change, forsaken and alone; yes, I am way down in the slough of despond, hardly a ray of hope left me. I look back to my experience, and I am unable to gather any sense of feeling; my condition is very pitiful. O, why should I be telling you this? you can do me no good, but it does give me some relief to unburden my poor soul to-day. I have often thought that if I could pass away and be at rest, it would be a great relief to me and all the brethren. My life has been so unprofitable to me and all man-

kind: it has been filled up with mistakes all the way through, so unprofitable, why should I remain any longer? May the Lord keep, guide and bear me up all my journey through, make me to know and do his will. I desire to be humble, and bear what it is his pleasure to place on me, and not murmur or complain.

I will stop on this subject; why I have been led to pen you these thoughts I am unable to say, they were far from me when I sat down; I thought at supper I would just comply with Mrs. Bump's request, which I just received to-night, and see I have run wild, but pardon me, it is only one more of my mistakes.

I have been reading lately some of the writings in some of the old SIGNS; the same old ring, and steadfastness to the gospel as is published to-day; truly there has been an unseen hand that has held and guided the minds of the editors and writers all the way along from its first issue. This unseen hand is mighty, yea, it is almighty, having all power and wisdom, none can stay his hand.

We are (wife and I) well as usual; this we consider a great blessing, which we desire to be thankful for. Mrs. L. joins in sending love to you and sister Beebe. We are all alone now.

Yours in hope of being freed from sin and self,

D. M. LEONARD.

NORTH YAKIMA, Wash.

DEAR BRETHREN EDITORS OF THE SIGNS OF THE TIMES:—Inclosed find post-office money order for two dollars, for which give me credit for another year on the SIGNS. It seems to me that I cannot do without them, I have been a reader of them ever since I can recollect; I was but two years of age when the first issue came out; my father took them and I have

been a reader of them ever since I could read, and I wish to say that I do not see any change from the doctrine which it then advocated, and it has stood all the storms of reproach which have been heaped upon it. Dear brethren, still go on and contend for the truth, and the faith which was once delivered to the saints. The doctrine for which the SIGNS contends is indorsed by the brethren in this country. May the dear Lord sustain you by his grace, and give you light and liberty to rightly divide the word of truth, and give to each his portion in due season, that they may grow in grace, and in the knowledge of the truth as it is in Jesus, is the prayer of one who feels unworthy to claim the appellation of brother, but loves them and their company. May the Lord keep and sustain you.

Your unworthy brother,

J. L. CHAMBERLIN.

APPOINTMENTS.

If the Lord will, I will attend appointments as follows: Delmar, Thursday night, Nov. 26th; Salisbury, Md., Saturday at 3 p. m., and Sunday, Nov. 28th and 29th; Nassaongo, Monday, 10:30; Mr. Levi Laws', Monday night; Indian-town, Tuesday morning and afternoon; Mr. A. C. Holloway's, Tuesday night; Snow Hill, Wednesday night; brother Warren's, Thursday night; Broad Creek, Friday, 10:30.

SILAS H. DURAND.

BROOME CENTRE, N. Y., Oct. 29, 1903.

DEAR BROTHER BEEBE:—Please publish the following appointments. Nothing preventing, Elder Eubanks, of Delaware, will try and fill the same. At J. D. Hubbell's, or schoolhouse, as he directs, on Monday night, Dec. 21st. Halcottville, Tuesday, Dec. 22d. Yellow meet-

ing-house, Wednesday, Dec. 23d. Lexington, Thursday, Dec. 24th. Gilboa, Friday, Dec. 25th. Jefferson, Saturday, Dec. 26th. Broome Centre, Sunday, Dec. 27th. Middleburg, Monday, Dec. 28th. Schoharie, brother Kinney's, Tuesday, Dec. 29th. Schoharie, Wednesday, Dec. 30th. Meeting each day at 11 a. m.

We feel thankful that he desires to come among us.

D. M. LEONARD.

EDITORIAL NOTICES.

PLEASE BE SURE,

IN sending remittances for renewals of subscriptions, to give us the name in which the paper is already coming. If the party is married, and the paper is coming in the wife's name, and we receive a remittance to renew the subscription, and the husband's name is given, we have no means of knowing that it is meant for the subscription in the wife's name; consequently the husband's name is entered on our list as a new subscriber, and the paper sent to both parties. Or if the paper is coming in the husband's name and the renewal is sent in the wife's name, the same thing is likely to occur.

Also when ordering the address of your paper changed give the old address as well as the new one.

By observing the above rules you will enable us to accurately fill your orders.

EXPLANATION OF DATES.

THE last two figures of the date next to your name on the little pink slip denote the year to which your subscription is paid. Thus: 99 means 1899; 19 means 1900; 01 means 1901; 02 means 1902; 03 means 1903, &c.

EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 1, 1903.

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.

EPHESIANS VI. 1.

WHEN a difference in views arises among the brethren, how careful we should be to examine ourselves to see if we are in the truth. The fact that we have believed a certain way all our lives, or that nine-tenths of all the religious world advocates a certain doctrine, is no evidence that it is the truth; the Scriptures are our only guide, and a "Thus saith the Lord" must settle all strife. When brethren so far forget their calling that they resort to ridicule and sarcasm, to say nothing of false charges, the more preached or written in such a spirit the wider is made the breach between them, and while pursuing such a course it is vain to cry, "Peace! Peace!!" The only way in which peace can be assured to Zion is in following the divine injunction, which reads, "Brethren, if a man be overtaken in a fault, ye that are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou be tempted."

Now when two or more brethren disagree, both or all of them may be in the wrong, but there cannot be more than one in the right, for if one is in the right, all that disagree with him must be in the wrong. In consideration of this fact how

cautious we should be about censuring a brother for not agreeing with us in our views.

It is right, and it is our duty to contend earnestly for the faith once delivered to the saints, but if our brother is overtaken in a fault (error), it is only in meekness that we can restore such an one, considering ourselves how liable we are to err. It is only in this meek and lowly spirit that we can obey this Scripture, and it is only as the grace of God enables us to exercise this spirit that we can be said to be spiritual.

Our mind has been led to the above thoughts while contemplating the condition of our beloved Zion at the present day. Much is being written and said upon the subjects of "Absolute Predestination of all things," and "Conditional Time Salvation," and in some cases there has been a spirit manifested quite different from the rule given by the Scripture cited above.

As far as our acquaintance extends among the Old School or Primitive Baptists, there is none of them but what believe that if any ever come to a knowledge of the truth, it must be by divine revelation. Then what a denial of your faith it is to censure your brethren because they are not as strong in the faith as yourself. While the SIGNS OF THE TIMES have contended and still continues to contend for certain principles of doctrine that of late years have been opposed by many, yet we do not think any will accuse us of resorting to slang or ridicule in defending those principles. Much misrepresentation has been made of the brethren holding to these views, and some have thereby been deceived, and really think that the "Absoluters," as they are termed, do not believe in exhortations, and no matter what they do

they cannot be disciplined by the church, because it was predestinated, and they could not help it. To all such we will say, You are greatly deceived, and we cite all such to the columns of the SIGNS from their first issue to the present day, which they will find ever teeming with exhortations and admonitions from the brethren throughout the whole United States, that believe in the predestination of all things, whose walk and order we feel confident will compare favorably with any sect or faction on the face of the earth. If any reading these statements have their doubts about this, let them visit among these brethren, and behold their faith and order, and judge for themselves, and not from hearsay.

A great deal of stress has been laid on the word "absolute," in connection with the predestination of all things, by those who refute the doctrine, as it is not a Bible word, yet nine out of every ten that object to the word "absolute," because it is not in the Bible, will use the expression, "In keeping the commandments there is great reward;" yet this is not in the Bible, that we have ever seen.

This playing upon a certain word or words seems rather more of the nature of caviling, than of a meek and spiritual effort to restore peace. As to the word "absolute," in connection with predestination, we know none who are tenacious for the word, and if it is obnoxious to any of the brethren the SIGNS is willing, and so declared over fifty years ago, to discontinue its use, as altogether superfluous, as connected with God's predestination, and we feel confident this is the sentiment of the predestinarian brotherhood generally.

Much the same line of reasoning is used against the brethren that do not believe in conditionalism, as is used against

those who believe in God's predestination of all things; they are charged with not believing in good works, and it is said of them that they believe that if they are to be blessed they will be blessed, no matter what their walk may be. We really feel sorry for any who are so deceived that they can say such things, and for their benefit we will say that we do believe in conditional salvation, not only in time, but eternal salvation also. The only difference is we believe the saints must be in this condition through the operation of the Spirit, while our opponents argue that we can work ourselves into this condition. We believe that when we are in this blessed condition the condition brings forth the good works, while our opponents claim that the good works bring about the blessed condition. We believe the life produces the fruit, and not the fruit the life. It is only as Christ is made manifest in our mortal bodies that we can rejoice in Spirit, and have no confidence in the flesh, and all true blessedness depends upon this condition, whether in time or in eternity. Hence we believe in conditional salvation, but this condition is all the work of Christ, and not of man. And as said before, when we are thus unspeakably blessed, the fruits of the Spirit spring forth, love, joy, peace and all the beautiful cluster, and we then worship God in Spirit and in truth. When we are in this condition it is a delightful privilege to serve the Lord, and the blessing is right in the service, not something to come later on, after we have performed what we consider our duty, in hope of reward. It is not for what the Lord will do for us, that we should serve him, but what he has done for us, is what prompts us to serve the Lord acceptably.

Exhortation is enjoined on the saints by the inspired word, and is a gift to the

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church, and exhorting the brethren to good works is right, but when we appeal to their carnal, selfish natures, by promising them rewards for their service, we are not fulfilling the injunctions of the Scriptures. It is the incentive that is objectionable, not the good works, nor exhortation to good works, but when any other inducement is held out to the saints than Christ and him crucified, to persuade them to serve the Lord, it will bring forth more Ishmaels than Isaacs, and sooner or later we will receive the edict, "Cast out the bond woman and her son," whether she is in the church, or in our individual experience. "For the son of the bond woman shall not be heir with my son, even with Isaac." One gendereth to bondage, and the other is free, and of unmerited grace. B.

NOT HAVING ON THE WEDDING GARMENT.

SISTER Sophronia B. Thompson asks about the man who had not on the wedding garment at the marriage supper?

It is not necessary to quote the whole narrative, as no doubt it is familiar to our readers. The especial thing to which attention is called is that portion of the parable which narrates when the king came in to see his guests, he found there one who had not on the wedding garment, and who could give no excuse, and who was then commanded to be bound, and cast into outer darkness, where there should be weeping and gnashing of teeth.

We have long thought that the wedding garment here is not intended to represent the imputed righteousness of Christ; it does not seem to us that any one ever gets into the feast at all without that. The terms of the parable seem to imply censure upon the man himself, as though he was guilty of a violation of

the law or custom of this cannot be true of closeness of Christ; gift, and no man is ever cause he has not on the

Our thoughts about this matter have been something like this, we have been informed by those who have studied eastern customs, that when a king has made a feast, and has commanded the presence of the chosen guests, he himself sends to each one a suitable garment which must be worn by those who are bidden. If one should come without the wedding garment which was provided for him, it argued either that he had not received the garment, and therefore had not been bidden, or else that he despised the bounty of the king, and had willfully violated the requirements of the glad occasion. Such an one would not come desiring to honor his sovereign; his presence without the wedding garment would be the highest insult to both the king and his guests.

A simple illustration may set this before us clearly. If among ourselves a wedding occurs, and many are bidden to the wedding, or if a great dinner is given, and many neighbors and friends are bidden, it would be thought right by each guest, if he were of a proper frame of mind, that he should clothe himself with the best apparel that he had, in honor of his host and of the guests. Suppose, however, that one should come to the wedding or feast with unwashed hands and face, with rough apparel, or with soiled clothing, as though he had just come out of the field or shop, unshaved and unkempt, it would be rightly thought that he had little respect for the occasion, or for the host or the company present. It would be an insult, and the man who should so present himself ought to be

SIGNS OF THE TIMES.

ured; and perhaps his host would intimate to him that he was not in a suitable apparel to mingle with his well dressed guests. Such an one ought to be ashamed of himself. If any man had a proper respect for the company and the occasion, he would at least endeavor to come in respectable apparel, and with clean hands and face.

Now this illustrates the condition of the man in the parable who had not on the wedding garment. Its application has long seemed to us to be this: there is a form of suitable behavior in the church required in the word of all who profess godliness; yet it is a sorrowful truth that not all who come into the church of God walk as becometh saints; holiness becometh the house of the Lord; some are not suitably appareled with good works, who profess godliness; some are not adorned with the ornament of a meek and quiet spirit; some are not making manifest the beauty of the Lord in their daily life; some walk carelessly as though they had no regard for the place to which they have come, the house of the Lord; the work of their hands is not established as David in the Psalm prays that it may be upon the people of God; some live after the flesh and die. They who thus despise the honor of the king and the glory of his house are a source of shame and sorrow to all the faithful ones; their course is a reproach to Jerusalem. Blessed indeed are they to whom the reproach of Jerusalem is a burden. It seems to us that it is this garment of careful, sober conduct, of obedience to the law in Zion, which constitutes the wedding garment of the parable, and which this one man lacked, thus despising the goodness of the king, and showing no respect to the house of the king, nor to those who abided there. Such an one will be cast

into outer darkness, and it will be darkness that can be felt; in his sorrow and shame there will be weeping, weeping over his sin and folly and thoughtlessness, and gnashing of teeth, as he trembles at his condition, for we believe that the man thus cast out was one of the bidden guests, as well as the others, but he was one of those overcome of the flesh, and neglectful of the things that become believers to observe, according to the commandment of God in the gospel. Our God will not pass by the transgressions of his people, but will visit their transgressions with the rod, and their iniquities with stripes. This is the binding and casting into outer darkness, this is delivering such an one unto Satan, that he may learn not to blaspheme. In consideration of these things, well might the apostle say, "What manner of persons ought we to be, in all holy conversation and godliness." C.

MATTHEW VI. 23; JOHN I. 5.

SISTER Ruth Adamson, of Rockville, Md., asks what is meant by the words, "If therefore the light that is in thee be darkness, how great is that darkness!" And, "The light shineth in darkness; and the darkness comprehended it not?" The first expression is found in Matthew vi. 23, and the latter one is found in John i. 5.

It seems that the first expression applies to those that claim to see and understand, and yet are in total ignorance of the word and will of God. It would apply to the Greeks who sought after wisdom, and counted themselves wise, and who despised the plain message of the cross; claiming to be in the light they yet were in darkness; the natural wisdom which they possessed was really foolishness with God; the more of such wisdom

they had, the grosser was the darkness which filled them, since all the wisdom and prudence which they so much vaunted, only served to blind their eyes to the true light. Better off by far were they who had no human wisdom to pride themselves upon. Reference is specially made to the vain philosophy of the wise men among the Greeks, by which they endeavored to find out God. This was in direct opposition to the truth that God can be known only by revelation through the Spirit. The further human philosophy proceeds, the deeper it plunges into darkness and ignorance concerning God. Thus is fulfilled the word, "No man by searching can find out God;" he can be known only by the humble-minded and the lowly in spirit; babes in contrast with the wise and prudent of this world. The wisdom and philosophy of the Greeks, and of all in all ages who think to find out God by human research, only leads its votaries into deeper and deeper darkness.

So also this language of the Savior applies to the self-righteousness of the Jews; they claimed to have light, and to be especially favored of God; they boasted over the rest of mankind, God's special favor to them they regarded as a token of their own superior goodness, and so instead of being humbled by it, they were exalted and became arrogant and boastful; the true light was not in them, and so what they called light was in truth only deeper darkness; publicans and harlots should go into the kingdom of heaven before these vain pharisees. The worldly wise, and the worldly righteous alike were in gross darkness; the very light in them, of which they boasted, was darkness, and how great was that darkness! The wise must become ignorant, and the righteous must become un-

righteous, before the true light could shine in them in the face of Jesus Christ. In their wisdom and in their righteousness they were going away from God, and if ever granted repentance unto life, they must come right back to the starting place, and be saved as the ignorant and the unrighteous are saved.

The second text, John i. 5, we have regarded as relating to the coming and teaching of Jesus on earth, and as setting forth the truth that the carnal Jews and the wise among men did not comprehend the real light that shined forth in all that Jesus did and taught. They were looking for gross earthly light, and were not possessed of eyes to see the true light; they looked for natural things, and Jesus came to set forth spiritual things; they looked for an earthly kingdom, and the kingdom of Jesus was not of this world, therefore they did not comprehend it. Jesus came and lived among the Jews, and his whole ministry was among them, yet they did not comprehend him, or his teaching, or his work. This is what we understand is meant by the darkness not comprehending the light which then shone among them. The same is true to-day; natural men, where the gospel is preached, do not comprehend it, as being the true light, but count the preaching of the cross as foolishness, therefore men do not receive him or his gospel, if left to themselves. But God has chosen to enlighten the blind eyes of some, and they see, and in measure do comprehend, but these are not darkness but light in the Lord. It is of the free mercy of God that any do comprehend this true light.

GRIEVE NOT THE HOLY SPIRIT.

BROTHER J. W. Patten, of Noank, Conn., asks, What do the words in Ephesians iv. 30, signify, "Grieve not the holy Spirit of God"?

First, we desire to say that it is sure they do not mean the God of the whole earth, who is supremely blessed for evermore, and whose throne is in the heavens, is or can be in his nature grieved, or be caused to sorrow as are men, his creatures. The blessed Lord, when on earth, was often grieved, and spent his life in sorrow, but this was as the son of man, who was one with his people in their flesh. He was made like unto his brethren in all things, but it must not be supposed for a moment that the supreme Godhead is subject to changing passions as are men. Indeed, to the contrary, the Scriptures emphatically teach that he is unchangeable. "He is in one mind, and who can turn him?" "I am God, and change not."

It is then manifest that the words referred to by our brother cannot signify any change in eternal Deity, or that he can know sorrow or pain. It appears to us that the closing words of the verse referred to will when examined, throw light upon the subject embraced in the words quoted by our brother. "Whereby ye are sealed unto the day of redemption." Our bodies are said to be the temples of the Holy Ghost; the holy Spirit is said to be given unto the child of God; he dwells with them and abides in them. Here is a great mystery, that the Holy Ghost should abide in mortal flesh. We do not attempt to explain this mystery, but we do accept the teaching of the Scripture in this matter, and believe and rejoice in it. This same Spirit is said to make intercession for us according to the will of God, and this inter-

cession is with groanings that cannot be uttered. It is by this Spirit that saints cry, Abba, Father, and the Spirit is said to cry, Abba, Father; he cries, and by him we also cry.

Now it is this Spirit, as it dwells within the saint, which cries in him, which prays with groanings which cannot be uttered, and that within this man also is grieved, grieved by sin; sin is the only thing that can grieve the holy Spirit; sin is the opposite of holiness. By this Spirit, which elsewhere is called the Spirit of holiness, believers come to love holiness, and to abhor all sin; it is a heart-searching Spirit; it detects and reproves all sins; the sins of the heart, and of the thoughts, as well as in the outward lives of those who believe; it is grieved at all sin in the person where it dwells.

Now the best evidence that the holy Spirit has sealed us to the day of redemption, and abides within us, as a seal, is that we ourselves grieve over sin. Does any one feel to adopt the language of David as recorded in the fifty-first Psalm, in which he confesses the grievous sins of his heart and life? Then they may be sure that the holy Spirit dwells within them, and that their grief over sin is caused by this indwelling Spirit. It is the holy Spirit then, as he dwells within us, and lives within us, and controls us, which causes sin to appear so exceedingly sinful to us, and that when we err brings grief to the heart and conscience. There is no better evidence of the indwelling of the holy Spirit than grief on account of sin. This is not that slavish grief which is felt only when the punishment of sin is feared, but that grief which a child feels when he realizes that he has grieved a kind and loving father.

By this holy Spirit the believer is

sealed unto the day of full redemption; that is, unto the day of full redemption from sin, when the promise shall be perfectly fulfilled that we shall be like him, for we shall see him as he is. And so as such blessed hope is ours, and we are looking forward to it with earnest desire, all that is contrary to that perfection in holiness must grieve and afflict us. He that expects and longs to be perfect in holiness, cannot enjoy unholiness in his present life; he must grieve over his want of perfection in heart and in life. This is what seems to us to be the grieving of the holy Spirit. The evidence of it is, that we ourselves grieve over sin.

C.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

GENESIS I. 27; II. 5.

BROTHER BEEBE:—Will you or brother Leonard Cox, Jr., give your views either privately or through the SIGNS, on Gen. i. 27, and also on chapter ii. and last clause of the 5th verse? and may God bless you, my brother, and oblige yours,

J. E. SETTLE.

NEW HOPE, Ky., Jan. 8, 1861.

R E P L Y .

There is probably enough in the Scriptures proposed for consideration to engage the best abilities of all the brethren. We do not wish to prevent brother Cox giving his views on the subject, but will leave enough for him when we have said all we can upon these Scriptures.

Gen. i. 27: "So God created man in his own image, in the image of God created he him; male and female created he them."

Gen. ii. 5th verse, and last clause: "And there was not a man to till the ground."

Some have supposed that after the Lord God had created man, there still

was not a man found to till the ground, but we should observe that in the first of these passages we have an account of the creation, and in the other, of the generations of the heavens and of the earth. Although a record of the creation is fully given in the first chapter, in order to relate the generations of the heavens and earth, it was necessary to recapitulate the origin of man, which in the second chapter fully accords with the record in the first. That the man formed, Gen. ii. 7, is the same man created, Gen. i. 27, for the Lord God blessed him, and said unto them, Be fruitful and multiply and replenish the earth, &c. That this man created and formed is the same of whom it is written, "This is the Book of the generations of Adam. In the day that God created man, in the likeness of God made he him. Male and female created he them, and called their name Adam, in the day when they were created."—Gen. v. 1, 2. The terms, *created*, *formed* and *made*, are used in ascribing the origin of man to the creative power and workmanship of the Lord God. God who had the power to create, form and make man of the dust of the ground, had power also to give to him the decree, multiply and replenish, &c. He spake the word, and it stands fast; he commands, and it is done. This man was by the order of his Creator to multiply, and accordingly without any further creation has been constantly multiplying, and all the millions of his posterity for nearly six thousand years are but the multiplication of the one man which God created, formed and made out of the dust of the ground. In mathematics, multiplication differs very widely from addition. Man has accumulated nothing in the six thousand years of his history, but has been from the birth of Cain constantly developing

what was embodied in him at his creation. And this principle of multiplication is exemplified in every part of the vegetable creation. Every green thing which God caused to grow out of the earth, contained in it the seed for its propagation. How awfully grand and sublime is the contemplation of the infinity of God, displayed in his perfect knowledge of all the myriads created in the one man, Adam, embracing all nations of men who dwell on all the face of the earth, and he hath determined the times before appointed, and the bounds of their habitation. (Acts xvii. 26.)

But we are not only informed that the Lord God created man, and in him created all the human family, and appointed each descendant of Adam, the bounds of his habitation, and time of his development, but we are also told that the Lord God created man in his own image and likeness. From this declaration some have inferred that man was like God in regard to the perfections of the Deity. But although man in his creation was without sin, until he transgressed the law of his Creator, his sinless innocence was not to be compared with the immutable holiness of God. Man was capable of sinning, as his history has painfully demonstrated, while his Creator's perfections are unchangeable. Not only so, but the wisdom, power, truth, justice, omniscience and independence of God were and are peculiar to himself, and have never been found in any of his creatures. What is an image? It is something visible, that can be seen. The supreme and eternal Godhead is invisible to finite beings, and he is called the "Invisible God." No man hath seen his face at any time. But we read that "God was manifest in the flesh," and that our Lord Jesus Christ, in his Mediatorial relations,

is the image of the invisible God. That he, being in the form of God, thought it not robbery to be equal with God. That he is the brightness of his Father's glory, and the express image of his person, and as God only reveals himself to us in and through Christ, and as the Father is in Christ, and Christ is in the Father, he that hath seen him, hath seen the Father also. Every perfection of the Father is fully delineated in him who is the brightness of his glory, and the express image of his person.

We speak of Christ in his Mediatorial glory, as the image of the invisible God, while at the same time we hold that he, in his essential Godhead, is the very Lord God, whose attributes are so clearly portrayed in him as the divine Mediator. He is as truly God, as he is truly Mediator between God and man, hence the creation of the world, and the salvation of his church, are both ascribed to him. See John i. 3, "All things were made by him; and without him was not anything made that was made." Also, Col. i. 15-17, "Who is the image of the invisible God, the first-born of every creature; 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." Hence he is the very Lord God who created man, as declared in our text; while as the Mediatorial Head of the church, he is the image or perceptible manifestation of the eternal Deity, which is in every other sense invisible to us.

If, then, we hold that Christ is, as the Scriptures declare, the express image of the invisible God, how was man created in the image and likeness of the Creator?

To our mind the explanation of the inspired apostle, Rom. v. 14, is satisfactory. In this text Paul declares that Adam is the **FIGURE** of him that was to come, and in the connection shows that Christ was "Him that was to come." And as we have shown that Christ is the Lord God who created Adam and all things in heaven and in earth, it is enough to know that Adam was constituted in his creation, the figure or image of Christ, to show that he was created in the image of his Creator. A sculptor may from a block of marble carve a perfect image of a living man, but he cannot inspire it with the life or animation of a living man, and so there were many images or figures of him that was to come, contained in the Old Testament types. So Adam, though a mere creature, wholly dependent on God for support, and liable to fall, to sin, and then to die, still "is the figure of him that was to come," that is, Jesus Christ our Lord.

It is not necessary that we should now attempt to trace the analogy of the type and anti-type, the figure, and the body which it represents, the image and the original, designed to be represented. Look at man, as presented in the character of an image, and what do we see?

First. In the earliest presentation he stands a unit, embodying a multitude which no man can number, thus an emblem of the Mediator which is One, and but one, and yet in him God has secured a people which were chosen in him before the foundation of the world.

Second. Adam was the federal head and legal representative of all the human family, before Eve was formed, or any of his posterity born, and in that unity and identity of human life, in his transgression they all were made sinners, even so do we find in Christ the spiritual life of

all the spiritual seed, so identified that he is emphatically the life of all his people, and the unity and identity so perfect that by his obedience to the law, all that he embodied in his Mediatorial headship of the church, are made righteous. See Rom. v. 14-21.

Third. As our text says, "Male and female created he them." And in Gen. v. 1, 2, "This is the Book of the generations of Adam. In the day that God created man, in the likeness of God made he him; male and female created he them, and blessed them, and called *their* name Adam, in the day when they were created." Then turn to the Book of the generation of the second Adam, the Lord from heaven, and read, Psa. xxii. 30, "A seed shall serve him, it shall be counted to the Lord for a generation." Also, Psa. cxxxix. 15, 16, "My substance was not hid from thee when I was made in secret, and curiously wrought in the lowest part of the earth. Thine eyes did see my substance, yet being unperfect; and in thy Book all my members were written, which in continuance were fashioned, when as yet there was none of them." "Lo, I come, in the volume of the Book it is written of me to do thy will, O God!" Psa. xi. 7; Hebrews x. 7-9, compared 1 Pet. ii. 9.

Again: Who can contemplate the creation of the bride, and all the posterity of Adam in him, to make their development in his own likeness, their future destiny established in him, and then when Eve had received her formation, was beguiled by the serpent, was in the transgression, and read the account of Adam following her in the transgression, receiving the fruit at her hand, that he might legally share the penalty with her, and fail to see in all this that Adam is the figure of him that was to come?

We have not time nor space to devote

farther to this subject now, but trust we have left ample room for the more able comments of brother Cox, or any other brother who may do better justice to the subject.

MIDDLETOWN, N. Y., January 15, 1861.

OBITUARY NOTICES.

Levicey Hall Flinn was born in Kentucky, Dec. 21st, 1820, and came to Yatesville Precinct when a child, and lived here all her life, except a short time spent in Kansas. She united in marriage with Royal Flinn, Feb. 6th, 1837. Together they journeyed through life, and endured the trials and hardships incident to early pioneer life. They reared a large family of children, six sons and four daughters of their union, and three step-sons. Three sons preceded them to the better land. Her husband departed this life some years ago. She professed a hope in Christ, and joined Union Church of Regular Baptists, at Yatesville, Ill., June 9th, 1852, and was baptized by Elder Wm. Crow. She departed this life Friday, Sept. 25th, 1903, at the home of her son, Thos. Flinn, of Waverly, Ill. She had been afflicted for almost forty years with rheumatism, and had not walked a step for about twenty years, yet she bore her affliction with great christian fortitude, and never lost faith in her Savior, and although she was not able to attend church for many years, she always enjoyed the company and counsel of her friends and brethren. She will awake in his likeness and be satisfied. She leaves the church, her children, grandchildren and great-grandchildren, to mourn their loss. Our loss is her eternal gain.

Funeral services were conducted at Union church, Yatesville, Ill., Sunday Sept. 27th, at 2 o'clock p. m., by Elder John L. Scott, who preached an able sermon from Psalms xxx. 5. She was then laid to rest beneath the flowers beside her husband in Yatesville cemetery. Six grandsons of the deceased acted as pall-bearers. A large crowd was present at the funeral and burial.

FRANKIE S. MCDANIEL.

ASHLAND, Ill., Nov. 13, 1903.

Mrs. Eleanor McQuerry, daughter of Henry and Hannah Watkins, was born near McMinnville, Tenn., Sept. 15th, 1829, died at her home in Pleasantville, Iowa, July 27th, 1903, aged 73 years, 10 months and 12 days. She was the oldest of a family of nine children, two of whom died in infancy, and three are yet living. She came with her parents to Iowa in 1851, and was married to W. H. McQuerry, in 1853. She was the mother of seven children, three dying in infancy, and one, Mrs. G. B. Wood, preceding her to the beyond just three years since. Sister McQuerry

professed faith in the Lord Jesus Christ, and united with the Old School Baptist Church, and was baptized by Elder Sampson Dodson, in Warren Co., Tenn., in 1850, and continued steadfastly in the Baptist faith and practice to the end. Her greatest pleasure was in attending her meeting; her place never being found vacant when circumstances would permit her attendance. She was also a very affectionate wife and mother, and the giving up of so many loved children, and her companion seven years previous was a sad blow to her, but she bore all with remarkable fortitude. Her faith in God being her helper all through life, it sustained her in her last sickness, which she bore with patience. Though suffering greatly, she never complained, but expressed her anxiety to go to her Savior and be at rest.

An able funeral discourse was preached by Elder M. E. Young, to a large audience of the relatives, friends and neighbors of the deceased.

By request of Ebenezer Church, I send the following obituary for publication in the SIGNS.

Died—In Paterson, N. J., Oct. 26th, 1903, **Dennis Webb**, (colored) aged about 63 years. Brother Webb was baptized in the fellowship of Ebenezer Church, in Loudoun Co., Va., September, 1887, by the writer of this notice. His death came very suddenly, as he seemed in his usual health until a few moments before he breathed his last. His color was no bar to the fellowship and confidence of his brethren at Ebenezer, and all others who knew him, and he remained an humble and faithful follower of his Savior until death. He did not appear to be affected by the modern ideas of so many of his race who seek social equality and recognition with the whites, but respecting himself and consequently respecting the distinction the Creator himself has made between the races, he filled his place in the church as a brother in Christ, and was loved and esteemed as such, and was respected in the world as an upright and honest man. Having several children living in Paterson, N. J., he by their earnest solicitation removed there with his wife nearly two years ago. With great regret he left his home in Virginia, and never after ceased to mourn his absence from the neighborhood and privileges of the church of his earliest love. He was sound in the faith, and an earnest believer in the doctrine of the Bible, being taught its truth by a rich gospel experience. Though in the flesh he was tinged with the color and nature of the African, in the Spirit he was "fair," and now we humbly believe he rests in the likeness of his Redeemer.

I love to write this testimony of fellowship, love and regard in behalf of Ebenezer Church for brother Dennis Webb, whom we greatly miss.

J. N. BADGER.

MANASSAS, Va., Nov. 17, 1903.

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VOL. 71. MIDDLETOWN, N. Y., DECEMBER 15, 1903. NO. 24.

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FRAGMENTS.

Is it repetition you are trying to avoid? You do not want to preach the same thing over and over again? You want to have something new every time you speak or write or talk with the dear saints, do you? Some new field of thought and feeling to explore? You would like to have a constant variety, and to be known as a man of varied and unfailling mental and spiritual resources, and not have to go over the same ground time after time.

Well this is all natural ambition; all fleshly pride and vanity. Having gone down to the garden once to see the fruits of the valley, and to see whether the vine flourishes and the pomegranates budded, does that suffice you, that you must walk in some other direction the next day? Do you not want to go into the same garden again and again? Do you not again and again want to smell the same sweet perfume of the same roses, and taste the same fruits? Yesterday's walk and yesterday's enjoyment of fruit and flower will not satisfy you to-day. The mornings are ever alike, but it is not

yesterday morning but this morning that we are enjoying now. It is not a repetition but a new morning.

We are thinking, speaking, preaching upon the same subject of salvation by grace to-day that our minds were occupied with yesterday, but we do not repeat the words of yesterday. We express to-day the thoughts and feelings of to-day in the words of to-day. We go over the same ground, but it is new to us to-day. We breathe the sweet atmosphere to-day that we breathed yesterday, but it is not a repetition of yesterday's breathing; it is the life and breathing of to-day.

It is in this sense that the things of Jesus are always new, while at the same time they are old; “things new and old.” When the preacher is alive to spiritual things, he may have the same subject he spoke of exhaustingly yesterday, and yet to the hearer who is hungry for the word he will bring forth out of that subject things blessedly new and fresh. If the subject of yesterday, even the same text of Scripture, is brought to his mind with power, he will not appear to either himself or his spiritual hearers as repeating the thoughts or words of yesterday's sermon.

It is a vain, carnal mind that moves a minister of the gospel to seek after a variety in preaching, and to try to study out some new gospel theme, and new forms of illustration. When the heart is full of the heavenly subject there will come suitable words and suitable illustrations, and the heart of the speaker will be turned to the heart of the hearer, and will be opened to his understanding and comfort. But it will not be to the praise and glory of the preacher, but to the praise and glory of God. It must and shall be known by both preacher and hearer that "we have this treasure in earthen vessels, that the excellency of the power may be of God and not of men."

How greatly tried I have been because of my limited understanding of scriptural things, and because I fail to find new fields of thought, but must go over and over the same old ground. But whenever I am given a season of refreshing from the presence of the Lord, and my heart is warmed with his love and filled with praise for his grace and mercy, then I am not seeking for some new line of thought, but all the blessed fullness of the gospel is in the words nearest at hand. The simplest words, with which I have always been familiar, will open up in such new and wonderful ways as fill my soul with admiration and astonishment. A few words of Scripture, at such a time, will come to my mind in such a way as to show fountains of living water springing up into everlasting life; gardens of nuts and fruits and flowers; "fountains of gardens;" mountains of holiness; all the power and riches and beauty of the gospel. We might as well seek variety in the sunshine, or in the starlit sky at night, as to seek variety in the gospel. It is in itself infinite variety,

having in itself all that is necessary to supply every kind of need among all the family of God.

Sometimes one is tried because he cannot see in his mind any capacity for variety in prayer. That is when he is thinking of his prayer as a piece of work, and wants it to be such as shall do him credit. When he feels his great need; when he is at the end of the earth and his heart is overwhelmed; when he sees himself as nothing but a poor, blind, vile, wretched sinner, deserving only God's wrath; then he does not seek variety of thought or expression in prayer. At such a time the prayer of the poor publican has variety enough to answer his requirements: "God, be merciful to me, a sinner." Then David's prayer answers his need: "Lead me to the Rock that is higher than I." But at such a time if these words, or others like them, had not been furnished him, he could only pray "with groanings which cannot be uttered." Why call it repetition when we say the same words in prayer? Do we not need the same mercies every morning and every evening? And is it not because of this same need constantly that the Lord's mercies are "new every morning," and fresh every evening? We may have the same words fixed in our minds as a form of prayer, and many a time it may seem to us that our prayer is but a form. But when our needs are freshly felt, and our desires are strong and urgent for the mercy and grace of God, then the words are filled with the throbbing power of life, and our prayer is not a mere form, but is a present cry unto the Lord.

"If in this life only we have hope in Christ, we are of all men most miserable."
—1 Cor. xv. 19.

This is because those to whom, and

concerning whom, the apostle is speaking, have a sorrow and grief on account of the felt sinfulness and vileness of their nature, which no other men have. They alone of all men have been given that life in Jesus which is "the light of men," and that light has made manifest to them the depravity of their hearts. (John i.; Eph. v. 13.) This causes them to have continual mourning, and makes them miserable. In due time their mourning is turned into joy by the revelation to them of Jesus as having redeemed them from sin by being made sin for them, and dying under the sentence of the law against them, "that they might be made the righteousness of God in him." But this righteousness is only seen and felt by faith, and is only a hope. "We wait for the hope of righteousness by faith." They are grieved to find that their natures are still vile. They still have to mourn because of "a vain, deceitful heart, and wretched, wandering mind." They are miserable often because they cannot do the things that they would; because "when they would do good evil is present with them." They are made, however, to rejoice in hope of the glory of God through Jesus Christ our Lord. Their hope is that he "will deliver them from the bondage of corruption into the glorious liberty of the sons of God." This hope is through the resurrection of Christ, and will be fulfilled in their own resurrection. In this hope is their salvation and their present joy. They "are saved by hope. But hope that is seen is not hope. For what a man seeth why doth he yet hope for? But now if we hope for that we see not, then do we with patience wait for it."

If true religion consisted in a change of nature, so that christians felt no more sin and vileness in their hearts, then they

would not be hoping for that, because they would already see it. Some professed christians do assert that such a change has taken place in them, by their own efforts, and that they do not sin any more. But the Lord's people are not left to be deceived in that way. They are made to "feel the plague of their own hearts," and are miserable when they do feel it. Their hope in Christ is the greatest blessing they have even in this life, for it points them to the time when Jesus "shall appear without sin unto salvation." They are helped and comforted by that blessed hope from day to day in this life, but it is not in being given to feel themselves freed from corruption now, and made to be pure, as they long to be, but in being shown more and more how Christ "is of God made unto them wisdom, and righteousness, and sanctification, and redemption." Since they have all the temporal causes for trouble and sorrow that men of the world have, and beside these, the deep sorrow on account of indwelling sin which men of the world do not have. Surely if their hope in Christ were only that they should become better by nature in the flesh in this mortal life, then indeed would they be more miserable than any other men, for such a change will not take place until the resurrection. It will not be experienced while we are in the flesh. It is not in our own life, however blameless it may be, but in the life of the risen Jesus that we by faith "stand holy and unblamable before God in love." "The life that we now live before God we live by the faith of the Son of God, who loved us, and gave himself for us." And our hope is that "when Christ, who is our life, shall appear, we shall appear with him in glory." The apostle John says that when he appears

we shall be like him.

COMPARE the power of our sun with that of Sirius, the "dog-star," which is a thousand times greater. Other suns in the heavens are probably a thousand times greater and more powerful still than Sirius. If this earth were as near to that star as it is to our sun it would be destroyed by his heat in a moment.

The Sun of Righteousness is infinitely more powerful than all of the suns in the universe together. There is no obstacle that can keep his heat away from any part of the new earth, from any one of his afflicted and poor people. "His going forth is from the end of the heaven, and his circuit unto the ends of it, and there is nothing hid from the heat thereof." His people in the gospel dispensation are called the new earth, and he shines upon them out of the heaven of God's laws and ordinances and precious promises and infinite blessings. Whatever comes between them and his blessed beams will be consumed in a moment, for to all his enemies, and to all the works of men, and to all sin and iniquity, he is a consuming fire. But the same beams are a soft, beautiful light, and a gentle, penetrating and healing warmth to all the poor, helpless souls who love his name, who hunger and thirst after righteousness, and who trust alone in him. To their unrighteousness he is merciful, and their sins and their iniquities his blessed radiance does not discover, but hides them even from his own sight. He does not remember them any more. The light of the Sun of Righteousness is the clothing of his people, and his heat keeps them in life.

There are some stars so far distant from this earth that astronomers say it takes their light thousands of years to

reach us, even though it comes at the incredible speed of ten million miles a minute. Although such stars are probably suns thousands of times brighter and hotter than ours, yet the great distance prevents any of that terrible heat from being felt by us, and allows us to see but little of the light. But the sinner is farther from God than this earth from the farthest star. Distance in space, though that cannot be comprehended by our finite minds, cannot measure the distance from sin to holiness, from death to life, from earth to heaven. But even that awful distance cannot swallow up the heat and light of the Sun of Righteousness, to prevent it reaching the sinner in the lowest parts of the earth, nor even diminish in the faintest degree their glorious power. "His glory covers the heavens, and the earth is full of his praise."

THROUGH what trouble and sorrow we have to learn the truth of Scripture. This has been a dark and gloomy day to me, though the sun is shining from a clear sky, and brightness is upon the face of the earth. All the morning I have been oppressed and grieved beyond expression by a sense of the utter lack of value in myself or in anything I have done. I have felt my life to be a failure, of no real account to myself or any other, and the feeling is one of desolation and unspeakable sorrow. It seemed terrible to look back and see my life a long stretch of nothingness.

But just now the words came to my mind, "Verily every man at his best state is altogether vanity," and there came into my soul through this expression of the psalmist a kind of relief and comfort. I thought this way: Why should I be so wretched because I am

feeling in regard to myself what is declared to be true of every man, even his best state? Why should I not the rather be glad because the Lord has made me to know this truth, instead of leaving me in ignorance concerning it till the end of my mortal life? Only the living can know it. Is not this an evidence of a new and heavenly birth? It is this divine life which has caused me to feel my nothingness, and to know the vanity of all fleshly ambition and power and glory. Why should the truth felt in myself fill me with such disappointment and gloom? Have I not been trying to look from a worldly standpoint, and to build upon a worldly foundation? Have I not been expecting a value and a revenue of pleasure from that which has no value, and which can yield no true and lasting joy? Have I not been regarding all flesh as better than the grass, and the glory of man as more valuable and lasting than the flower of grass? It is sad to feel to be "less than nothing and vanity," but the experience of that truth is necessary in order that I may come into the experience of true and lasting good. "Through great tribulation we must enter into the kingdom of God."

GIFTS.

THE Scriptures of the New Testament present the gospel church in her perfection, as the workmanship of God. Her doctrine and order are plainly shown there to all of her children, as they are also revealed to each in his experience, so that the word and the experience witness together to all that is of God. We are to look only to the inspired Scriptures of truth to decide concerning any point of doctrine, or any ordinance, or any gift to the church of God; and there alone shall we find the proper order of those things

of God, as arranged and established by his authority.

Whatever assumes to belong to the church is to be tried by the pattern shown to us in the Scriptures of the New Testament, and if not found there it must be discarded by every lover of the truth. The gifts of Jesus to the church are named by the inspired apostle in his letter to the Ephesians: "And he gave some apostles, and some prophets; and some evangelists; and some pastors and teachers." The object of these gifts is also there stated: "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Any professed gift that is not included in this catalogue and description, must not be recognized as of God; and any one who claims to have work to do as a gift of God to the church in behalf of any but the saints, or in order that any may become saints through his work, is clearly not manifesting the character of a gospel gift, for all of these gifts are declared to be exclusively for the benefit of the body of Christ, to which they themselves belong as "joints and bands" which minister nourishment to the body. (Eph. iv. 11-16; Col. ii. 10.)

SILAS H. DURAND.

SOUTHAMPTON, Pa., Nov. 12, 1903.

PETERSBURG, Ill., May 10, 1903.

B. L. BEEBE—DEAR BROTHER IN AFFLICTION:—I do love to read the SIGNS OF THE TIMES, they are very comforting to me, and to all the poor and afflicted, at the same time they give to God all the glory, all who write are comforting, unless it be my own poor scribbling, and, brother Beebe, I desire that you should search carefully what I write, that nothing be printed but the truth.

There has been a portion of Scripture

on my mind for a long time, but I have said, I cannot write any more for publication. Much as I love to talk with dear brethren and sisters, of the grace of God which saves in time of need, I feel as though I ought not write to such a good people, when I am such a poor, unworthy, sinner. At the time of which I speak especially, I was suddenly plunged into the most awful darkness, and in a moment all the joy of my heart was gone, with nothing but my imperfections before me. I mourned over my sinful nature, which I often do, and which is for my good, and was plunged into doubts and fears, that I had never been truly regenerated. Then my mind was taken back forty years ago, when I was first made to see myself a poor sinner without hope and without God in the world. I felt that I was not fit to live, and not fit to die, and it was but a little before that I had felt to be good, morally, and that all I had to do was to be baptized and live up to the requirements of the gospel, and I should be sure of heaven, but now, poor hell-deserving sinner, what could I do? I felt that I could not go to God in such a sinful state, and ask him to forgive me, I must first try to make myself better.

At this time, ingratitude to God seemed one of the most hideous crimes of my whole life; I had never been thankful for all his mercies. No, but I had trampled his mercies under my feet, I had never given it a thought that it was his mercy that had spared my life, unprofitable as it was, but now, the more I tried to get nearer to God by my good works, the further away I was. Then I was made to cry to him for mercy, "O God, be merciful to me, a sinner; O Lord, take me as I am; I can do nothing good." And he heard me, and O what joy filled my soul.

Dear brother Beebe, and all dear brethren and sisters, I am sure that you know what I enjoyed then; I praised the Lord for what he had done for my soul; yes, I am sure you know it better than I can tell you.

"Tongue cannot express
The sweet comfort and peace,
Of a soul in its earliest love."

And now, since he has again restored unto me the joy of his salvation, and has made me to feel some assurance that poor, sinful and unworthy as I am, in and of myself, he has filled my poor soul with his love, I know that it is not as a reward for my obedience, but all for the sake of Jesus.

As I was reading some good editorials and letters from the dear brethren and sisters, in the SIGNS, I came across a poor scribble of mine, in which were two words missing; they were the words, "too much." I was writing of preaching predestination, and used the words "too much," for I cannot think that any Old School Baptist would oppose it entirely. I once heard a professed Old Baptist preacher (I have forgotten his name) say that he did not think the hard points, such as election and predestination, ought to be preached too much in the stand, because there were many dear regenerated children of God who would love to come to the church, but who did not understand these hard points. While I was wondering why so many dear regenerated children of God could not understand the true doctrine of the Bible, the parable of the king's supper came into my mind, and in this way, It is said that when the king came in to see his guests, he found there a man who had not on the wedding garment, and he said to him, "Friend, how camest thou in hither, not having on the wedding garment?"

Now it was given to me to see in this way, that this alludes to the true church or kingdom here, and the wedding garment consisted of the absolute sovereignty of God, election, predestination, special atonement, effectual calling, and the final redemption, soul, body and spirit of all that the Father gave the Son, and last, but not least, baptism must not be left out; baptism of the believer, by one who also has on the wedding garment, being duly authorized by the church. This baptism must be administered to one after he has been renewed and born again, and as none were allowed to remain and eat of the king's supper save those who had on the wedding garment, so none but those who believe the true doctrine of the Bible can rest in the true church, and feast upon the wills and shalls of Jehovah.

Beloved watchmen upon the walls of Zion, if this parable does indeed allude to the visible church, what a sentence is issued against him that has not on the wedding garment: bind him and cast him out, so that he shall not any longer sow the seeds of Arminianism, or any other false doctrine, which causes confusion in the churches. Be sure to preach all the doctrine, dear ministers; it does my soul good. Once I read the Bible over and over to try to find something to condemn the doctrine which I now love so well; I hated to hear it preached, but our dear faithful pastors, Elders P. K. Parr, and Isaac Sawin, did not stop preaching the truth; they were faithful, and other faithful brethren came, and preached the same truth, and I look back to this, it was in 1875, then there was more of just such faithful preaching as is upheld by the SIGNS, than there is at this time.

Brother Beebe, it is the people that

have changed, and not the SIGNS. Brethren, preach all the hard points, all the time, and if one gets in, not having on the wedding garment, you know your duty, that is, if the right meaning of the parable was given me, at that time. As I thought on this doctrine, and of how many regenerated souls could not understand, I cried out, O God, why is it so? And the answer came thus, While many are called, regenerated, born into the spiritual kingdom, who are gathered out of every kindred, tongue and people, few are chosen and brought into this gospel rest or visible kingdom.

Brother Beebe, how my heart goes out to you in your affliction; I read in my last paper of your affliction which you have endured so patiently. O that it might be the will of God to raise you up again to health, that you may long be spared to proclaim the truth. If you feel able and have time, I wish that you would write an editorial upon the whole parable which I have alluded to. If you do not feel able, will Elder Chick or Elder Bartley write upon it? My understanding is so limited that I am not sure that I am right. I do love to meditate upon the Scriptures. There is one thought that humbles me in the very dust, and that is this, the very Scriptures that I read in order to try to condemn God's predestination, the blessed Lord in his love and mercy, and in his appointed time, has now given me to comfort me, so that I can say with many other loved ones, even in this, the Lord has ruled.

But I must close this writing, yet, I do not want to stop telling of the love of God to one who is so unworthy as I. If I am one of his I am the least of all, but my little hope to-night tells me that poor

*In the December 1st issue will be found an editorial on this parable.

sinful mortal as I am, I was embraced in God's choice in eternity, and this hope buoys me up when suffering bodily affliction, sorrows and trials, and all darkness of soul. I feel, at times, that he has forsaken me, and that his mercy is clean gone forever, but it is all for a wise purpose, and like Job I can say, "Though he slay me, yet will I trust in him." He is too wise to err, and too good to be unkind. Pray for me, that I may ever be kept at his feet. Write on, dear ones, one and all. It will be as bread cast upon the waters.

Your sister in hope,

SOPHRONIA B. THOMPSON.

[SISTER Thompson is right, predestination and election can never be preached too strongly. If any poor, weak, doubting child of God does not understand it, as it is preached, it is not that the doctrine is too hard, but the preaching of it is not clear. In it God's mercy is shown to a hell-deserving sinner, and surely this must be good news to such a soul. The soul that knows that of himself he would never have chosen God, can but rejoice in the truth that God has chosen him.—ED.]

CAPRON, Oklahoma, Aug. 30, 1903.

BENTON L. BEEBE—DEAR BROTHER IN A PRECIOUS HOPE:—I feel to sympathize with you in your affliction, yet it is good to be afflicted; the good Lord sends affliction to prepare us for the duty which he has assigned to us; you are doing better writing now than you ever did before you were afflicted, and you are writing to the edification of the saints. I, like yourself, will be an afflicted man the remainder of my days. But we are not to preach ourselves, but Christ Jesus the Lord, and we have enough to do to preach him. This morning before I arose

I began to pray to the good Lord, and I just thought that the masses of the people were asleep, but the all-seeing eye never sleeps nor slumbers. I cannot tell you how much comfort it was to me to think that the darkness cannot be so dark but what all is light before our God; he is light himself, and in him is no darkness at all.

I was in Wichita, Kansas, some years ago, and was talking with a brother about my affliction, and then our conversation turned, and I began talking about how unworthy I was. He said, "Brother Duley, I felt for you in your affliction, but it does not comfort me to hear of that, but it does comfort me to hear you say that you feel so mean and unworthy."

I was reading the letters of sister Joie Wickham, and sister Belle Gorsuch, and as they both spoke of the sinfulness which they felt, how my love ran out to them, for I was sure that they felt what they said, and I know that this is my feeling. If it were not for the "Scarlet line" in my window, I would certainly be cut off, but that blessed scarlet line protects me from the enemy. The scarlet line in the window says, "Let these go free, I have found a ransom." O, blessed ransom. In due time Christ died for the ungodly. The harlot Rahab was spared because she was in the lineage of Jesus Christ after the flesh. The line was a very vile line; he came through the line of Rahab the harlot, and through the line of David and of her that had been the wife of Uriah, and also in the line of Judah and Tamar. All this wickedness had to be, or the line of the dear Redeemer after the flesh would have been broken. But as brother Chick says, The difference between God's predestinating a thing to take place, and the purpose of

the perpetrators of the act, is a difference in motive. God suffered these things to take place, and he predestinated to suffer it, because they were in line with his purpose. Had they not been in line with his purpose, he would have restrained them. Some of the Lord's chosen people are illegitimate. Cannot we then see the hand of God in all this wickedness? Men have done these wicked works, but God has overruled it all to his own glory.

Dear brother, I have been deprived of my family, and God had a purpose in so dealing with me. I am left alone with but one son, and he is gone so much of the time that I am all alone, but it is all right; I am on board the ship of time, speeding to my eternal home; we have no abiding city here, but we seek a city whose maker and builder is God. Though I have a little place to call home here, yet I am a pilgrim and a stranger wandering to and fro, and I long to be with Christ, and the church who have gone before. I am glad that I believe that as soon as this body dies we go to be with Christ. Paul's language bears me out in this. He said he had a "desire to depart and to be with Christ, which is far better." And we are told that the body returns to dust as it was, and the Spirit to God who gave it. While we lived here in the flesh, "We groaned, waiting for the adoption, to wit, the redemption of our body." The creature shall be delivered from the bondage of corruption, into the glorious liberty of the sons of God. John said, "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." Is not that enough, dear child of God? I have many relatives: two wives, children, father and mother, who are gone on before, and whom I have reason to believe are happy

now, but when God shall take me home I do not believe that they will come running to meet me as husband, father or son. We all have one Father, and one mother, the Jerusalem which is above. All the redeemed shall be as the angels of heaven. They are all the bride, the Lamb's wife.

Children of God, you are born unto a rich inheritance; an inheritance that fades not away, which is reserved for you who are kept by the power of God, through faith unto salvation, ready to be revealed at the last time; and dear child, you need not be afraid that this inheritance will be lost to you, or you to it; it is kept by the power of God, and you are also kept by the power of God, and it can neither be wasted, or mortgaged or sold. As sure as you are born to this inheritance, so sure shall it be yours. The surety of it rests upon the power and faithfulness of God. No wonder it is said to be "the unsearchable riches of Christ." All this riches is yours, dear child of God. In this life we sometimes become embarrassed about our financial affairs, but there is nothing to embarrass you there, for all that soul can desire or wish shall be yours.

Brother Keene says that this scarlet line is to be seen all the way from Genesis to Revelation. It was this scarlet line that purchased this inheritance for us, and us for it, for we had sold ourselves for naught, and had nothing with which to pay what justice demanded of us. The life of the sinner was the forfeit, and justice could not be satisfied until its sword was bathed in blood. Then, O child of God, Christ made himself to be sin for us, who knew no sin, that we might be made the righteousness of God in him; God looked to him, our Surety, for the payment of the debt, and the debt

was paid, and the transgressor justified in the sight of God. "He was delivered for our offenses, and raised again for our justification." Now Paul says, "I am crucified with Christ, nevertheless I live, yet not I, but Christ lives in me, and the life I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." Thus we are crucified with Christ, and are dead, yet we live. The law cannot now demand payment again from you, for all is paid, all the debt we owe. Nothing need be done for the poor sinner but what was done by our Surety. The religious world, speaking generally, do not understand this any better than the non-professing world; they all think that we are saved by the suffering and death of Christ only as we comply with the conditions upon which, they say, salvation is based. But Paul will not have grace and works mixed, for he says, "There is a remnant according to the election of grace. And if it be of grace, then it is no more of works: otherwise grace is no more grace. But if it be of works, then it is no more grace." So we are saved altogether by grace, or altogether by works. Now which will we take? I say grace, because Paul says it is by grace, and we come to see that nothing but grace will do for such sinners as we. It is not of works, lest any man should boast. The language is positive that we are saved by grace, and not by works, and Paul says again, "Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifies the ungodly, his faith is counted for righteousness."

Brother Beebe, I have the picture of your father, which my mother left to me; it was taken about thirty-five years ago. I do think that he was one of the most

powerful expounders of the Scriptures that I ever read after. I trust that you may be spared long, with our dear brother Chick, to contend for the faith as it is in Jesus.

The SIGNS have been coming in the Duley family for nearly forty years, and I have been a reader of them most of that time.

My dear brother, you can do as you please with this, and all will be right.

Yours in tribulation,

J. M. DULEY.

GOOD WORKS.

It is somewhat amusing, though sometimes sadly so, to look at the different classes of people claiming to be doing good works, and to note the object for which they are working. All are claiming to be christians, but as there is but one Christ, there can be but one class who really have the right to be called christians, and they, of all people, feel to be the least worthy of so great a name. Not that they are less worthy than others, but they alone can see and realize their unworthiness, and are so far from boasting, they do not claim anything for their works, knowing their ability to do anything good is not at all of themselves, but wholly of God, who is "working in them both to will and to do of his good pleasure."

There is a class of people who believe our salvation depends upon the good deeds done in the body, and that in the final judgment, if our good deeds outweigh the evil ones, we shall enter into that eternal rest, and peaceful happiness. Their justification is based upon the deeds of the law. Their hope shall perish, and they with it. "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have

believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified."—Gal. ii. 16. "For if righteousness came by the law, then Christ is dead in vain."—Gal. ii. 21. So away goes your work salvation. "Except a man be born again, he cannot see the kingdom of God."—John iii. 3.

There is a class of people who believe we are children of God so long as we continue in good works, but when we fall into temptation and sin, we are the children of the wicked one, and our final salvation depends upon our last works. Thus a man may continue in his sins all through life, yet if his last works be good, he will be entitled to eternal happiness, and on the other hand, a man may live a life of sinless perfection (as the holiness people claim to be doing), and yet if his last works be evil, he thereby forfeits his claim to his salvation, and is compelled to spend eternity in a devil's hell. Is that justice? Look at it. They charge our God with injustice. How much more just is such a god as they worship? Because we believe in a free salvation they want to know the need of any works at all? I may not be able to answer this question to their satisfaction, but every sinner who has been saved by grace, (and there is no other way by which any can be saved), knows that salvation is free, and wholly unmerited by them. We do not work to become children of God, but because we are children. Good works are only such as God has commanded in his word, and we do them in obedience to him who is working in us to will and to do of his good pleasure. We are not working to obtain salvation, but are working out our own salvation which was given us in Christ before the

foundation of the world, yet not of ourselves, for it is God working in us. We could not by our best works merit pardon of sin, or eternal life by reason of the great disproportion that is between them and the glory to come, but by the grace of God we can rejoice in a free salvation. It is comforting to hear the gospel of Christ, which is the glad tidings or good news of the finished work of Jesus and of a free salvation. Only those who realize their sinfulness, and know their inability to recover themselves from this condition, will feel the need of such a gift. Only those who feel the need of a free salvation will believe in the gospel of Christ, for it is the good news of a free salvation to every one that believes, and these are the ones who were chosen in Christ before the foundation of the world.

The man who believes our salvation depends upon anything we must do, has never heard the gospel. The natural man cannot know the things of God, and until he has been quickened by the Spirit, he cannot hear the gospel. "Faith cometh by hearing," and "whosoever believeth that Jesus is the Christ, is born of God;" therefore none but God's children can hear and believe the gospel. As God has chosen his people unto salvation, he will also quicken them and call them unto faith in Christ, and not one of the elect will be finally lost. O, say some, if I believed that I would take my fill of sin, and enjoy all the pleasures thereof. That is proof conclusively that they have more confidence in their own works than in the finished work of Christ. They have more confidence in the flesh than in their Savior. Even if we did not believe in a future life, we owe it to our fellow-man to do all the good we can, but if your hope of eternal life is based upon, or even partly upon your good works, or

your abstaining from evil, you might as well take your fill of sin, as to place your hope of eternal happiness upon such a destructive foundation. If such is your hope you are a lost sinner, and sadly deceived. If you see your sinfulness, and realize your helplessness, and know that you are lost if left alone, you may be assured of this, "For the Son of man is come to save that which was lost."—Matt. xviii. 11; Luke xix. 10; see also Rom. v. 8. Now we who believe are assured of this, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John iii. 16. "He that believeth on me hath everlasting life."—John vi. 47. Such is the assurance of God's people, but none but God's people will have this blessed assurance. If we have a hope based upon the finished work of Christ, we do not doubt our salvation, but we should continue to do good works as God gives us the power, in obedience to his commands, thereby manifesting the fruits and evidences of our true faith, and our thankfulness unto God, and our Lord Jesus Christ, for the gift of such a wonderful salvation.

May God's blessings rest upon the editors of the SIGNS, and upon all others who are contending for the truth.

Yours, rejoicing in the assurance of a free salvation,

R. S. PACE.

PINEHILL, TEXAS. Oct. 16, 1903.

FARMINGTON, ILL., Oct. 14, 1903.

DEAR BROTHER CHICK:—A short time since I had a conversation with a Sunday School superintendent, he said the Bible was made up of contradictions, and that lots of it he did not believe. I replied that I believed it all or none, and what I failed to understand was because

of a lack in me, and not a clash in the Bible, and that unless it was revealed to us, it all was but a parable. After reading your editorial in the last SIGNS, on "Lead us not into temptation," I had some solemn meditations upon that subject, and feel like writing somewhat upon it, hoping that the good Lord will direct my pen and my thoughts.

It would seem that there is a contradiction here, forasmuch as it is declared that the Lord tempteth no man, and yet we read that he tempted David to number Israel, and we find that the beloved Master, after he was baptized, was led up of the Spirit into the wilderness to be tempted of the devil. It is also declared that he was tempted in all points as we are, and it is also said, "Count it all joy when ye fall into divers temptations, knowing that it is for the trial of your faith." And, "Blessed is the man that endureth temptation, but let not that man say when he is tempted, I am tempted of God; for God tempteth no man. But a man is tempted when he is drawn away of his own lusts and enticed. Then when lust is conceived it bringeth forth sin, and sin when it is finished, bringeth forth death."

Now it seems to me that there is a vast difference in temptations. I feel to speak from experience, if indeed I know anything of the sufferings of the dear Savior, or the temptations of his children; Abraham by faith, when he was tried, offered up his son Isaac. The lusts of the flesh are the works of the flesh, and this is a dark picture, but the fruit of the Spirit is love, joy, long-suffering and so on.

The Lord says, If we are without chastisement, then are we bastards and not sons. These chastisements it seems to me are temptations from the Lord for our good, even if they come through

Satan, as in the case of Job. For he said, "What, shall we receive good at the hand of God, and shall we not receive evil?" So the prayer of the soul to God is, Lead us not into temptation. Our desire is not to be led to doubt the Lord's mercy, or that we have a good hope. This is sore temptation to the writer of this. Now, while our faith is that all is divinely arranged by that God who changes not, yet we like David, pray as he did, that the child might be spared. Still David believed that the will of God would be done.

Some would say, What is the use of praying, if all things are fixed, and our God changeth not? We hear the dear Savior pray, when about to be crucified according to the eternal will of God, Father, let this cup pass from me, yet not my will but thine be done. And Jesus cried at the last in his agony, "My God, my God, why hast thou forsaken me?"

Now, dear brother, I do not know whether you will understand me. If I had the gift of language I could shape it in a better way, but it seems to me that inasmuch as the dear Savior was tempted as are his children, yet without sin, his children are tempted in the same manner, and that also without sin. This is not the lust of the flesh, but the temptation of trial and sorrow. He says, I in them, and they in me. They are one in the Spirit. So, as he was tempted, they also must be. They must be led in his footsteps for their good and his own name's glory. Jesus was led by the Spirit into the wilderness to be tempted of the devil. Why was this? Now, we need not think it strange concerning the fiery trial which is to try us, as though some strange thing had happened to us. The flesh wars against the Spirit and the

Spirit against the flesh. In me, that is, in my flesh, there dwells no good thing. O, wretched man that I am, said Paul. David said, I shall one day fall by the hand of mine enemy. David was a man after God's own heart, yet he was tempted and sorely tried; the pangs of hell gat hold of him, and he cried unto the Lord.

I have felt at times that the pangs of death had got hold of me, and I could not help crying unto the Lord, and he delivered me out of all these sore trials and temptations. All these things I have realized are for my good, and all are from the hands of that God who rules in all things. He says to Satan, All is in thy hands, but spare his life. This he cannot touch. Though the Lord slay me, yet will I trust in him.

Now, brother Chick, if you have the patience to read this, you will judge whether it is the truth. If it be not the truth, it will find no place in your heart. If not the truth, cast it into the flames, and I will say as I have heretofore said, I will think none the less of you. Pardon my poor scribbling. May the Lord ever be with you, to guide you into all truth, is my prayer for Jesus' sake.

E. D. VARNES.

[How good it is to confer together concerning the Scriptures and their meaning, Jesus joined the two disciples journeying to Emmaus and they conversed concerning the Scriptures, and he expounded to them the Scriptures concerning himself, and their hearts burned within them as he conversed with them, and it is said in prophesy, They that feared the Lord spake often one to another, and the Lord hearkened and heard it. We trust that we do appreciate, to some degree at least, the kind words of brother Varnes

toward us.

Concerning the remark of the Sunday School superintendent, to which reference is made by brother Varnes, at the beginning of his letter, we can only say that this man was only putting into plain words just what a vast number of professed teachers of godliness indirectly say in this age. Such men are presumptuous, self-willed, and heady, having not even the form of godliness, and certainly not its power. If ever our God by his Spirit takes a dealing with them in covenant mercy and grace, they will repent of all their perversions of the word, and their denials of his truth. All such men are dead in their sins.—C.]

2 CORINTHIANS IX. 7.

"EVERY man according as he purposeth in his heart, so let him give: not grudgingly, or of necessity; for God loveth a cheerful giver."

The above language has been on my mind for some time, and I do not know that I have ever heard any one preach or write from the words. I know that I am not so qualified as to even hint at the subject, still I think I see some beauty in it, if I had the ability to put it down on paper; but I cannot.

I remember some years ago of a man coming to my house begging money for the Missionary funds. He said to me, he felt sure I would give him a little mite, as the Bible said the Lord loveth a cheerful giver. Then he called my attention to the "widow's mite." I then said to him, "My friend, as long as you wish to take the Bible for your guide, then let me quote you the language of the apostle Paul, which reads thus: 'And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.' " I then told him that I could not give him anything, for he had quoted the

Scripture that said, "God loveth a cheerful giver," and I know the Lord will not love me if I give to you, for I feel it will not be cheerfully given. He then took me by the hand and said, "My friend, I believe you are right in not giving to me if you feel as you say you do about it, but I am sure I never did look at the language in that light before in all my life, for truly it reads, 'The Lord loveth a cheerful giver,' and you say you cannot cheerfully give to me." He then thanked me very kindly for calling his attention to the fact, and bade me good bye and left me. O, how strange it is, and yet not strange, that the Arminian world cannot see or understand the Scriptures in their true light, for when they give alms, they want to be seen of men, and look for their reward in after years; they think if they do not get it in this world, they will get it in the world to come. But O, how different it is with the child of God when charity works in the heart. They do not look for a reward in after years, or after death, but receive the reward in the act itself, in thus giving. It is charity that works by love in our hearts that causes us to give cheerfully and willingly, "not grudgingly, or of necessity, for God loveth a cheerful giver."

The apostle has said, "Though I speak with the tongues of men and angels, and have not charity, I am become as sounding brass or a tinkling cymbal;" and again he says, "And now abideth faith, hope, charity, these three, but the greatest of these is charity."

O, how natural it is for us all to want some praise, and receive some reward for our good deeds, when charity is not in exercise.

O, that I might have more and more of that pure charity that can hide one and

every fault in all my brethren, and be made humble, so that I could esteem every one better than myself. I have found in all of my experience the best place for me is to be brought low at the feet of my dear brethren in Christ Jesus. When I am brought low at their feet I know then that I am down low at my Savior's feet. It is at such times we cry for help, and the Lord does help, for we are promised that he will help in every time of need.

So it is with the people of God when they see a brother in need, they are made willing to help him, and freely give to him such things as he needs; not grudgingly, or of necessity; for God loveth a cheerful giver.

Your brother, I hope,

J. F. OLIVER.

HERNDON, Va., Oct. 7, 1903.

SODDY, Tenn., Nov. 21, 1903.

BENTON L. BEEBE—DEAR BROTHER:—I was moved to tears when I read recently of the attitude of some of the Baptists toward those who hold the truth as it is Jesus, but my tears were mingled with joy when I learned that a remnant still hold the truth in Nashville in spite of the slurs of those who exalt themselves, and teach for doctrines the commandments of men. However, it is greater wonder that men are found holding the truth, when we think of the opposition of the flesh, the enmity of the carnal mind, and the treachery that asserts itself in the disposition of the flesh to be caught by the snares of Satan, the seducer, who seems at this time to be holding, both day and night, the deceitfulness of riches before the saints to catch them by every conceivable society and "political party" that men of corrupt minds have gotten up for their own advantage. But enough

on that. The fact that the old faith is still precious to a few in the very capital city of this State, and that they are as a city built on a hill, which cannot be hid, caused me when I read of it to take courage. God still reigns, and there will never be a time when he cannot overcome the perverseness of the flesh, and the opposition of the world, and make his own to delight in the simplicity of the truth as it is in Jesus Christ our Lord. Yea, and even more, to count one point of the doctrine worth more than all the world calls good or great. To those brethren we would offer a word of exhortation; but what would it amount to? We fear that they would think us too forward, or possessed of the disposition of one who would "rebuke an elder," rather than to "entreat him as a father." But we must say that if not deceived we are defamed also, for we could not accept the formal declaration of so-called "Primitive" Baptists who teach conditionalism. Do we boast in this? God forbid. And we feel to say, even though we are short-sighted, these brethren of Nashville will find opposition yet to overcome. Do they fellowship Paul the apostle? then may they say that the Holy Ghost witnesseth that bonds and afflictions abide them. But what must we say of these things? Out of them all the Lord delivereth his own. He still declares himself their help in his word, and says to those who are weak in the faith, "I will never leave thee nor forsake thee," even though he rebuke them for their lack of faith and hardness of heart. He never forsakes, never, O no. I am fond of saying that he may cast his own down, but he will never cast them off. (I do not know who first put forth that saying.) To-day I still delight in the old doctrine, if indeed I have ever held it, as my chief delight.

In conclusion I will say that I desire to speak comfortingly of it, and less of myself; self is the greatest impediment in my way. I suppose it is so with the brethren at Nashville. Hence you have my rambling discourse on the great opposition which asserts itself both without and within, in the experience of the saints. But does not even that work for their good? Blind as we are, we think we have seen in a measure how all things are made to work together for good to them that love God; therefore we write as we do.

May the Lord be your strength in your declining years, and may he uphold the brethren at Nashville, and elsewhere, and finally receive them to glory, is the desire of an unworthy, yet I trust, favored sinner,

T. D. WALKER.

BIRCH HILL, Ohio, May 27, 1903.

DEAR BRETHREN EDITORS AND ALL READERS OF THE SIGNS:—I feel a desire to pen a few lines, if only to faintly express my appreciation of your good letters, and the editorials. Could I but write as you do, so instructively and comfortingly, I have often thought I would write, but my mind seems to be only worldly barren, and fruitless in all spiritual things. How often I am shut up, and cannot come forth. With the poet I can truly say,

"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 the blessed Lord now and then lifts me up out of these dark places, and I feel comforted, and at times I hope am enabled to rejoice in Spirit. Were it no for this, I think that, long since, I should have given up in despair. I am one that they cast out of the synagogue. I feel

to say that I am willing to suffer all persecution for Christ's sake; I feel sure that he knows them that are his. I do not hear any preaching only as I read the SIGNS. My mother takes them, and she lets me have them to read, and it is a great comfort to me. I am nothing, and less than nothing; if a saint, the least of all. With Paul I can say, "When I would do good, evil is present with me." Nothing good dwells in the flesh.

Jesus said, "Blessed are ye when men shall persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad, for great is your reward in heaven; for so persecuted they the prophets which were before you." This is a comfort to me. I ask an interest in your prayers, dear editors, and all the household of faith. I know that my Redeemer liveth. Our God knows all things, and has declared them from the beginning to the end. He made all things for a purpose, and all things shall fulfill his purpose. I believe in predestination of all things. Now if this is not fit for publication, throw it in the waste-basket, and all will be right with me. May the Lord bestow like blessings upon his people everywhere. Also, upon the dear editors may his blessing rest.

Your little sister in hope,

MARY MONTGOMERY.

EDITORIAL NOTICES.

EXPLANATION OF DATES.

THE last two figures of the date next to your name on the little pink slip denote the year to which your subscription is paid. Thus: 99 means 1899; 19 means 1900; 01 means 1901; 02 means 1902; 03 means 1903; 04 means 1904, &c.

EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 15, 1903.

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.

"ETERNAL LIFE."

THIS expression is a frequent one in the Scriptures, and it is often upon the lips and in the thoughts of the people of God. Perhaps it may be well to consider it here for a little time.

First, it is set over against this mortal life which shall end when death comes to us. It signifies that which is unending, and that which had no beginning. Our mortal life had a beginning, and it will surely have an ending; we must lay it down sooner or later. But beside the thought of that which is unending, there is in the expression "eternal life," the presentation of a different kind of life. When the Savior said, "My sheep hear my voice, and I give unto them eternal life, and they shall never perish," he not only conveyed the assurance of unending duration to his sheep, but also the assurance of a higher life, a life of holiness and true spiritual union with God. This life has in it no seeds of death; it is in God first essentially, and is bestowed upon the subjects of his grace, his sheep, according to the Savior's words. God only is eternal in and of himself; he is self-existent, that is, he owes his being to no other being or power; he never began to be; "He only hath immortality, dwell-

ing in the light, which no man can approach unto; whom no man hath seen, nor can see." If any other being therefore possesses immortality, eternal life, it is because it is conferred upon him of God, and eternal life is conferred in the new birth by which men are made partakers of the divine nature. If men and women, or angels, either good or evil, are in their nature eternal, then they also are self-existent, and do not owe their existence to the creative act of Jehovah. Eternity and self-existence are the special attributes of Deity. But God gives eternal life and immortality to his chosen ones, but as said before, this does not mean simply everlasting duration, but that a holy, perfect, divine life is bestowed upon them.

We have made these suggestions to more clearly emphasize the fact that eternal life is not simply endless duration, but another kind of life from this mortal, sinful, human life which we have by nature.

It is abundantly declared, in the second place, that the people of God here and now possess eternal life. With regard to this we only design to call attention to what the Scriptures say with regard to it. As quoted before, Jesus said, "I give unto them eternal life, and they shall never perish." Mark, he does not say, I will give, but, I give, "He that hath the Son hath life." "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life." Notice, he *hath* it. "He asked life of thee, and thou gavest it him, even length of days for ever and ever." "There the Lord commanded the blessing, even life for evermore." "Verily, verily, I say unto you, He that believeth on me hath everlasting life." "Whoso eateth my flesh and drinketh

my blood hath eternal life." "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." "He that soweth to the Spirit, shall of the Spirit reap life everlasting." "Ye know that no murderer hath eternal life abiding in him." This last we have quoted because it implies the contrary, viz: Some do have eternal life abiding in them. "This is the record, that God hath given unto us eternal life, and this life is in his Son." If this life is in the Son of God, how true it must be that he hath that the Son hath life. This is "Christ in you the hope of glory." "These things have I written unto you, that ye may know that ye have eternal life." We have quoted the above Scriptures without much comment, and they certainly show that here and now the people of God possess eternal life, and possess it because the Son of God dwells in them by the Spirit. If we do not now possess eternal life, then we do not here and now possess Christ; we have not eaten his flesh nor partaken of his blood; we cannot be said to believe on the Son of God; the Lord has not commanded the blessing upon us; we do not know the only true God, and Jesus Christ whom he hath sent; Christ is not in us the hope of glory, and the record is not true that God hath given unto us eternal life, and this life is in his Son.

In the third place, eternal life is spoken of as something which the believer expects as well as possesses. In this there is no contradiction of doctrine. It is as wholly consistent to say that the believer hopes for eternal life, although he already possesses it, as it was for Paul, who already knew Christ, to say, "I follow after that I may know him." Indeed, in this last reference we may see this clearly set forth, that had not Paul already

known Christ, he would have had no desire to know him, and would not have followed on to know him. Knowing him already only begat in his soul the desire to know more of him. So one cannot have the hope of eternal life unless he already possesses that life. We cannot hope for natural life while as yet we do not possess it. So we cannot hope for eternal life until we have entered into the possession and power of it. It is evident that Paul meant when he said that he followed on that he might know Christ, that he desired to know more of Christ, whom he already knew something of. We see but in part, we have not yet apprehended, but we follow after, that we may apprehend that for which we are apprehended in Christ Jesus. So men desire to know more of the natural life which they possess, because that which they do know seems so desirable to them. It is a common expression among men that they want to see life. They of course mean that they want to see more of life, and that they think that what they have seen before is so small a portion of what life means, that they can hardly say that they know life at all as yet. So the fullness of eternal life is so vast that what we have seen and known of it here, is not worthy to be compared with the glory that shall be revealed in us. Such expressions as, "In the world to come, eternal life." "That he that believeth on him may have everlasting life." "To them who by patient continuance in well doing, seek for glory and honor and immortality, eternal life." "In hope of eternal life, which God, that cannot lie, promised before the world began." "That we should be made heirs according to the hope of eternal life," and "This is the promise that he hath promised us, even eternal life." "Look-

ing for the mercy of God unto eternal life."

All these and other scriptural statements certainly set before us the certainty of something better and beyond what we do now possess. The words of John seem to us to present all that the above Scriptures mean, when he said, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him, for we shall see him as he is." So also David said in the same blessed hope, "As for me, I shall behold thy face in righteousness; I shall be satisfied, when I awake, with thy likeness."

Now it seems to us that the sum of the truth contained in all the above quoted Scriptures is that we do now have eternal life dwelling within us, giving rise to faith, hope, love, humility, and all obedience to God, but that the work of this indwelling life is not yet fully manifest in us, and in that upper and better world, this work shall be finished, and we shall be like him, for we shall see him as he is. So Paul could reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us. And the earnest expectation of the creature waiteth for the manifestation of the Son of God. Eternal life does now dwell in us, and one day its perfect work in us, transforming us into the spotless image of Jesus, shall be perfected, and we shall be like him. Therefore it is true that we have hope of eternal life, while yet we do now possess it. This hope shall be consummated when this mortal puts on immortality, and this corruption puts on incorruption. Then shall death be swallowed up in victory.

C.

CLOSE OF VOLUME SEVENTY-ONE.

As year after year rolls by, and we reach the closing number of each volume, we are made to realize the marvelous power of God in sustaining us in our weakness to still receive the approbation of our brethren in the conduct of the SIGNS OF THE TIMES. For nearly three-quarters of a century the SIGNS has continued to contend for the principles set forth in their first issue, and they are held as sacred by the Old School Baptists of to-day, as they were by the "remnant" that met at Black Rock, Md., in 1832, and drafted these principles, and assumed the name which designates the Old School Baptists from all other sects in the world.

The fact that the SIGNS have contended unwaveringly for certain principles for more than three score years and ten, is no evidence of the truth or error of these principles; a "Thus saith the Lord" is what establishes us in the truth. Yet we have said, and we now repeat it, without any hesitancy, that at that Black Rock Convention, the brethren that formulated these principles assumed or adopted the name of "Old School Baptists," to designate them from the legalists of that day, and no one denying those principles has a right to the name.

The year through which we have just passed has been in several respects the most prosperous one the SIGNS has had for some time. Aside from the liberal donations there has been an increase in both the circulation and the receipts of the paper, over the last few preceding years. Quite a number who withdrew their support of the SIGNS, have written us that they cannot longer follow after the legalism of the day, and have ordered their subscriptions renewed.

The SIGNS have passed through many dark and discouraging times, but through

them all they have been sustained, and after every heavy loss, there has been a revival of their support, and we have reason to believe it is the will of the Lord to again give it increasing favor among the brethren. This much we can say: there has been an unusual increase in new subscriptions within the last few months. We do not wish to be considered as boasting, but we know that thousands of our readers will be interested in the information that the SIGNS has not only held its own, but during the year it has increased in circulation and receipts.

It does appear to us that there never has been a time when the publication of the SIGNS has been more needful than at the present time, and we know that if it is for the ultimate good of God's dear children, and for his own glory, he will put it in the hearts of the brethren to sustain it, but if not, we hope we may be given grace to say, "Thy will be done."

It would be the height of ingratitude for us to forget the magnanimous liberality of the brethren and friends in donating nearly a thousand dollars within the last year, to the support of the SIGNS, and with this proof of the interest of the brethren in the welfare of the publication, we feel to thank God and take courage. We are too painfully aware of our own weakness for a moment to believe the deep interest felt in the welfare of the SIGNS, is on account of our own feeble efforts, but we feel rather that we have been an impediment, and if the publication was in abler hands, it would be more for the good of the cause, and the welfare of the brethren. Had we known when our dear father was taken away, how the increasing responsibilities of the publication were from time to time to fall on us, we would never have dared to undertake the arduous

task. When he was called to lay down his pen, that for nearly fifty years had supplied the editorial columns of the SIGNS, we felt desolate indeed, and fearful lest the publication of the SIGNS would have to cease, but we had at that time our dear brethren with us, the late Elders Wm. L. Beebe and Benton Jenkins. Then failing health deprived us of the assistance of our brother William, then death took from us the able counsel of our beloved brother Jenkins. Thus with brother Chick about one hundred and fifty miles away, we are left here alone; and to think that we have been so marvelously sustained that the SIGNS should meet with the approval of its readers; brethren, it is wonderful, and beyond accounting for on any natural basis.

Deeply impressed with the above facts, and encouraged by the sustaining power of God, and the forbearance of the brethren, we close this seventy-first volume of the SIGNS OF THE TIMES, thanking its patrons for their kind support, and asking their prayers that it may be continued in defense of the truth, to the comfort of his chosen ones, and to his name be all the glory. B.

CHURCH NOTICES.

THE State of Iowa, Franklin Co., West Fork Church of the Old School Primitive Baptist faith and order, now seated in conference, on Saturday before the fourth Sunday in November, 1903, to the editors of the SIGNS OF THE TIMES. This will inform you that we have excluded Elder Edward A. Norton from our fellowship upon the following charges, to wit: contempt of the church, and in not fulfilling his agreement with the council and committee. We also demanded of him his credentials, therefore we are no longer responsible for his acts.

Therefore we ask you to publish this in the SIGNS OF THE TIMES.

Done in conference and signed by order of the church, this 21st day of November, 1903.

HENRY BROWN, Moderator,

ALBERT WOODLEY, Church Clerk,

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

CHURCH DISCIPLINE.

DEAR BROTHER BEEBE :—How are we instructed in Matthew xviii. 15, to deal with offenders?

1. Is this rule to be applied to private or to public trespasses?

2. What is meant by the words, "And if he shall hear thee"? Does this imply acknowledgment or repentance, or both?

3. As the Savior directed to take one or two more, that in the mouth of two or three witnesses, &c. Does this mean that the aggrieved brother shall be one of the witnesses?

4. And if he meant a private trespass, and I do not see how a private trespass can be proved, what are the two or three witnesses to establish?

5. When the case comes before the church, does the aggrieved and accused stand on the same ground of fellowship with the church, if the aggrieved brother still charges the offence, and the accused denies it?

6. What is meant by being as an heathen and a publican? Is he to be so to the aggrieved brother only, or to the whole church? We also have something on the same subject in Luke xvii. 3, 4.

In hope of eternal life,
WM. WIGGINTON.
NEAR FRANKFORT, Ky., Jan., 1861.

R E P L Y .

Such views as we have, on all scriptural subjects, we feel bound to give, especially when called upon to do so by our brethren who desire to know and walk in the truth. And those who have for many years sustained and held up our feeble hands by their fellowship and patronage, have a claim upon the very best service we can render; but while we in all candor express the convictions of our mind upon all scriptural subjects, we hold no one obligated to indorse our views any farther than they shall find them sustained by the testimony of the Scriptures. To the decisions of the sacred volume we all, as Old School Baptists, profess to bow with reverence and submission, so far as they are made plain to our understanding by the Spirit of him who alone is worthy to take the Book and open the seals thereof. It is true, as brother Wigginton justly remarks, that our brethren do not understand every portion of the Scriptures alike; though equally candid, and hon-

estly inquiring after the truth they may differ to some extent as to the precise meaning of some of the passages; but with the root of the matter in their hearts, they will not be likely to differ so essentially as to break the bonds of christian fellowship in which the family of God is bound. As brethren we should be forbearing, one with another. We are all of us, while in the flesh, compassed with infirmities, and it does not become us to make a brother an offender for a word. While we contend earnestly (not angrily) for the faith, we are admonished "In meekness to instruct them that oppose themselves." Our reply to the several questions proposed by brother Wigginton must necessarily be brief.

1. Is the rule, (Matt. xviii. 15,) applicable to private or public offences? We know of no authority to make any distinction, provided the offence is of a personal character. "If thy brother trespass against thee." The instruction to go to him alone, would seem to favor the idea that the trespass was only known to the aggressor and aggrieved, but, to our mind, it is not restricted to such offences as are only known to the two, but the object of this order is to forbid an aggrieved brother giving currency to any falling of his brother, whether private or public, until he has in obedience to this rule, labored to gain his brother. Any act or expression of a brother which affects the fellowship of his brother is, as we understand it, personal; it is between him and thee, though others may also know and be affected by it; still as it interrupts your fellowship with the offender, it is against thee; therefore delay not a moment, but in all meekness and kindness go and tell him his fault, between thee and him alone.

2. By the words, "If he shall hear

thee," &c., we understand that he receives you in the same kind and christian spirit in which you have come to him. He is willing to carefully investigate the matter, and give you all the satisfaction that the gospel requires. If he be innocent, or unconscious of having committed the trespass; yet, if he hear thee; he is ready to explain, and do all in his power to convince thee of his innocence in the matter, without being angry, but rather thankful that he has a brother and brethren sufficiently faithful and friendly to candidly tell him what they consider to be his fault. If he hear thee, he will regard the order of the gospel, and if convinced that he has trespassed, will turn to thee, saying, "I repent," and thou forgive him; if it is seven times in a day. If he hear thee, the gospel requires of him to acknowledge his fault, and to forsake the wrong, and make such reparation as the nature of the trespass demands. Upon his doing this, you are required to forgive him, and never, to your most confidential friend, much less to an enemy, let it be known that he has trespassed against thee at all.

3. "If he neglect to hear thee, then take with thee one or two more," &c. Who? and for what purpose? The direction of the apostle defines the character of those whom you shall take with thee, viz: "You that are spiritual, restore such an one." That is, those who will not be biased or swayed by any carnal motive, but are actuated by the Spirit of Christ. A venerable preacher among us once remarked, There is a wide difference between the spirit being grieved, and our *old man* being made mad. Those who are spiritual are eminently qualified for this important labor, as first, they will consider their own liability to err, and therefore feel the humility which is cal-

culated to gain an erring brother; and secondly, they will have the honor of God, the good of the cause in view, and indulge in no fleshly or unworthy motive. Such brethren are to be the witnesses, of what? *Of every word.* That in the mouth of two or three witnesses every word may be established. Of course they are not witnesses of what they do not know. They may be ignorant of the justness of the charge, or validity of the defence, but if they be spiritual, they are competent to judge of the spirit which the parties manifest. Whether the accusing party is influenced by an haughty, persecuting, censorious, unrelenting spirit, or that of christian humility; whether the new man is really grieved, or the old man angry. Every word has something to do in demonstrating where the fault lies, and when this matter finally comes before the church, if before the church it must come, these faithful brethren will establish, in testimony, to the satisfaction of the church, every word.

Does the direction, "Take one or two more, that in the mouth of two or three witnesses every word may be established," mean that the aggrieved brother shall be one of the witnesses? We presume it does. If he be found as the subject seems to imply, pursuing a gospel course in a gospel spirit, then he is a competent witness, but if not, the two witnesses shall be sufficient to establish every word. If he be included, there will be three concurring witnesses to establish every word; but if he be incompetent, still there are two, which is the smallest number which could be admitted under the ceremonial law to establish every word. "He that despised Moses' law, died without mercy, under two or three witnesses."

But we will here call the attention of brother Wigginton, and of all our breth-

ren, to the words which immediately follow: "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven. Again I say unto you, that if two of you shall agree on earth, as touching anything that they shall ask, it shall be done for them of my Father which is in heaven: for where two or three are gathered together in my name, there am I in the midst of them."

When the aggrieved brother has failed to gain his brother in the first step, and in obedience to the command of Jesus has taken one or two more, *two or three* are gathered together in Christ's name; that is, by his authority, and Jesus is certainly in the midst. However perplexing, therefore, the case may be, these gathered brethren have the assurance that the Father will hear their united prayer for wisdom to direct them in the investigation, and as nothing can be hidden from the omniscient eye of him who is in the midst, there will be no failure to arrive at a righteous conclusion in regard to the just merits of the case. It is not said where two or three have met together, but where they are *gathered*, as Jesus gathers his sheep with his arm, by his Spirit, by his word, inclining them to convene in obedience to his command. Thus in the name and by the direct authority of Zion's eternal King they are gathered, and Jesus is in their midst, and there is nothing hidden that shall not be revealed, therefore, they are made competent witnesses to establish every word, and what they bind on earth being bound by his authority, is also bound in heaven. The foregoing reply to the third, if correct, will also cover the fourth inquiry, showing how a private trespass may be proved; and also what the witnesses, when they come before the church, are to establish. We will therefore pass on to

the next item.

5. When the case comes before the church, does the aggrieved and the accused brother stand on the same ground of fellowship with the church, if the aggrieved still charges, and the accused still denies? So far as the case to be presented to the church for investigation is concerned, they do. Our law judges no man until he has had a lawful hearing, and the object of telling it to the church, is that she may investigate and then decide upon the merits of it. She has no authority to withdraw her fellowship until she has investigated the matter according to the laws of Christ, and then if the accused neglect to hear the church, that is, to respect her authority as the body of Christ, she is to withdraw her fellowship.

Where a direct contradiction is persisted in by the accusing and accused, and the fact or facts involved in the contradiction are only known to the parties, the church may judge from the spirit manifested by them, they then both may be wrong, one or both may be honestly mistaken, or one may be perfectly correct, and the other entirely wrong, but still, he who is in the midst of the golden candlesticks, and as we have shown, when by his authority and in his name and Spirit they are agreed in asking for wisdom to direct, it shall be given them from above. "Some men's sins are open, going beforehand to judgment, others follow after," and as the eyes of the Lord are in his church, he will make the matter clear to the church, when she implicitly observes the direction he has given. It is possible that a whole church may be in disorder to some extent, and if that be the case, the decision should be delayed until a clearer light shall shine upon her.

6. The sixth and last question before us is what is meant by the excluded person being "unto thee as an heathen man, and a publican." If by a careful observance of the divine rule, in the spirit of the gospel, the offender cannot be reclaimed, if he neglect to hear the church, despises her authority, and persists in his wicked course, "Let him be unto thee as an heathen man and as a publican." That is, let him be to thee, as the heathen and publicans were to Israel, under the ceremonial law. The Israelites were not allowed to unite with them in religious rites or allowed any part or lot in the peculiar privileges of their religion. They are not therefore to be allowed to retain a standing in the communion and fellowship of the church, nor treated as those who are of the circumcision, who worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh, but regarded as if they never had the fellowship of the church. Not that we are at liberty to indulge in a spirit of retaliation, or allow ourselves to injure them, in person or reputation, any farther than to withhold from them all expressions of fellowship, until God shall give them repentance, and incline their hearts to return with humble acknowledgments of their wrong to the church. And when the church has become satisfied that the offender has made suitable satisfaction, he is no longer to be regarded as a publican or heathen.

We cannot too highly estimate nor too sacredly observe the weighty responsibility which rests upon the church of God, and upon each member of the body, in the execution of the laws of the eternal King, in all its bearings upon them collectively or individually; but especially in attending to the discipline which he has enjoined. Too often, alas! when dif-

ficulties arise among brethren, or in the churches, a carnal feeling stealthily gains an undue ascendancy, and then, although we may seem to adhere strictly to the letter of the word, we may altogether miss the spirit, and thus transgress the law of Christ, and perhaps do great injustice to some one or more of Christ's little ones. If a brother be overtaken by temptation, and commit an offence, *you that are spiritual*, restore such an one in the spirit of meekness, considering your own liability to be also tempted. The laws of Christ are not obeyed if in our labors we act from an ambitious, haughty or resentful spirit, or if we forget that we are also in the flesh, liable at every moment, if left to ourselves, to be overcome by the corruptions of our own depraved nature, and that the very service we are called upon to perform in laboring to reclaim a wanderer, may be, before the next setting sun, required to rescue us from the snares of Satan.

MIDDLETOWN, N. Y., February 1, 1861.

MARRIAGES.

By Elder T. M. Poulson, at Nassauongo meeting-house, in Wicomico Co., Md., Nov. 18th, 1903, Marion C. Johnson and Della Powell.

By the same, at Salisbury, Md., Nov. 25th, 1903, Mathew Purnell and Lillian May Laws.

By the same, on the same day, at the home of the bride's brother, near Newark, Md., Louis J. Tull and Miss Bessie D. Holloway.

By Elder G. N. Tusing, at the parsonage, Nov. 12th, 1903, Ervin Miller and Miss Alice Heskett, both of Columbus, Ohio.

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